Rejecting Christ.

If we interpret rightly the words in Hebrews—"There remaineth no more sacrifice for sin"—then the rejection of Christ is fatal to any soul. The author of Hebrews teaches that "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." This sinning willfully is nothing less than apostasy from Christianity. For unless we do the positive act of believing, trusting and surrendering wholly to Christ, we reject him, and make salvation an impossibility.—Dr. Forney, in Church Advocate.

We are far too little alone with God; and this, I am persuaded, is our very saddest feature in our modern Christian life. It is work, work—sometimes the best, sometimes the worst, but surely much that will not do for the Christian soul; and it makes our work within ourselves? If the Mary-like method were carried out more it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundred weight and get instead of it only a pound, if the hundred weight lost were only lead and the pound gotten were pure gold?

God is not looking for great men; he can use small men. Out of the mouth of babes and sucklings he ordains strength. He is not looking for many men; he cannot get along with a few. He once said that there were too many, but he never said that there were too few. But he does want men; he has taken man into partnership in his work, and does not seem disposed to work without him. When judgment is to be averted from Jerusalem, he tells the prophet: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—Methodist Times.

"Where the Spirit of the Lord is there is liberty," says the Scripture; not liberty for us to do as we please, but liberty for God to do as he pleases in us.—A. J. Gordon.
for our transgressions, Thou shalt purge them away."

The Psalmist looks within, and there all is helpless. He looks around and all is full of hindrance. Looking thus, he sees only sin and self, and sin. A gang of thieves, fierce, threatening, greedy; and in their midst this poor trembling I, strait, wounded, and half dead, vainly struggling to be free. He looks up, and then even self is forgotten. He sees Jesus only. Ah! what blessed company is he! Robber hordes are led away captive, goods are restored, wounds are healed, fear itself is slain, peril is forgotten, all is triumphant and rapturous. "As for our transgressions, Thou shalt purge them away."

There is much earnest religion that lives in the dreary compass of these first four words, and never gets a glimpse beyond it. Who is not familiar with the sigh, the sad face, the look of weary failure: "I don’t know how it is, but I can’t get on at all. It really seems no use for me to try. I do want to be religious, I’m sure, and I do try too. But it seems as if the more I try the worse I am. I have got stirred-up on a Sunday, and on Monday I have gone out and meant to do something; and before I knew it, sin has got the upper hand again, and I have been back just where I was. I suppose I can’t be like other people." Well, you are like David at least; and a good deal like everybody else too. You are right; it is no good trying, and if we cannot find something better, we must despair. This is the truth that every man has proved many times: "I am no match over us, he stretches out the right hand of his power. "Fear not," saith he, "all power is given unto me in heaven and in earth. Lo, I am with you alway." Hand in hand with him the feeblest can look upon the hindrances assured of victory. "As for our transgressions, thou shalt purge them away."

Some time since I was crossing the river Tamar in a ferry-boat. Just as we were going to push off from the pier a shout told us that there was yet another passenger. There came a man ragged and lame, shuffling with bare feet on the slippery stones to the boat. He hobbled on board, and then we were off. But it is only in Christ that we can do anything. Look at this swift transition from defeat to victory. He makes no break; he does not wait until he feels better. He looks right up, and instantly help and victory are his. The very moment the Lord comes in there is glorious deliverance. Look up to him now with assurance. Thank God, we can never find a better cry with which to knock at Heaven’s door than a cry for help. And we are never better able to put up that cry than when we feel beaten and helpless. Venture now to put that trembling hand in the Hand of the Great Captain of our Salvation. Look up to him quietly, resolutely: "Blessed Lord, I am thy poor, foolish child, so weak, so venturesome, so full of sin, and so beset with hindrances, I can’t get on." He bends over us, he stretches out the right hand of his power. "Fear not," saith he, "all power is given unto me in heaven and in earth. Lo, I am with you alway." Hand in hand with him the feeblest can look upon the hindrances assured of victory. "As for our transgressions, thou shalt purge them away."

Instead of occupying these first columns with an editorial this trip we occupy the space, we trust profitably for all our readers, with a chapter from a little volume by Rev. Mark Guy Pearse of England, entitled "Thoughts of Holiness." As a prelude the chapter there is a brief statement of Holiness which may be helpful. We give it first after which follows the chapter entitled, Defeat and Victory.

Holiness is very much a matter of aspect. We are changed by beholdings;—therefore very much depends on the way in which we look.

Once in the happy month of May I walked with a friend in his orchard, marvelling at the exquisite show of dainty blossoms, white and pink; the varieties of trees setting off each other and lending new charms of beauty. Then we came toward the house, and near it stood a tree without a blossom, every leaf blackened and withered.

"How is this?" I asked.

"Ah," said my friend, "this faces the east—those all look south— that makes the difference."

Some people live looking within at their failures.

Some people live looking around at their hindrances.

Some people live looking up at their Saviour;—they face the sunny south.

Defeat and Victory.

"Iniquities prevail against me: as for our transgressions, Thou shalt purge them away."—Psalm lxv. 2.

Here is defeat— "Iniquities prevail against me." Here is victory— "As keep it in the future."

The date printed after your name on the label denotes the lime to which you have paid. Keep it in the future.
“Ah, you wouldn’t mind going all the way like this, would you?” He shook his head sadly, and tried to smile, but it was a failure.

Presently the boat reached the other side, and the passengers were dispersed—one in a carriage, and one in a cart, and the rest to the train, that reached London in half a day. But I stood and watched my poor friend limping over the stones as long as he was in sight, and then I turned and went on my way, seeing in him the picture of very many pilgrims to the Celestial City. It is miserably sad that any should go thus, limping and footsore. But hundreds, thousands, think there is no other way. They trust the Lord to take them across the river of condemnation, and then they step out upon the other side and set forth on a dreary tramp in wind and rain, uphill, and over stony roads.

This is not the great salvation which our gracious Lord has provided for us. The trust that takes us across the river would take us right up to the gates of the Celestial City;—ah, and further than that—right up to the very Throne of God.

Hear now the story of Mr. Fearing and one Captain Faith. Once upon a time, and not long since, it chanced that in the King’s castle there dwelt one Fearing. His dwelling-place was dark and comfortless—where but a ray of light fell through a grating. The place was cold and damp; and the scanty furniture looked more fitted for a prison than the home of a royal guest. It would indeed have been sad; but for one thing which seemed to all else exceeding strange—and that is, that Fearing need not have dwelt here. The whole palace was open to him, and he was as welcome in the King’s banqueting chamber as in the dungeon. And yet there he lived, catching occasional glimpses of the King, and hearing the music from afar: “I trust I am one of the King’s guests, and dine daily in the banqueting chamber.”

“So am I,” said Fearing, timidly; “or at least I—I—” and he coughed again.

“Look here,” said Faith as he took Fearing to the window, and bade him look out into the King’s garden, and he marvelled to see such great manner and variety of delights.

“It is a lovely place,” said poor Fearing, overwhelmed.

“Sit down,” cried Faith, “and I will tell thee the story of how I came by it. The place wherein I dwelt aforetime was as dull and cheerless as thy Condemnation Row, and upon my door was graven a cross, and underneath it the words, ‘Iniquities prevail against me,’ even as thou hast. Well, it chanced one day that the King stood at my door, and he read that which was written, and methought his face grew sad as he read it.

‘Wouldst Thou, my Lord, that I should write something else?’

‘Wilt thou follow me?’ he said tenderly. And instead of going before, he himself took me by the hand and brought me hither. He led me within the door, and pointed over it to that which was written thereon. Canst thou read it, brother?’

Then Fearing looked, and there over the door was written in gold the one word, Thou, and on either side of it the rest of a sentence: “As for our transgressions, Thou shalt purge them away.”

“Well,” Captain Faith went on, “the King bade me tarry there, saying it was fitter for a king’s guest than was Condemnation Row. And here have I dwelt ever since, and by the King’s grace here do I mean to stay.”

“I should think so,” said Fearing, growing bolder as he listened.

“That is the secret of it all,” and Faith, as he spoke, pointed to the word in letters of gold—Thou. “In the gloomy place below it was all I—I—

“I know it, sir,” said Fearing, looking in, but afraid to set his foot upon the floor.

“Fear not,” cried the Captain, cheerily, “it will bear thee, brother.”

Brother Fearing let his eyes go feasting upon the place awhile in silence. Then he turned to his friend, and said in an undertone of very awe: “It must cost a great deal to live up here with so many luxuries.”

“Cost! Not a farthing, brother. I am one of the King’s guests, and dine daily in the banqueting chamber.”

(Continued on Page 16.)
Tenderly calling, patiently calling,
Turn thee, O lost one, careworn and weary,
He is the Shepherd, tenderly calling,
Yet, with his life-blood, he has redeemed
Still he is waiting, why wilt thou perish,
Wondrous compassion that cannot be told!
List to his message, think of his mercy!
Sinless, yet bearing thy sins on the tree;
Thro' his atonement, he offers to thee.

Come in thy weakness, and wander no more.
—Fanny Crosby.

For the Evangelical Visitor.
Christmas and Jesus.

Christmas Day, a festival of the Christian church, observed on the 25th of December, in memory of the birth of Jesus Christ. There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem.

By the fifth century, however, whether from influence of some tradition, or from desire to supplant some heathen festival of that period of the year, the 25th of December had been generally agreed upon. Augustine expressly mentions this date, and Chrysostom seems to speak of it as a custom imported from the West. Before that time it appears to have been kept conjointly with the feast of the Epiphany on the 6th of January.

In all civilized countries the annual recurrence of Christmas has been celebrated with festivities of various kinds. These festivities, we are sorry to say, have frequently been carried to excess, and too great attention is paid to the festive character of the season, and too little to its more solemn aspects.

It must be admitted that we cannot demonstrate the exact year of the nativity, but critics of all schools are verging more and more towards the acceptance of 4 B.C. as the probable year of Christ's birth.

The circumstances of the nativity are only related by St. Matthew and Luke, and by each of them in a manner so absolutely independent that facts known to the one may have been unknown to the other. There is no difficulty, however, in reconciling their fragmentary intimations if we suppose that Nazareth was the native place of Joseph and Mary, and that there the coming nativity was announced to the virgin, but that the exigencies of the enrolment undertaken by Quirinius for imperial purposes required Joseph to register his name at Bethlehem, the native town of David, from whom both he and, probably, his espoused wife were descended.

It is not our object to narrate all the events and teachings which are related in the four Gospels, but only to glance at their general bearing. But, before entering on the epoch of the life of Jesus, we will pause for a moment to touch on the political and religious aspect of the world.

Politically the world at this time was passing through a tempestuous time. Rome, under the emperors, as she attained the zenith of her apparent power and splendor, sank almost to the lowest point of degradation. The conditions of the Roman world during the later years of Tiberius, are described by a certain writer as being "rich in disasters, terrible in battles, rent by seditions, savage even in peace." The murders of princes, the outbreaks of rebellion and civil war, the prevalence of alarming rumors, the decimation of the noblest families by means of spies and informers, the conflagration of temples and cities, the oppression of provinces by the greed and cruelty of legates and procurators, the horrid degradation of private morals, the cruel and impious injury and bloodshed which were enacted in various courts, the multiplications of banishments, even the terror of famines, storms, and earthquakes, combined to render it a period of gloom and anguish throughout the Roman empire. Judea was the scene of special miseries, because it groaned under the ruthless hypocritical tyranny of Idumean usurpers.

Meanwhile the religious condition of the world and the nation was no less unsatisfactory, which were often connected with the vilest immorality. In Judea the dominant religion consisted in scrupulous devotion to petty external ordinances of the oral law. Thus at the epoch of Christ's birth the heathen world had sunk into practical atheism, and the Jewish world was deeply corroded by formalism and hypocrisy. In the heathen world religion had almost ceased to exist; in the Jewish world it was tainted to its source.

It was no doubt due to the darkness of the religious and political horizon, and to the sense of despair and weariness which was prevalent in the hearts alike of Jews and Gentiles, which we have here so imperfectly described, that the Messianic hope, fostered by generations of prophets, gained a powerful hold on the hearts of all sincere Israelites, and even found its expression in secular literature. Virgil, Tacitus, and Suetonius, no less than Josephus, show that the thoughts of the civilized world were turned to the East in expectation of some great deliverer. But they were utterly mistaken in their hope concerning the character of their expectation. Overlooking the prophetic passages which told of a suffering Messiah, a servant of Jehovah, who should bear the sorrows of his people, the Jews were anticipating the advent of an absolute sovereign who would rule their enemies with a rod of iron, and dash them in pieces like a potter's vessel, while he raised Israel to the summit of earthly prosperity and luxury.

Whilst the political state of Judea, and that of the Roman empire was in such a turmoil, and religion had fallen into decay, and men's hearts were sinking within them on account of the gloomy aspects of the times, and hope being well nigh gone, all of a sudden the news of the birth of the Messiah was heralded by an angel to shepherds who were watching their flocks by night upon some Bethlehem hills. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Thus the promised, and long-looked-for Messiah had at last, but not as was expected, made his appearance. The shepherds were surprised when the joyful news was communicated unto them by the angel, went immediately to see the things which the Lord had made known unto them. "And when they had seen it, they made known abroad the saying which was told them concerning this child."

The next event in the history of our Lord and Master is the circumcision of the child Jesus. The circumcision, at which the name was always publicly given, took place on the eighth day after the birth, and was generally performed in the presence of the nearest friends. It illustrated the truths that Christ was "born under the law" which he came "not to destroy but to fulfill." Thirty-three days after the circum-
cision was the purification in the temple, and St. Luke tells us how the aged Simeon and Anna welcomed the infant Savior with words of prophecy. Next in order is the visit of the wise men, or magi, from the East. The magi, Persian or Chaldean astrologers, were a class extremely common at that epoch, and under different names are repeatedly mentioned by historians. That they were accustomed to wander to various countries, and to interest themselves in unusual occurrences, we know from the writings of different historians. That they should have been deeply interested in any phenomenon is in accordance with what we know of their studies, and that a phenomenon of the rarest kind, and one which by the recognized rules of astrology was of stupendous significance actually did occur at this very time. But that such an astrological event would naturally turn the thoughts of these Chaldeans to some great birth, and that they should turn their inquiries towards Judea, is again in accordance with the tension of Messianic expectations in those days, which especially affected the East, but which has left deep traces even on the pages of Roman writers. Thus, when the wise men from the East who were attracted by the strange phenomena of the appearing of a star, came to Judea, they would naturally go to Jerusalem to inquire for the new-born King of the Jews. For Jerusalem was the capital of Judea, and whilst Herod, the king, dwelt there, they, of course, thought that Jerusalem would be the birthplace of so great a personage, whose advent into the world had been signalized by the appearance of the peculiar star. But, after inquiry and search had been made in the Scripture, "they found that they were mistaken. And being advised to go in search of the child by the crafty Herod, whose deadly jealousy had been aroused, they came to Bethlehem, where they found the young child, whose star they had followed, which appeared unto them in the East, "with Mary, his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh." These rare gifts and perfumes were generally offered in sacrifice by the heathen in the surrounding countries to their deities. Therefore, it is natural to suppose these Chaldean philosophers, when they found the holy child Jesus, whom they believed and expected to become a great light, whose life and teachings would materially change the social, political and religious condition of the world, that they would cheerfully offer the same gifts to him also. But, being warned of God not to return to Herod, they returned home by another way. When Herod saw that he was deceived, he gave vent to his cruel nature, and caused all male children from two years old and under throughout his jurisdiction to be slain, with the expectation that the child Jesus would also fall a victim to his ruthless hand. This cruelty, with the lamentation of the mothers at the time of the execution of the victims of Herod's cruelty, had been prophesied by the prophet Jeremiah about 600 years before Christ. From this malicious design the holy child Jesus was miraculously saved by the intervening hand of God, in sending Joseph with the infant Jesus and his mother into Egypt. That Joseph should have fled with Mary and the child Jesus into Egypt was exactly what would have been done by every Jew similarly circumstanced. Three days' journey, as far as the Wady Rhinocolura would have placed them beyond the reach of Herod's jurisdiction.

The sojourn of the holy family in Egypt was by all appearances very short, nor would there have been any temptation to stay a day longer than was necessary. Joseph's first intention was to return to Bethlehem when the news that Herod the Great was dead seemed to open the prospects of happier times. But when he was met on the way by intelligence that Judea had fallen by his father's will to the share of the cruel Archelaus he was afraid to establish himself so near to the palace of that jealous tyrant and retired to the mountain seclusion of remote and despised Nazareth.

At Nazareth he who was to influence for time the entire development of human civilization, grew up in extreme seclusion. A single anec
dote and two or three incidental expressions comprise every glimpse of him which we can obtain. We learn that "he was subject to his parents," and that he afterwards worked at the trade of carpentry, thereby setting the noble example of subjection, and of forming industrious habits to the youth throughout the world. We further learn that he was not subject to the training of any of the rabbinic schools. We can, nevertheless, trace proofs that Jesus was wonderfully familiar with the sights and sounds of nature, as well as with the habits of men of all classes, for he drew his illustrations in abundance from both sources. It is also certain that he knew both Greek and Aramaic, and that he was acquainted with Latin and Hebrew. The certainty that he never passed through the ordinary training of the learned classes nullified the suggestion that any part of his wisdom was borrowed from such writers as Philo and such rabbis as Hillel and Shammai. For it is asserted, by his enemies, even to this day, that all his wisdom was derived from some source of this kind, and that all his great and marvellous works were performed by trickery and deceit. But because his methods and his whole moral conceptions differ fundamentally from those of the Alexandrian philosophers and the Jerusalem Pharisees, it is evident, therefore, that his wisdom was divine, and that all his works were wrought through the finger of God. His teaching, humanly speaking, were the books of God,—the books of Scripture, of nature, and of life, and the voice of God within his soul, for he was God himself.

The next intimation we have of Jesus in Scripture is when he was twelve years of age. At that age a Jewish boy was expected to have finished the elementary stages of his education, and become a "son of the law." At this age, too, Joseph and Mary took Jesus for the first time to Jerusalem, and there occurred the memorable incident of the temporary loss of him by his mother and Joseph, and their discovery of him in the temple seated among the doctors, "both hearing and asking them questions." His answer, "Wist ye not that I must be about my Father's business?" is the first recorded words, and their beauty and simplicity give them such a stamp of truthfulness as no art can portray. They are the first gleam of that character and personality which has transcended anything of which the world has had any experience during all the former subsequent ages.

This incident of Jesus going with his parents to Jerusalem at the age of twelve years, gives us a faint idea of his divine nature. When we remember that it is at about this age, that our youth are generally inclined to become wayward and disobedient to their parents. This noble example, and hallowed incident of Jesus going with his parents to Jerusalem, of his pleasure of being with the elders, both in hearing and answering them questions, of his returning home, and being in subjection unto his parents, recommends itself to every youth, and
is worthy of their imitation. Then, too, if the example of Joseph and Mary in taking the child Jesus at this critical age of waywardness to the Temple, was followed by every parent, much sorrow and distress would be avoided. But, in place of this, when the parents go to the house of God the children are left at home, and in course of time, as the child advances in age, a careless and irreverent habit towards the house of God is formed, and we wonder why the young are so indifferent about their everlasting welfare. Whereas, if parents would follow the example of Joseph and Mary, the result might be otherwise.

(Concluded Next Issue.)

Charles Baker.

Notawa, Ont.

For the Evangelical Visitor.

Praise and Warning.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Ps. cvii. 1-2.)

If we glance around us viewing the works of creation, the forming and changing of nature, the starry firmament and many other wonders which man can not change, or cause to grow, all intelligent people can not help but say, there is a God who should be praised. Yet some will say (whether truly believed from the heart is a question) that there is no God. But the Psalmist says, those who disbelieve in God are corrupt, that they have done abominable works, and there is none that doeth good.

Then, again, how can we doubt when we look at God's great love to the human family in sending his only Son into this world to suffer, and finally die on the cross for all. He left his peaceful abode and descended into the world, that we who were "dead in trespasses and sins," being "without God and hope in the world," through his poverty, might have the realization of present happiness, freedom from sin, and final redemption and an abode with him.

Why should not all love and praise such a Jesus? We are told "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Also, he is not willing that any should perish, but that all come to repentance. The place of banishment from God, and everlasting punishment, was not intended for man, but only for the devil and his angels. Such being a truth, why not, sinful friend, come to this Jesus who is ever ready to save, if we but meet the conditions?

Why not come to the place where you can praise the Lord for his goodness?

With all your enjoyment, is there not a lack, an aching void or dissatisfied feeling that the world can not give? That was my experience, with all the so-called enjoyment I had, attending entertainments, skating rinks, fairs and other amusements, there was a feeling of uneasiness, discontent and a knowledge that between me and God all was not well. But when I came to Jesus, repenting and forsaking my sins, the burden rolled away, and the aching void was satisfied. Oh, praise his name for his love and goodness even to me.

Life and death are set before us, and we can choose what we individually desire. But remember, according to our choice so we must meet God. Oh, that all would be wise unto salvation, and choose with one of old to let others do as they may, but "as for me and my house we will serve the Lord."

Yours in his service,

J. Emery Bowers.

Ramona, Kans.

For the Evangelical Visitor.

Take Warning!

To-day we have laid the corpse of a young man beneath the sod. One week ago he was with us, just as healthy and with as good prospects of life as you and I. But as he was driving along the road last Sabbath evening, he met with a fatal accident. Nobody knows how it happened. This indeed is sad, sad. But the saddest part of it is that he left no testimony behind that he was prepared. We believe that he had had many and loud calls from God to live a higher life, but, ah! for that thief of time—procrastination! he heeded not. From the time of the accident, until his death we learn that he was only conscious at short intervals.

Now, friends, do you not think we should take a lesson from this incident? We do not know how soon our time will come to stand before the righteous Judge. The brittle thread of life is easily broken. There we must give an account of our life here below. I think of the testimony of an aged sister. "I am ready for two worlds. I am prepared either to live or die." God help us that we might ever have such a testimony. "Behold now is the day of salvation. Now is the accepted time. If ye hear his voice, harden not your hearts."

J. I. Long,


For the Evangelical Visitor.

The Way of Life.

"The way of life is above to the wise, that he may depart from hell beneath." (Prov. xv. 24.)

The way of life is the way on which the whole human family should be pilgrims. Solomon, in the above verse says, that it "is above the wise." From this we learn that Solomon the wisest man, saw that this was the only way on which all men should travel. He knew that this was the only way that led to life, peace and eternal happiness. He also knew that it was the way that led from hell, for he says, "that it is above to the wise, that he may depart from hell beneath." This should create within us a deep desire to be a pilgrim on this way of life.

This way was instated at the creation. God placed Adam on it; but as no sin can go on this way, Adam stepped aside through his disobedience and walked on the way of death; but what was lost through the disobedience of Adam, was gained through the obedience of Christ. The way is open to all, both rich and poor, also to the great and small; all are welcome. The way leads from earth to heaven, and is protected from every ravenous beast, for as the prophet says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (Is. xxxv. 9.) It is also a simple way, and as the prophet Isaiah says, "the wayfaring men, though fools, shall not err therein." This is a blessed way and its pilgrims praise the way for all along the way are fountains of living water, which give life and strength to the pilgrims. The sun does not always shed its rays of beautiful light on the pilgrims, but dark clouds and dreary seasons overtake them at times; but yet through all dark seasons the bright light of Hope shines through the dark clouds, which brings fresh encouragement to the weary pilgrim, and the trials and temptations with which he meets draw him still closer to Jesus who has traveled this way himself, and has become the door, by which if any man enter he shall be saved; but he must remain a true pilgrim of the Way of Life till he has reached his destination in the City of Life.

The pilgrims of this way are a pure and holy people. They have entered
in at the straight gate, which is Jesus; and have washed their robes white in the blood of the lamb. They are filled with the Holy Ghost and seek those things that are above where Christ sitteth on the right hand of God. Their hope is in the Lord, and they are accompanied by faith, hope and charity, which indeed are pleasant companions. Sometimes the pilgrims come to rugged places in this way, but they need not to be discouraged and murmur; but if they are weary and faint, Faith and Hope lift them up and lead them over the rough places to a smooth level, while Charity teaches them many beautiful lessons.

The many beautiful seasons that the pilgrims enjoy is not the only gain that this way affords. This is the way that leads to life, as Jesus, himself has said, and what can be a greater gain to any person than to have eternal life? There is no richer person in the whole world than he who travels on the way of life; for his joy and pleasure will last forever; but his pleasure is not in the vanishable things of this world, but he can rejoice and find much pleasure in serving the Lord Jesus. Every human soul should travel this way; for every one owes obedience to God, and God wants his creatures to go on this way. Why then, dear reader, should we not obey God and walk in his blessed way doing his whole will.

I would advise all who have not yet entered in at the straight gate and become a pilgrim on the way of life, to enter at once, for Satan, as a roaring lion goes about seeking whom he may devour, and to those who have entered in through the gate, and were thoroughly converted to Christ I would say, follow on in the foot-steps of your blessed Master, bearing his cross, and ever looking to him for aid and assistance, and when your pilgrimage is ended, he will land you safely within the gates of the eternal city.

For the Evangelical Visitor.
The Blessedness of Paul's Thorn in the Flesh.—II. Cor. xii. 7-10.

It is not my object to discuss what infirmity the thorn in the flesh was, only that it was given to counteract the influence of the abundance of revelations. In order that it might produce such an effect it needed to be humiliating, because the revelations had an exalting tendency. Paul needed the "thorn in the flesh" to keep him from being lifted up in pride because he had inherited a natural tendency toward pride, which he had likely cultivated in his younger years, and which evidently had not been eradicated. If it had been where then was the need of the "thorn" to keep him from becoming exalted above measure, for if he had no tendency in that direction thousand times the revelations could not have had him.

Sophie's illustration in Visitor of October 15th, of the countryman asking for a dollar's worth of mustard, illustrates the foolishness of praying for some things we pray for. The Lord knew better than Paul the waywardness of his human nature and that for the Lord to grant his petition would be taking that away which helped to keep him from spiritual pride, and then the glory which God wanted for himself would not be his. How sad to see many whom God blesses with spiritual blessings become spiritually proud, and thus hurt their usefulness! Although Paul's desire was not granted, the answer was given that it would not only be more to God's glory, but also for Paul's benefit. Paul, seeing that sufferings would be for his profit and for God's glory, gladly submitted to them, and said "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Have we learned to take pleasure in adversities, no matter what they may be? Have we learned that prosperity is more to be feared than adversity? If not, we have need of learning a lesson herein contained.

When the messenger of Satan was affliction him, when he was reproached from all sides and spoken evil of by Judaizing and other brethren (that is the way some Judaizers of the present day do) when he was in want, likely of comforting friends and necessary of life, and persecutions were upon him, which caused great distress, he no doubt felt very miserable and humble. Realizing how insufficient his own strength was to withstand the trials, he no doubt felt very poor in spirit and mourned because of the greatness of his many trials. Their effects no doubt made him feel his weakness and drove him to God for strength. It was then he could learn, by casting his care upon the Lord, that "Blessed [i.e., more than happy or more than joyful] are the poor in spirit, for theirs is the kingdom of heaven." Although he said, "If in this life only we have hope in Christ, we are of all men most miserable" (I. Cor. xv. 19), he also said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.)

Surely these lessons he had learned were very helpful to him when he was brought before Nero the second time, and he wrote, "At my first answer no man stood with me, but all men forsook me." (II. Tim. iv. 16.)

May this thought of the blessedness of suffering prove helpful to any who may read these lines whose lot may be cast in unpleasant places, that they may learn that greater blessedness can be gotten through gladly and patiently bearing trials than in any other way. Read II. Cor. xi. 23-28. Now, if this great Apostle, who had such an abundance of grace, needed, in addition, to his much suffering, an infirmity in the flesh to keep him humble, to keep him weak, so that he could be strong, do you not think that we, who have less grace, have need of sufferings? I pray God that every trouble-laden soul who may read these lines will see in their sorrow the finger of God pointing them to greater trust in him. And that they may hear God's word speaking to them "My grace is sufficient for thee, for my strength is made perfect in weakness."

May we younger brethren and sisters, especially, learn to glory in tribulations, so that when trials come we can say, "I am glad they are here; that is just what I have been wishing for." Knowing that when patiently borne in the strength God giveth, they not only give us more backbone, but also deepen our trust in God, so that we in the future can patiently endure the greater trials, and that our faith "might be found unto praise and honor and glory at the appearing of Jesus Christ."

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." (James i. 12.)

Yours, anxious for greater development in the Christian graces.

LEVI F. SHEETZ.

Florin, Pa.

Five minutes spent in companion-ship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day and make every thought and feeling different.—Drummond.

REUBEN CLIMENTHAGA.
The Christian Punishment.

Since the Christians have received no other law from their Lord, except that which consists in love and mercy as the apostle says: “Let all your things be done with charity.” (1 Cor. xvi. 14.), and since there is nothing better than love and mercy (1. Cor. xiii.), so the Christian punishment is taught by Christ, when he says: “If thy brother trespass against thee, go and tell him his fault between thee and him alone.” It is the Lord’s will that it shall be done in love and mercy; the love is to be so great that we do not tell it to everybody, but we are to talk to our brother in a meek spirit. This is to be done by a spiritual man. (Gal. vi. 1). And if we in Christian humility instruct our brother and bring him to repentance we have saved a soul from death (James v. 20). But if this brotherly admonition does no good, if he still continues in his evil ways our love shall still not wax cold, but we shall take with us one or two more, who as Witnesses shall instruct the poor sinner in the spirit of meekness (Gal. vi. 1). But if this cannot heal the wound we shall tell it unto the church; but not a church of many heads, but the church of Christ, which is one with Christ, to seek that which is lost. But if he still continues in his disobedience it is a sign that he has lost the Christian faith, and he shall be unto us as an heathen man and a publican.

With such long suffering shall it be done, and this is real mercy. If this rule had always been obeyed in a brotherly way, and if the lost would have been sought (Matt. x. 6; Luke xix. 10), the church would be as a lovely garden, that is well taken care of. For this is the intention; if the good fruit shall grow, the weeds must be plucked out. But alas! the weeds are so numerous, that it is hard to get rid of them. Take the parable that Jesus uses, when he speaks of the third seed which fell among thorns, and the thorns sprung up, and choked them (Matt. xiii. 7). According to Christ’s own words, the thorns are the riches, and cares, and pleasures of this world (Luke viii. 14). But who cannot see, that the riches, which are like thorns, are not shunned, but are coveted after, and it is to be feared that the hearts are so full of them that there is no room for the heavenly love (Mark x. 23). And to sell everything, and to obtain the pearl of great price, is forgotten by many.

Written by Peter Peters a preacher in Holland about 300 years ago.

Christian Perfection Identified.

There are some things in the subject in regard to which all who believe in Christian perfection at all must unite. These are largely of a negative character, and will be accepted by nearly all Christians. It might be universally conceded that the perfection attainable in this life is not absolute. That belongs to God alone. His perfection is original, undeserved, independent, absolute. Ours is finite, derived, dependent, relative. It will also be acknowledged by all that ours is not the perfection of holy angels. They never sinned, they stand before the throne without fault or blemish. Up to the measure of their finite capacities, they are complete in character and perfect in holiness in their own persons, and have never needed redemption. Nor will any fail to find differences between our highest attainments and the perfection of Adam before he sinned. There was no cloud upon his purity, and never had been; and the holiness he possessed was in himself, directly from God, without the aid of remedial agencies. Some hold that redemption will lift us to the height from which he fell; but that consummation will require resurrection power. We shall all agree, further, that the perfection now attainable is not equal to that of “the spirits of just men made perfect” after the death of the body; and then, of course, it is not up to the measure of the perfection attained in the resurrection of the dead. To all this may be added that none of us look for “sinless perfection” in this life. We shall not get beyond the power to sin, nor entirely away from the effect of sin.

While we may live in such intimate companionship with the Holy One that we shall not wilfully commit sin, we shall be so encompassed with the limitations of our understanding and the infirmities of our being that the word “sinless” will not apply to our highest possible development. This language does not belong to the vocabulary of the wisest friends of Christian perfection. Nor is this the whole of the negative side of this subject in regard to which there is general agreement. The perfection to which we aspire is not a perfection in knowledge. Of course, we can not acquire all knowledge, nor can we be perfect in the knowledge that comes within the range of our powers. We can know Christ, and we can “know that we do know him”; but we cannot fathom the depths of his being, nor comprehend the mystery of his love. In this life “we know in part.” Much less do we expect a perfection in wisdom. Wisdom is knowledge applied; and while we know so little relatively, we shall not always make the best use of what we have learned. Nor shall we become perfect in practice. The imperfections in our knowledge and wisdom will inevitably lead to mistakes in daily life. We have no faith in human infallibility; not even if the combined wisdom of the Church could be centered in one man would it justify the claim to infallibility. As we know men and things imperfectly, we shall judge of them erroneously; and wrong judgments will produce wrong sentiments, and wrong actions. So long as we live we shall be doing things that ought not to be done, and leaving undone things that ought to be done. Nor will all our mistakes be innocent. Many of them will or may be harmful to ourselves and others. In some we shall be blameworthy. More attention, warmer love, less selfishness—all possible—would have saved the wrong inflicted. We shall, therefore, always need forgiveness. No possible attainment will place us where we can afford to get on without the Lord’s prayer. Imperfections will cleave to us till life ends, if our spirit and practice be measured by the perfect law of righteousness. There is no exemption for us from the limitations of our natures, and, therefore, no freedom from liability to do wrong. Hence, as we shall always need to pray, forgive us our debts, so shall we always need the merits of the blood of Christ. No past cleansing will keep us clean. A continuous sanctification, in answer to an abiding faith is all that can meet the requirements of our daily lives.

Nor can we get beyond the reach of temptation. There is no promise of exemption from temptation, but a blessing promised to all who endure them. Here, then, in this recognition of the limitations of our nature and of our constant infirmities, and of the unavoidable liabilities to mistakes and misdoings that attend us through life, and in the assumption that we shall always need forgiveness and cleansing through the blood of Christ, there is sufficient allowance for the weakness and besetments inseparable from the life in the flesh; so that no believer in Christ need take alarm lest the perfection contended for shall prove fanatical, and overlook the facts of our condition.
Speaking the Truth in Love.

The manner of saying a thing is often of as much importance as the thing said. In other words, the spirit in which the truth is spoken is about as important as is the utterance of truth at all. Some one has well said: "Apples of gold when taken out of their pitcher of silver and hurled at your head, may become instruments of great pain." We have no doubt that even murders have been committed in this way. Words that are not fitly spoken may in themselves be good and true enough, but, uttered in a rude, offensive, unloving manner, they are sure to result in evil rather than good.

The question, therefore, of manner in speaking the truth is always one of importance.

One may speak the truth with a view to insinuating falsehood. Such an example is evident when the Pharisees of old said of Christ, "This man receiveth sinners." They told the truth, but insinuated falsehood. The truth is spoken many times in the same way to-day, and is a plain violation of God's command to speak the truth in love.

Then, too, the truth may be spoken in envy. It was spoken again by the Pharisees when they saw Christ going as a guest to the home of Zaccheus, the publican. They murmured, saying, "He is gone to be a guest with a man that is a sinner." It was quite true, what they said; but it was the truth spoken in envy at the thought that the poor outsider was to be brought within the fold.

Then, also, the truth may be spoken with a definite desire to give pain, combined with certain coarseness of nature. Some people get a superficial reputation for honesty through the brutal way in which they blurt out uncomfortable truths. Such an one is likely to say, "Well I always call things by their right names. There isn't any hypocrisy about me. If I don't like a person I let him know it," and other remarks of that sort. Now, such an one is liable to do an enormous amount of harm; besides, he has utterly forgotten that the exhortation to 'speak the truth in love' is just as certainly one of God's commands as is his requirement to speak the truth at all. Truth often ceases to be truth when the love is taken out of it, and has all the effect of falsehood. The apostle Paul leaves us in no doubt whatever as to how we are to speak the truth. It is always to be, as he said to the Ephesians, "in love." It ceases to be truth unless it is so spoken, and does harm instead of good. Truth spoken in love has incomparably greater force to do good, to direct people, to mend people, to help people, to save people, than has the same truth when spoken only with severity even though with the best intentions.

"Love is the fulfilling of the law." This being so, we need not wonder that our truth is to be leavened with love, like everything else we do. The two things are always to go together—truth and love.

Truth without love will fail to do what God meant it for. It will repel instead of attract. It is very liable to harm instead of to help. Christian truth is revealed as a means of bringing men back to God and to a state of perfect love. If it were right to be bitter and unloving in speaking the truth it would be right to steal or kill for the truth's sake. Except we speak the truth in love we can never expect to spread widely either the knowledge of our love for the truth. The fact is that unless we speak the truth in love we are not speaking the truth at all. Departure from love involves departure from truth. Love, affection, is part of the truth. With the love left out truth is robbed of its essence and is not truth any longer. "He that loveth not knoweth not God, for God is love."

But, on the other hand, love without truth is equally dangerous. If truth without love must fail of accomplishing what God meant it to do, so love without truth must be equally harmful, flattering the soul into a false peace and sense of security from which there can be only a woeful wakening. It is in combination only through the union of truth and love, that the highest and best, the God intended results are brought about.

"When I was a very young student," said Dr. Morrison, "I once breakfasted with Cesar Malan, of Geneva, at Dr. John Brown's. When the doctor told him I was a young student of divinity, he said to me, "Well, my young friend, see that you hold up the lamp of truth to let the people see. Hold it up. Hold it up and trim it well. But remember this, you must not dash the lamp in people's faces. That would not help them to see." Dr. Morrison said he had always remembered the words and that they had been of great help to him.

Dr. Archibald Alexander Hodge, of Princeton, used to tell his students that they must not shun to preach the penalty of sin and future punishment, but that they were not prepared to preach upon such themes until they did it with tears. 'Truth and love must al-
ways be in combination. Speaking the truth in love is the only way in which truth should be spoken. Some one has well said: "Truth is the stern hard thing, like the bare branches of winter; love is the softener and beautifier, like the green foliage on the summer tree. If you show that you love people you may tell them truths that condemn them, and yet awaken no bitterness; you may show them how wrong they are and only make them thankful to you for setting them right."

He who speaks the truth in love forgets self, is moved by a loving purpose, rejoices in every exhibition of the truth by whom ever made, and if he must defend truth does it in a loving spirit.

"The portrait is like me, but too good looking," was the criticism once made to an artist, which called forth the significant reply: "It is the truth lovingly told." This would be a happier world if we would all cultivate the grace of "speaking truth in love."

—Zion's Watchman.

A Converted Jewish Rabbi and Mrs. Eddy.

We have just been reading a Christian sermon preached by a converted rabbi on a recent Sabbath. It appears that he became dissatisfied with his Jewish faith, realizing his need of Christ, and was misled into an acceptance of the so-called "Christian Science," remaining in this relation for over three years as a lecturer and healer. As an intelligent man and a reverent student of God's word, he came to realize the utter insufficiency and falsity of this system, and has turned from it to the simple gospel. He has now turned from Mrs. Eddy's false teachings, as he had given up Judaism, to find and follow Christ. In the sermon referred to he gives, among other things, some of his reasons for turning away from the "Christian Science" organization. He says that this system—

1. Looks upon Jesus as an exemplar and way-shower, but has no thought of him as the Paschal Lamb of God, the Sinless Sacrifice, whose blood was shed to take away our sins and those of the whole world. In fact, it does not acknowledge guilt or seek to awaken any sense of sin.

2. It has no use for baptism, as enjoined in the Scriptures.

3. It has no use for the Lord's Supper, which Jesus prescribed and gave to his disciples to commemorate his death until he comes again.

4. It ignores the eternal priesthood of Christ, who makes intercession for those who have faith in his atoning sacrifice.

5. It teaches that there is no personal Holy Spirit, Mrs. Eddy saying that Christian Science itself is the Holy Ghost, and that she is the discoverer of it. Where could there be a more perverse sin against the Holy Ghost?

6. It denies the existence or creation of the material universe, saying that God is Spirit and that there is "nothing in him out of which to make a material universe. God can do all things, and no finite creature should deny the truth of what God says about himself.

7. It claims to be the second coming of Christ, as well as the Holy Ghost. This is a point-blank contradiction of Christ himself.

8. It claims to be doing what Christ did, in healing bodies, and even greater works. The fact is that the greater works referred to mean the destruction of the works of Satan, which in these days are coming alarmingly to the surface. Those who believe Christ are opposing Satan in his works.

9. It gives only a partial idea of God, overlooking his justice and his saving grace and his assurances that he will judge the world.

10. It does not seek out sinners in order to bring them to Jesus, and thus fails in the supreme and essential element of a Christian organization.

11. It does not believe in the existence of Satan, nor of sin, and uses all efforts to make people satisfied with themselves, and self-conceited, without any sense of sin, any repentance, any prayer for pardon, any acceptance of salvation, any faith in an atoning Saviour.

12. It deals in an entirely rationalistic way with the Holy Scriptures, and, instead of believing them as the inspired word of God, accepts such teachings as are in accordance with their own preconceived opinions, and rejects the rest. In spite of all this mass of error, which is held by it unblushingly, it goes forth proclaiming that it believes in the Scriptures, in God, in Christ, in the Holy Spirit, in the Christian religion.

Many persons who have been raised up to believe the gospel and yet who are not very intelligent, or well-grounded, have been misled and deceived into accepting this false system. They do not understand, at first, the specious claims and double use of words employed by those who wantonly deceive them. Many are like this Jewish rabbi when he was first misled into accepting what he thought would satisfy him. May many of them, like him and like the prodigal son, come to themselves and return to their Father's house, penitent and believing, to be the loyal and earnest followers of Christ, instead of being longer misled by the whimsical and unchristian vagaries of this false system.—Mrs. T. C. Rounds in Faithful Witness.

Prohibition Results.

A few figures are instructive in this connection. When prohibition went into operation Kansas had a population of 996,616. Out of the population she had 917 convicts. After twenty-one years of prohibition the population is 1,470,495, an increase of nearly 50 per cent., but she now has only 788 prisoners; while the population has increased 50 per cent., crime has decreased in proportion to the present population 65 per cent. During the same period the criminal population of the State has decreased in proportion to the present population 47 per cent. Crime is the most expensive item in the State's expenses. Liquor is the great cause of crime. Chaplain McBrian, of the Kansas State prison, practiced law twenty-five years before becoming chaplain. He says 75 per cent. of all crime is due to liquor.

Kansas has 105 counties. Five of these are notorious for the violation of the prohibitory law. These counties with 17 per cent. of the State's population, furnish over 30 per cent. of its crime.

Without an exception the cities in Kansas with empty treasuries are the ones that have formed a league with hell and have made a covenant with crime. They are the cities that license joints and brothels and gambling halls. There are forty-seven counties in Kansas without a pauper; there are forty-five counties without a prisoner in their jails. The prohibition party vote this year was 3 per cent. of the entire vote cast. From this it seems the enforcement of the law must come from the people as a whole rather than from the Prohibition party.

It is safe to say that partial prohibition has proven such a blessing that the people of Kansas will not rest till the law is enforced, and they have complete prohibition.—Sel.

How can anyone be inactive who is moved by the Holy Ghost? He will surely cease from a multitude of selfish and sinful actions, but they will be substituted by spiritual movements, which are the only right movements.
OUR YOUTH.

No Place for the Boys.

The following verses from the “Boston Transcript” convey a world of meaning which should be carefully considered by parents.

What can a boy do, and where can a boy stay?
If he is always told to get out of the way? He cannot sit here, and he must not stand there.
The cushions that cover that fine rocking chair were put there, of course, to be seen and admired.
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom on the floor of the darkened and delicate room. Are made not to walk on—at least, not by boys.
The house is no place, anyway, for their noise.
Yet boys must walk somewhere; and what if their feet:
Sent out of our houses, sent into the street, Should step round the corner and pause at the door.
Where other boys’ feet have paused often before;
Should pass through the gateway of glittering light, Where jokes that are merry and songs that are bright, Ring out a warm welcome with flattering voice, And temptingly say, “Here’s a place for the boys.
Ah, what if they should? What if your boy or mine should cross o’ the threshold which marks the line ‘Twixt virtue and vice, ‘twixt pureness and sin, And leave all his innocent boyhood within.
O, what if they should, because you and I:
While the days and the months and the years hurry by, Are too busy with cares and with life’s fleeting joys.
To make round our hearthstone a place for the boys?
There’s a place for the boys. They’ll find it somewhere.
And if our own homes are too daintily fair, For the touch of their fingers, the tread of their feet.
They’ll find it, and find it alas in the street,
Mid the gildings of sin and the glitter of chairs.
And with heart-aches and longings we pay a dear price.
For the getting of gain that our lifetime employs.
If we fail to provide a good place for the boys.

An Oriental Story.

An eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day’s work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away.
After putting in one or two bucketfuls, one of the men said:
“What is the good of doing this useless work? As soon as we put the water in on one side, it runs out on the other you see.”
The other man answered:
“But we have our day’s wages, haven’t we? The use of the work is the master’s business, not ours.”
“I am not going to do such fool’s work,” replied the other, and throwing down his bucket he went away.
The other man continued his work till about sun set, he exhausted the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.
“Now I see the use of pouring water into a basket,” he exclaimed to himself. “If the water had brought up the ring before the well was dry, it would have been found in the basket.
The labor was not useless after all.”
But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:
“Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforward thou shalt stand at my right hand.”
Is not this a good lesson to teach us to be faithful in the small duties of each day, as well as the large ones; to do everything, no matter how small, as unto our heavenly Master? Little acts of duty or kindnesses go a great ways when done for Jesus’ sake.

He does not take account of the amount of our work, or even the results, as much as he does of the quality and the spirit in which our tasks are performed.—Our Young Folks.

The Tell Tale Candle.

In London a jewelry store was robbed of a large amount of goods. No one had any idea who committed the theft. There was apparently no clue. The shrewd detectives, however, began to look for a clue. All they could find was a tallow candle which the burglars left behind. This candle was carefully examined, and several finger nail prints were found in it. These were photographed and then the detectives went to examine photographs of finger nails which were on exhibition in the criminal gallery. The sharp lynx eye of a detective soon discovered a fac-simile and learned that the man whose nail prints were photographed was a notorious burglar. He was pursued and captured along with a number of his pals, and much of the jewelry was recovered.

The finger nail print in the candle gave the guilty man away.

What tells on us? Sometimes boys and girls steal, lie, or do things which are wrong; think it will never be known. But some way or other it will leak out.

Two boys stole a watermelon and ate it. Nobody saw them. They were certain that no one was the wiser for their being in the melon patch. They walked away through a corn field and out on the main road. Nobody in sight. They walked about a quarter of a mile when they passed a farm house. They knew the farmer, therefore, stopped and talked a few words with him.

While talking he looked at the two boys, and then said. “You have been in Mr. W.’s watermelon patch.”
“How do you know it?” the boys asked.
“Well, I see your lips are so smooth.” Their lips which ate the melons told on them. The best is to keep clear, and there will be no danger of having tales told about us.

Jesus will forgive us our sins if we confess them and ask forgiveness.—C. D. Risher, in S. S. Gem.

A Little Girl Paid.

This little story is declared to be true, and we very much hope it is. It relates to Jacob Grimm, and runs:

“One of his prettiest tales ends with the words: ‘Whoever refuses to believe this story owes me a thaler.’”

One winter morning a little Jewish girl rang the door-bell and asked the servant if Herr Professor Jacob Grimm was at home. When informed that he was not, she said, politely: “Will you please hand him this thaler when he returns?”

The servant took the coin, glanced at it curiously, and inquired who sent it, and what it was for.

“I owe him the money myself,” said the little girl.
“Why? What for?”
“Because I don’t believe the story about the wolf.”

God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—John Ruskin.

Character is like the unfinished picture on the easel. We must not let it lie too long without some fresh, vital touch, or we shall lose the inspiration of our ideal.—Wellspring.
PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers, when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS,—Articles for publication must be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to D. Dewitt, 135 Bailey St., Harrisburg, Pa.

Canadian Currency is discounted 10.

Harrisburg, Pa., December 1, 1903.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (INDEX FIFTY CENT EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer hold good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with:

A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, Etc.

The binding is Extra French Seal, Divinity Crown, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address E. V. C., Visitor, 115 Bailey St., Harrisburg, Pa.

Our City Missions

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 9596 Perkiomina street. In charge of Brother and Sister B. Brubaker, Sister Anna and Sarah Beth and Brother C. C. pres. pastor.


PHILADELPHIA MISSION.

Report for the month of October, 1903.

Philadelphia Mission.

Recipients.

Balance on hand last report, $75.40
Philadelphia, Pa. 467
Philadelphia, Ill. 2.00
Mansfield, Ohio. 1.00
Total, $78.71
Morrison, Ill., 1 box clothing.
Schwenksville, Pa., 1 bbl. apples.
Elizabethtown, Pa., 1 box pears, cabbage, etc. etc.

Expenditures.

Coal for Mission. $12.00
For poor, 18.40
For Mission, 5.55
Total, $35.95

I sincerely thank my brethren and sisters who are so mindful of those things needful to sustain our bodies. Truly the harvest is great and the laborers are few. May God's blessing rest and abide upon all his children, and may we always have our eyes upon him who is able to care for us. This is my prayer.

From your Brother, Peter Stover.


CHICAGO MISSION.

Report for month ending November 15th, 1903.

Recipients.

Mrs. Isaac Trump, Polo, Ill. $1.00
Mrs. Woolf, Polo, Ill. 75 cents
Benjamin L. Brubaker, Chicago, 4.00
Mrs. Katie Bollinger, Morrison, Ill. 1.00
Rent for the hall, 4.00
Total, $8.05

In His Name, Harvey, III. 9.13
Young people's meeting collection, 1.00
Mission, 1.40
D. H. Brehm, Morrisville, 1.00
Nottawa, Ont. 1.00
John Sprahl, 9940 Carpenter St., Chicago, 1.00
Collection from Brethren S. S. and A. S. Abline, Kansas, 7.65
Room rent in the hall, 11.00
Anna Bert, 9920 Peoria St., Chicago, 5.50
Offering box, 1.25
Total, $22.55
Deficit, 1.51
Total, $24.06

Expenditures.

Deficit from last month, $11.88
Groceries, 7.78
Gas, 1.40
Rent for building, 35.00
Total, $54.66

From J. H. Byers, Ovitt, Mich., we have received one barrel of choice Winter apples and four bushels of potatoes; Mrs. Barbara Shelly, Shannon, Ill., one barrel of apples; from J. Myers Boulter and his father, Canton, Ohio, six barrels of produce consisting of cornmeal, cabbage, turnips, kruit, etc.; Mrs. William Kreider, Shannon, Ill., two dozen eggs.

We all join in expressing our appreciation and send hearty thanks to the donors, all of whom have had direct word from us; but we have then by these reports to strike up the gift of liberality which may be flagging in some who are abundantly able, through a little self-sacrifice, or should I say self-effort, to contribute many blessings to the workers in the Master's vineyard by sending to the various missions, at home and in foreign lands, only a small portion of their superabundance. The writer visited in different parts of the Brotherhood the States of Ohio, Pennsylvania and Illinois, and was surprised at the abundance of temporal blessings which our people enjoy, much of which is allowed to waste or decay which by a little care and effort might be sent to our various fields to bless the workers and for distribution to the poor, the sick, and the blind. Vegetables, fruit (dried or fresh), good clothing and bedding are always greatly appreciated at any mission. We know that many do not take any interest in these things because they feel that they can only do a little, but if several would put the little offerings together it would amount to a gift well worth sending. Negligence rather than indifference is the cause of many failures along these lines. In our work for the Master we must ask concerning his will and then proceed to do it at any cost or inconvenience or the adversary will have us put off or neglect our duties until we lose the opportunity and the blessing of cheerful wholehearted service. We are pleased to tell our readers that Brother Aaron Bechtel, of Canton, Ohio, has come to the Mission to spend a few months in Bible Study and practical gospel work. Our brother has recently been called to the ministry and feels his need of more adequate preparation for the work, hence his coming. We hope his example may be followed by many of our young ministers, both in the East and in the West.

Yours in Christian fellowship,

G. Clifford Cress.

November 21, 1903.

REVIVAL MEETING AT HAMIL, KANSAS.

On October 15th, Brother J. R. Zook, of De Moines, Iowa, came, filled with the Holy Ghost and wisdom, and commenced a meeting in Pleasant Hill meeting house, in Brown county, Kans. The meeting began with good interest, and continued until November 15th, when the work was very favorable with the exception of a few nights of bad roads and falling weather. The attendance was good, and the interest increased until the last. The word was brought forth with clearness and in demonstration of the Spirit and with power, which resulted in the salvation of seventeen souls. Among the number were three children; some of the number were professors who were in an unsaved condition; others had backslidden. They nearly, if not all, give a bright evidence of their acceptance.

Six followed the Lord in baptism and were received into church fellowship, and one was reclaimed; some will no doubt unite with other churches.

The laying on of hands was also observed. A dozen or more were prayed over for the anointing of the Holy Ghost, and nearly all give bright evidence of the work being done, and give promise of becoming real soul winners for Christ. Many were also prayed for healing.

A grand feature was the children's meeting, usually held on Sunday evenings.

[December 1, 1903.]
They were grandly instructed and we believe lasting impressions were made on their minds. This should be encouraged. I believe great good would result from the same.

We are glad Brother Zook brought us the full gospel, and with such power that it brought conviction to the entire community. Quite a number requested prayer. Eternity alone will reveal the result of the meeting.

The church was greatly revived and we believe are better prepared for service than ever before. To God be all the glory.

A. J. Huse.

Meetings at Manor M. H.

The Brethren of Manor district, Lancaster county, Pa., closed a two weeks series of meetings on Sunday evening, November 15th, held at the Manor M. H. Elder John Smith, of Wayne county, Ohio, labored with the home brethren in the meetings. A good interest was manifested in the meetings. The attendance was good, and very good, especially in the evening. Three arose and asked the prayers of God's children; one of them is a man of upwards of three score and ten.

Praise God that he continues his call to the work he has placed him in. They were not willing to yield and step out on the Lord's side. May the good seed soon spring up and bear fruit to the glory of God!

After this meeting, Brother Smith spent one week at Boiling Springs, Cumberland county, Pa., after which he again returned to Lancaster county, to labor at the Pequa M. H.

Eliz. M. Engle.

Love Feast at Souderton, Pa.

The love feast was held in the Souderton meeting house on November 7-8th. It was well attended by the brethren and sisters of the Gratersford and Philadelphia districts. The attendance and attention was very good, especially in the evening. It was a real good love feast, as all seemed to be filled with the love of God, as was manifested in the testimonies. The ministers and deaconesses were present. James S. Bruhaker and Brother Henry K. Kreider, both of Lebanon county, they, together with our home district brethren, handled the sword of the Spirit with power. Among others present were Brother S. R. Smith and wife, Brother David Brehm and Sister Maggie K. Landis, all of Harrisburg. We were glad to see so many present, and let us all be encouraged and not get weary in well doing, for in season we shall reap if we faint not.

HENRY F. ROSENBERGER.

Souderton, Pa.

On Our Mission.

Again we greet all the dear readers of the EVANGELICAL VISITOR with Heb. xiii. 20, 21.

On the morning of October 22d, we had farewell to the dear saints at Salona, Pa., and boarded the train for Buffalo, N. Y. A dear brother gave us the benefit of his thousand-mile ticket as a helping hand on the way which we accepted with thanks and pray the dear Lord to reward him for his kindness to us and his love for the cause. How blessed it is that we can work together in gathering in the sheaves that are wasting on the plains of sin, and when we remember that Jesus gave the thought that one soul is worth more than the whole world, how zealous we should all be in doing all within our power to help in the recovery of souls.

We arrived in Buffalo at 6 p. m. and reached the Mission in time for the prayer-meeting. We received a hearty welcome from the members of the Mission and enjoyed the prayer-meeting, although there were only a few present; but the promise is to the twos and threes that meet in his name. Praise the Lord.

On Friday evening we attended the prayer-meeting in the east part of the city at the home of Brother and Sister Bow- man. We had a blessed meeting and one soul came out as a seeker for the pardon of her sins. Since then she has professed to have found peace, and we hope she will now consecrate her life to God.

Saturday was spent visiting in the east part of the city, and in the evening attended a meeting at the "Friendly Inn Mission," on North Division street, where a good work is being carried on by consecrated workers in rescuing fallen souls and giving a home to some of the poorest men until they can employ themselves. This is certainly a noble work and we pray these workers may have many souls for their hire that may be gems in their crown of rejoicing.

It is marvelous to hear the testimony of those redeemed men how they were saved from drink and tobacco. How they out to shame many professessed Christians who say they can't get rid of their tobacco. These men testify that the very taste for these abominable things are all taken away. How blessed it is that we can present to lost souls a testimony that is able to cleanse from all sin and make us accepted in the beloved. All honor and praise be to HIM.

On Sunday evening, October 25th, we, with the workmen of a series of full salvation meetings at the Mission at 25 Hawley street. On the morning of the 26th we attended the Riverside M. E. church in a morning service at 9:30 a. m., by a band of gospel professors of all middle-aged and old people. This company seem to be the cream (so to speak) of this congregation. The meeting was led by a Miss McAlister, a returned missionary from Africa. We enjoyed this service very much.

At 11 a. m. we heard a sermon by the pastor, subject, "Christ's Entrance Into Jerusalem." We were edified by heeding I. Thess. v. 21.

During the first week of the meetings at the Mission the crowd and interest gradually increased up to Sunday, November 1st, when at the 4 p. m. service, and in the evening, we had a well-filled hall.

On Friday, October 30th, we, with others, visited the Erie County Almshouse and Hospital, where we had the privilege of talking to the poor about him who came to seek and save the lost. We hope the labors of such who make frequent visits to these institutions may be fruitful of much good among the poor and the sick and wounded.

During the week following November 1st, the attendance at the Mission was small, notwithstanding many special invitations were given. At the open air meetings we had the largest crowd, and we trust many a bow drawn at a venture may have caused some arrows to have penetrated between the joints of the harness to the heart of the death of the new man, "which, after God, is created in righteousness and true holiness." (Eph. iv. 24.)

Sunday morning, November 5th, we again attended the 9:30 prayer-meeting at the Riverside M. E. church, and from 11 a. m. to near 1 p. m. we, with others, held forth the word of life to fallen men at the Lord Street Mission. While we were laboring in the hall, Brother Churchill stood outside the door with song books in hand which he offered to the poor wanderers as they came along and invited them into the Mission, and in this way he succeeded in getting quite a number of poor, lost men to come in and hear the word.

Brother Churchill has labored in this Mission for fourteen years. May the dear Lord abundantly bless our brother in fulfilling Luke xiv. 23.

At 3 p. m., Sunday-school at 25 Hawley street, and at 4 p. m. preaching the word from Isa. xxvi. 3, 4. At 6:45 p. m. we held a street meeting, attended by a large crowd in which some of the young brethren and sisters from Canada, with others, took an active part, for which we hope they feel blest, and for which the Lord will reward them. We are glad to find such willing workers who are not afraid of the truth, and thus be helping in the great harvest of souls. At 7:45 we returned to the Mission for the word on the line of Christian perfection and with this service ended our two weeks' special meetings at the Mission.

On Monday evening, November 9th, we, with Brother Myers and others, attended the "Welcome Mission," on Broadway, where we had the privilege of giving the word of God to the perishing.

Tuesday evening we met at the home of Brother and Sister Bowman, in the east part of Buffalo, for prayer-meeting; had a fair attendance. One requested prayers.

On Wednesday evening we met at the home of Sister Hexemer, where we had quite a houseful. A number of young people, from 8 to 17 years of age, requested prayers. What the outcome of this will be is known to the Lord alone. Cottage meetings were continued in East Buffalo up to Friday evening, the 13th.

On Saturday evening we again attended the "Welcome Mission" and had the privilege of preaching the word. One young man professed to have found peace by believing. We hope he may be true and become a worker for God.

Sunday, the 15th, was a busy day. At 9:30 a. m. we attended the prayer-meeting at the Riverside M. E. church. At 3 p. m. we attended the Mission, and at 4 p. m. a sermon on the coming of our Lord. And at 6:45 a street meeting, with a large crowd. We had with us two brethren of the Pentecost band who sang and preached the gospel.

At 7:30 p. m. we had a missionary talk,
showing the need of the heathen and the need of the workers.

An offering was given to help in roofing the new station at Raghunathpur. The Lord will reward all for what they have done. This closed our labors in Buffalo for this time.

Monday was a busy day at the Mission, as it was wash-day, in which we took an active part. At 6.15 p. m. we took train for Stevensville, Ont., where we were met by Brother Simon Sidner and conveyed to his home, where we were made welcome. Praise the Lord for brethren and sisters and good homes.

Tuesday, the 17th, we were conveyed to near Sherston and to the home of our dear Brother N. C. Michael and family, where we received a warm greeting, and at 7:30 began a series of meetings in the Menno­nite church. We realized the Lord was with us at this first meeting, which will, under the providence of God, be continued indefinitely for the glory of God in the salvation of souls and the advancement of this first meeting, which will, under the providence of God, be continued indefinitely for the glory of God in the salvation of souls and the advancement of missions.
missionary.

addresses of missionaries.

africa.

brother and sister h. p. steigerwald; sister jessie dawson; brother levi and sister emma doner; matoppo mission, bulawayo, south africa.

brother j. g. cassel, box 74, guatemala, central america.

sister martha hoffman, san salvador, salvador, central america.

texas.

brother and sister s. h. zook, hidalgo, texas.

(only the matoppo mission, first mentioned, receives support from the foreign mission fund. the others depend on the free-will offerings of the people.)

will visit africa.

isaias vi. 5-8—"then said i, woe is me: for i am undone because i am a man of unclean lips; for mine eyes have seen the king, the lord of hosts. then flew one of the seraphims unto me having fire in his hands: and he had in his hands the tongs from off the altar, and he laid it upon my mouth, and said, lo, this has touched thy lips and thine iniquity is laid it upon my mouth and said, lo, this is the sucking plume of the right hand of the altar. for i am undone because i am a man of unclean lips; for mine eyes have seen the king, the lord of hosts.

central america.

brother and sister j. g. casell, box 74, guatemala, central america.

sister elmina hoffman, kedgoon, poona district, rambalai home, india.

india.

d. w. zook, mrs. d. w. zook, mrs. a. w. zook, joseph martin, rhoda z. martin, shripat, permia, bankura dist, bengal, india.

j. h. sparrow, anna herr sparrow, raghumath pur. o., mahboon dist, india.

sister elmina hoffman, kedgoon, poona district, rambalai home, india.

reader's from the mission, march 1, 1904.

m. zook.

"for the lord your god, he is god in heaven above, and in earth beneath." (josh. ii. 11.)

if it were possible we would have these words stand before the vision of every soul in his own home. if the letter and the letter and the letter of fire till the impression of it was so indelibly fixed that nothing could efface it.

god's position as god in heaven and earth. we are so accustomed to doing as we please when we do not do as we can, or are compelled by circumstances; we are so hardened to the conditions around us, so insured to sin and suffering and so immersed with the things of time and sense, that it is almost impossible for us to take time on lord's day to think of our creator and him, "in whom we live and move and have our being!"

god being god, he is a god to be worshipped. failing to worship him, we fail in our own best development and offend, and justly too, him that made us.

if god is to be worshipped, then he must be worshipped according to his own way and as prescribed in his written revelation to man. that there is such a revelation goes without saying. no argument is needed to prove that the bible is that revelation, and that reveals a salvation from all sin through faith in jesus.

failure to worship him according to his revelation is sin, and sin and separation from god. stop to think for a moment what we have from god. take all that away we have—what fill in the blank if you can. i am sure you would not want to be in it.

if not then, "remember your creator now, ere the evil day come." remember acts xvii. 31.

he hath appointed a day. now, ere the evil day come. remember your creator now, ere the evil day come. remember acts xvii. 31.

he hath appointed a day.

if not then, "remember your creator now, ere the evil day come." remember acts xvii. 31.

he hath appointed a day.

no man can ever go forward to a higher belief until he is true to the faith which he already holds. be the noblest man that you present faith, poor and weak and imperfect as it is, can make you live up to your present growth, your present faith.
EDITORIAL. Continued from page three.

Turn to triumph! Ah, it doth make such a difference!"

Now, as they two talked together, the King Himself came in, and Mr. Fearing got him up in haste, and having bowed unto His Majesty, made as if he would hurry forth from his presence. But the King took him by the hand graciously, and spoke tenderly to him. "Thou art most welcome—do not leave us; I have often wished that thou wouldst make a better use of me, my son. What wouldst thou that I should do for thee?"

Then Fearing found new courage in the King's grace, and falling upon his knee, he said, 'My Lord, I would that thou wouldst write that on my door,' and he pointed to the golden THOU, and the words on either side of it. "I have long wished that thou wouldst suffer me to do it," said the King.

And forthwith Fearing left his cell, and found himself in a place of beauty in sight of the King's garden, and sitting henceforth daily at the King's table. And he did afterwards become one of the King's own knights, and was known henceforth as Sir Valiant. But he never forgot how much he owed to the noble Captain Faith. "Dost thou remember thy words, brother?" he would say, "it used to be all I, I, I,—my sins and me. But now it is THOU;" and he would point to the letters of gold. "Ah! what a wonderful difference it makes!"

Matoppo Mission Notes.

The Mission at Matoppo has a large interest for our people, and we are aware that many of our readers eagerly read whatever of interest we may have from the workers there. We know it would be appreciated to have more frequent reports, but the dear workers there have much to do, and, as with many others, the writing of reports is often delayed. We have a private letter from Elder Steigerwald bearing date October 17, 1903. He says, "Some may not know what is meant by an out-station. It does not mean that such station is out from the control of the Brethren, but only that they see the great need of work being done in other places as well as here and would, on that account, be ready to go as soon as they could be spared there.

We think if our friends had only considered the meaning of the word, out-station, they would not have misinterpreted the import of what was said. If they were contemplating going out on an independent line and establish a work elsewhere, it would certainly not be an out-station of the Matoppo Mission. Brother S. says, "Some may not know what is meant by an out-station. It does not mean that such station is out from the control of the Brethren, but a branch of the main station. We are sorry that the dear missionaries have been disturbed by the friends writing to them concerning this matter and gladly make full explanation, but we do think a little consideration of the meaning of words would have prevented all the trouble. Please remember that an out-station is a branch station connected with the main station and not independent of it, and that Brother and Sister Doner are not anxious to get away from the Mission because they want to be loose and free from control, but anxious that the people within reach should also be taught the gospel of Christ's salvation."

Bad promises are better broken than kept.