
Brethren in Christ Church

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/377

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/377

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu
The subject for this morning is humiliation on account of national, social, and personal sins. The very fact that there is such a thing as sin should humble us in the very dust. Sins against God our Creator! How can creatures dare to rebel against the Almighty Lord who made them? Sins against so good a God! Why, and wherefore do they exist? Sins so wilful, so wanton, so injurious to ourselves! What do we want with sin? There is variety enough in that which is permitted us; abundant exercise that would yield us pleasure and joy, and would allow full and healthy play to our whole being; yet we must needs break down all restraint, and go after sin. We have left the clear, cool, flowing streams from Lebanon to go and drink of the polluted pools of Sodom. We have turned away from that which was sweet, and safe, and satisfactory; and we have gone to that which is bitter upon the palate even now, and will be far more bitter in the bowels in the world to come. At the remembrance of the very fact of sin, we should lie in the dust before God.

Is there one of us who knows thoroughly what the evil of sin is? I do not think there is. If any one of us were to see the depravity of his own heart, he would lose his reason. Conceived within sin there lurks a measureless world of mischief; who can know it? Were it not that the infinite satisfaction of our Lord Jesus Christ is ever present before the eye of the great God, he would at once cease him of his adversaries, and sweep both sin and sinners out of the world.

I am asked to speak concerning national sins; but this is a work too delicate for me, and I fear it would do but little good, even if executed to perfection. We are of many nationalities, and each man is jealous for his country. The history of the great God, he would at once have the name of Lord Jehovah is witness. Henceforth, for the accomplishment of our Lord Jesus Christ is ever present before the eye of the great God, he would at once cease him of his adversaries, and sweep both sin and sinners out of the world.

I am asked to speak concerning national sins; but this is a work too delicate for me, and I fear it would do but little good, even if executed to perfection. We are of many nationalities, and each man is jealous for his country. The history of the great God, he would at once have the name of Lord Jehovah is witness. Henceforth, for the accomplishment of our Lord Jesus Christ is ever present before the eye of the great God, he would at once cease him of his adversaries, and sweep both sin and sinners out of the world.
EVANGELICAL VISITOR

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c. Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.
ELDER W. O. BAKER, Louis ville, Ohio, ELI B. M. H. OBERTHOLZER, Culbertson, Pa., Associates.

Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, 135 Bailey street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

EDITORIAL.

Close of Volume XVIII.

With this issue closes another volume of the Visitor. The year has passed rapidly by. It is with feelings of profound gratitude that we acknowledge God's goodness and faithfulness during the year. We were enabled to attend to every issue of the paper as the time passed by. Every issue has gone forth on its errand of comforting, edifying and instructing its readers and friends in the things of God and his Son, Jesus Christ.

The purpose of the paper is expressed to be "the exposition of true, practical piety, and devoted to the spread of Evangelical truths and the unity of the church." How far this purpose is accomplished may be hard to prove. Yet with that all is encouraging it remains a fact that too many of our members take very little interest in the work, and, if not really hostile to the movement, are not supporting the work in any way. This is to be regretted, and we hope that this spirit may become less and less as the years go by.

"Shall we whose souls are lighted With wisdom from on high; Shall we to men benighted The lamp of life deny? Salvation, O Salvation! The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name." To all of our readers we wish the New Year a happy one. May the Heavenly Father, himself, comfort all the sad hearts, and may they be drawn closer to his tender bosom. May we all seek to be in such an attitude towards God that death may have no terrors for us. To the Apostle Paul, to be "absent from the body," was to be "present with Christ."

With regard to the church's activity there is reason for rejoicing for what is being done in the line of mission work. The reports from the city Mission are encouraging. And in the foreign field our brethren have shown praiseworthy activity, with encouraging results. The late reports from the Matoppon Mission are quite encouraging. And the fact that six of our members are now on their way to India is significant of the concern among us to carry out the Savior's Great Commission. Sister H. Frances Davidson's visit throughout the church during the year is having a good effect in increasing the interest in foreign work among us. Everywhere she goes she is listened to with increasing interest by large congregations. Yet with all that is encouraging it remains a fact that too many of our members take very little interest in the work, and, if not really hostile to the movement, are not supporting the work in any way. This is to be regretted, and we hope that this spirit may become less and less as the years go by.

"Glory to God in the highest, on earth peace and good will unto men."

Notes on Bible Study.

Our statement in last issue about the price of Notes for Bible Study was made a little too soon. Since then we received word that the publisher would have to charge us 40 cents for each subscription next year. So we are not able to take subscriptions for 35 cents unless we suffer the loss of 5 cents ourselves.
A Christmas Hymn.

Brightest and best of the sons of the morn-ing!
Dawn on our darkness and lend us thine aid;
Star of the East!—the horizon adorning—
Gaze where the infant Redeemer is laid.
Cold on his cradle, the dew-drops are shining—
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining—
Maker, and Monarch, and Savior of all.
Say, shall we yield him, in costly devotion—
Richer, by far, is the heart's adoration—
Vainly we offer each ample oblation—
Dearer to God are the prayers of the poor.
Brightest and best of the sons of the morn-ing!
Dawn on our darkness and lend us thine aid;
Star of the East!—the horizon adorning—
Guide where our infant Redeemer is laid.

The Great Mystery.

"Without controversy, great is the mystery of godliness: God was mani-fest in the flesh." (I. Tim. iii. 16.)

The incarnation or birth of Jesus Christ, which gives occasion to the festival day of Christmas, celebrated in commemoration of this event, is called by the apostle Paul a "great mystery," but now revealed.

This "great mystery," hidden to the world, incomprehensible to the human mind, and surpassing the laws of nature, falls in its manifestation into the domain of supernatural or miraculous deeds.

We consider this mystery, "God manifest in the flesh" as

A GREAT MIRACULOUS DEED.

1. It is so in this wonderful Prediction. Immediately after the fall of man in the garden of Eden, induced by the tempter in the form of a serpent, a bruiser of the serpent's head, a Savior, was promised. (Gen. iii. 15.)

This head-bruiser referred to the Son of God who was to come to him "that he might destroy the works of the devil." (I. John iii. 8.) From this first announcement of a coming Savior on down through ages the advent of such a personality was foretold by means of various types and many prophecies. Among the former the ritual services in the Jewish economy, performed in the tabernacle and the temple, were external, visible types referring to the mystical, real antitype. Among the prophetic announcements, asserting the coming of the Messiah, perhaps that of Isaiah ix. 6, stands foremost: "Unto us a Child is born; unto us a Son is given; his name is Wonderful, Counselor, The Mighty God, Everlasting Father, Prince of Peace." What a wonderful prophecy given more than 700 years previous to its fulfillment! Has there ever been made at any time a like prediction of the coming of such a person into the world?

2. It is so in its wonderful Conception. This is plainly stated in the following passages: "That which is conceived in her is of the Holy Ghost." (Matt. i. 20.) "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." (Luke i. 35.) "The word was made flesh." (John i. 14.) An occurrence is here asserted, at once mystical and miraculous, that is said of no other personality that ever appeared on earth.

3. It is so in this wonderful Life. Scarcely born the advent of Christ was announced by an angel to shepherds at night among their flocks, and a doxology followed, sung by a host of angels; later on occurred the visit of the wise men of the East guided by a star, to do homage to the newly born King; then the flight to Egypt to save his life. Later on came the fierce conflicts with Satan by way of temptations, the extraordinary teachings, of the numerous miracles; his asserted sinlessness John viii. 40, and yet the acknowledged sin-bearer on his own body, I. Pet. ii. 24. He was in his life and death the One true anti-type of all the preceding types. He was the Word, John i. 1, spoken forth from the Godhead in a visible and tangible form, the only begotten Son of the Father, the true God-Man, living, moving and acting among men.

4. It is so in its wonderful Achievement. If fallen man should be saved, reconciliation made, remission of sin assured, the devil and sin conquered, life and salvation made possible, the heavenly kingdom established: then it was absolutely required to formulate and carry out a plan of re-deption fully adequate to meet and satisfy the divine majesty, the demands of God's law, and the wants of humanity. And this achievement called for a wonderful act, which neither angels nor men could accomplish, which the triune, the only true and ever living God only was able to plan, put in action and carry out to its intended purpose. Whosoever may have been included and exhibited of external, human, natural elements in the accomplishment of this plan of salvation, it is evident that its main forces lay in internal, divine, super-natural powers, therefore wrought in a miraculous manner.

The plan of salvation required absolutely a Savior who should be God and Man in one person. He must be conceived, be born, and must live without sin; he must obey the law of God in letter and in spirit; he must be subjected to satanic temptations, and by his own moral action subject his will to the will of God, and thus conquer the enemy; he must by his death and shedding of blood offer a valid sacrifice for sin and sinners; he must by resurrection and glorification of his own body conquer death and bring in redemption for the body; he must ascend into heaven there to officiate as High Priest, Advocate and Mediator for his Church upon the earth. And this he all fully accomplished. The fact is revealed to us in the Scriptures, salvation is offered to us by the Holy Spirit through the gospel. Whosoever accepts, and appropriates by faith, shall be saved; whosoever rejects or carelessly fails to apply, remains lost. (John iii. 36.)—J. V. Schultz, in The Manna.

How Should We Spend Christmas?

How should Christmas be observed? Should it be as the devil would wish us to spend it, or as Jesus would have us to spend it? To be wicked on Christmas day is the very worst profanit-y. To take God's name in vain is bad enough. To profane God's sacrament is as great a sacrilege as the sentence of death in fire on the palace wall. It is sinful also to fill the Christ-mas season with selfishness, thinking more of what we shall receive than of what we shall give, more of eating than of praising God.

How would Jesus have us spend Christmas? Of course he would have us in spirit spend it as nearly like the way he spent that first Christmas as possible. He was rich, the millionaire of stars, "for our sakes became poor." He came down from his home in glory to lift up the lowly. We, too, in some lesser ways can illustrate noblesse oblige. "Thanks be unto God for his unspeakable gift." The best way to thank him is to pass on his gifts.

When Mark Guy Pearse was a boy he was at school in Germany, though

(Continued on page 16.)
Hope on.

When we come to God confessing and forsaking our sins with all our heart, and promising fidelity to God, asking forgiveness in Jesus' name, God does forgive and regenerate us, and thus we are "justified by faith," having the assurance that "we have peace with God through our Lord Jesus Christ" (Rom. v. 1). The consciousness of guilt is gone—the power of sin is broken—a new life has set in—a soul is born of God, "that which is born of the Spirit is spirit." The Corinthians had all this and yet they were carnal, and their fruits were not all unto holiness.

Paul to the Ephesians, says, "And you hath he quickened (or made alive) who were dead in trespasses and sins." Quickened through the Spirit of God. "If then ye were raised together with Christ, seek the things that are above, etc."

We must concede that the new birth—regeneration—forgiveness of sins—quickenings of the spirit—justification by faith, is a holy work, and that it brings a person on the Highway of Holiness. But there is a way in the way.

When Relatively Completed.

Now the holy apostle after recognizing the several churches as members of the body of Christ by the various terms, which we have already noticed, he invites their attention to a higher life in Christ Jesus when he says, "concerning spiritual gifts, brethren, I would not have you ignorant" (I. Cor. xii. 1). (This expression acknowledges their ignorance in respect of the gifts of the Spirit) and after a forceful exposition of the gifts of the Spirit, their concerted operation, use and distribution, he explains, "and a still more excellent way shew I unto you." Flooded with a conviction of the indispensibility and supremeness of perfect love, he gave the church of Corinth that memorable description of the way in the highway of holiness, namely, the xiii. chapter of I Corinthians, in which he sets forth the indispensibility of perfect love, its nature, its character, its continuity, leading and sustaining us until we reach the state of absolute holiness and final perfection.

Paul in writing to the Ephesians, addresses them as "saints," and also "now in Christ Jesus ye that once were far off are made nigh by the blood of Christ. For he is our peace, etc." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," etc. (Eph. ii. 13, 19, 20). And yet they are instructed to "put away as concerning your former manner of life the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God hath been created in righteousness and holiness of truth; wherefore putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another," etc. "Let him that stole steal no more." While Paul was addressing himself to the whole body of believers, we have no reason to believe that all the members of the church at Ephesus were in this low spiritual condition; because he also says "grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." He instructs the various grades of believers; and we are delighted that some had received the sealing, the anointing, the baptism of the Holy Spirit, which is the earnest of our inheritance. Holiness is relatively completed when we yield ourselves fully to God as we promised we would when we came to God for pardon and peace, even as Paul says in Rom vii. 13, "Yield (or present) yourselves to God, as those that are alive from the dead (not as sinners), and your members as weapons of righteousness unto God."

"Beloved now are we the sons (or children) of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him (not sinners) purifieth himself, even as he (Christ) is pure" (1. John iii. 1-3). This is perfection in purity. As we yield ourselves fully, unconditionally, soul, spirit, body, with all we have, and ever shall have; with all we are and ever shall be; for sacrifice, or service; for time and eternity, believing in the sanctifying power of the shed blood of our Lord Jesus Christ, that moment it is done. "Having these promises, beloved (not sinners) let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (II. Cor. vii. 1). When we thus yield ourselves to God for this universal cleansing from sin, "the law of the Spirit of life in Christ Jesus (makes us) free from the law of sin
EVANGELICAL VISITOR

December 15, 1904.

and death” (the carnal mind) (Rom. viii. 2).

We must be careful not to get development entangled with holiness. Holiness is a state. And perfect holiness is a state in a state. Development is the growing in grace and in holiness.

I will, D. V., treat Christian perfection in development in a separate article.

In Eph. v. 26, 27, Paul says, “Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it (the church, not sinners) with the washing of water, with the word (for what purpose?) that he might present it (the church) to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.”

“Finally, my brethren, (not sinners) be strong in the Lord and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood.” (It is evident when we have taken the whole armor of God, that the carnal mind, the inward enemy, has been destroyed, and that nothing but the mind of Christ remains, so that the flesh [carnality] lusteth no more against the Spirit, nor the Spirit against the flesh, because the conquest has been made by the Spirit and now has full and universal control of the situation, having put on the whole armor of God to protect the life and power within from the enemy without). Who would think of fortifying a city in time of war with the enemy within? Eject the enemy first, and then fortify. Even so must the inward foe be ejected first before we can put on the whole armor of God, not only to protect and defend the life and power within, but to make war “against the principalities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places.”

What nation could go out to war against another having rebellion at home? None. Who can give his best and most successful service to God in winning souls, helping believers, enduring hardness as a good soldier of Jesus Christ when there is rebellion, self-will and doubts in his own heart and life?

Paul to the Thessalonians says, “The God of peace himself sanctify (make pure) you wholly.”

“If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth (not pardons) us (not sinners) from all sin.” We cannot walk in the light until we get into it. We become children of light when we are born of God. Then as we advance in yielding ourselves to God as he gives us light through his word and Spirit, how soon we find ourselves completely cleansed from all carnality and sin.

“Let every one that nameth the name of Christ depart from iniquity” (unrighteousness). “Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some to dishonor. If a man, therefore, purge himself from these (sin, iniquity, or unrighteousness), he shall be a vessel unto honor, sanctified, meet for the master’s use, prepared unto every good work” (II. Tim. ii. 19, 21).

By this beautiful illustration we see that a member of the kingdom of Christ shall be cleansed, and become a vessel unto honor, sanctified, meet for the master’s use, prepared unto every good work—sanctification relatively completed.

Jesus, “himself took our infirmities and bare our diseases,” so we are as pure and innocent before God as though we had none.

WHEN ABSOLUTELY COMPLETED.

“I shall be satisfied, when I awake, in thy likeness.” “We know in part, but when that which is perfect (final completion) is come, then that which is in part shall be done away.” “Now we see through a glass darkly: but then face to face; now I know in part; but then shall I know fully, even as also I have been known” (I. Cor. xiii. 11). “For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself” (Phil. iii. 21).

These Scriptures carry us to the resurrection of the just when the participant of that glorious event shall be redeemed from all infirmities and weaknesses—mistakes, imperfect judgment, sickness and mortality.

“For if by the trespass of the one, death reigned through the one; much more shall they that receive abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ” (Rom. v. 17).

“We shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.”

All hail the glorious day when at the sound of the trumpet the dead in Christ shall rise with immortal and glorified bodies, divested from all infirmities, imperfections, and weaknesses, and susceptibilities to sickness, disease and death, being lifted into a higher plane of existence than that from which we originally fell—no devil to tempt us—no test any more forever, no mistakes nor error—sanctification in an absolute sense.

“Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever” (Gr—unto all the ages). Amen.

Our next topic will be empowerment.

Des Moines, Ia.

For the Evangelical Visitor.

Happiness.

To obtain happiness we must live consistent lives and try to brighten the lives of those around us; thus we can scatter seeds of kindness all along the way, and at last receive our reward.

“Behold, happy is the man whom God correcteth; therefore, despise thou not the Almighty” (Job v. 17).

“If ye know these things happy are ye if ye do them” (John xiii. 17).

“Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency and thine enemies shall be found liars unto thee and thou shalt tread on their high places“ (Deut. xxxiii. 29).

If we govern our lives by patience and love, blessings are sure to follow.

Written by one who longs daily to live a life devoted to Christ.

EMMA CASSEL.

1344 West Ave., Buffalo, N. Y.

Suffering is infinitely preferable to sinning. The Lord may therefore send us sorrow to keep us from iniquity.—Spurgeon.
Dear readers of the Visitor: I greet you in the name of Jesus, who gave his life that we might live.

My mind has been taken up for some time past with the thought of consecration, and I believe that God would have me write a few lines for the Visitor.

We are admonished in his word to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. (Rom. xii. 1.)

Also in I. Cor. x. 31 we read, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

I do thank God for his blessed word, that is able to make us wise unto salvation, and I am so glad to know that in the plan of redemption provision is made for both committed sins and inward corruption. But we have something to do before we can claim the promises. If we confess our sins he is faithful and just to forgive us; and if we walk in the light, as he is in the light, the blood of Jesus will cleanse us from all sin, and this is his word that we shall consecrate ourselves entirely to God. I fear in these days we are too apt to skim over the top and not know what real heart consecration is. It means something to tell God here is our property, our families and ourselves, use all just as you see best. If we really say it from the bottom of our hearts, then we can realize that all belongs to him and we are only his servants; then if he sees fit to take anything away, we will praise him because he knows what is best. And when we are all on the altar, God gives us the witness.

I thought for some time that I was entirely yielded to God, but I thank him for the tests that showed me I had reserved something for myself. I was not willing to be misunderstood; not quite willing to be anything or nothing for Jesus. I praise God for what he can do for us. We need not beg him, but only get ready to let him have full possession of our hearts and lives. John Wesley said the Holy Ghost dwells in the heart of every believer who is fighting against all sin, though he is not yet purified; but how much better to let him cleanse us, and fill us with himself; then we can "rejoice evermore, pray without ceasing, and in everything give thanks." And while the clouds may be dark around us, there is sunshine in our souls. Then we can really live in that more excellent way, the 14th chapter of I. Corinthians.

Dear sisters, let us not be satisfied without this experience. We need it as much in our homes as does the missionary in the field. And if we keep our eyes fixed on Jesus, and search God's word with an honest heart, that is, a desire to really know his will for us, he will not permit us to be led astray.

Your unworthy sister,

Hamlin, Kans. Anna Harman.

For the Evangelical Visitor.

A Word to the Wise.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vii. 1.)

Dear readers of the Visitor: My Father has asked me to silently speak to you in regards to purity of life. Now I ask you to receive it in love, for in love do I give it. As we go from place to place we see the need of heart cleansing and also that our bodies are made fit temples of the Holy Spirit. Now, most people want to have their houses clean and their clothes clean, but oh! that precious soul needs cleansing and the body should be holy too. I have experienced it. It is such a blessed state to be in. We are living for eternity and not only for time. Jesus desires to cleanse us from head to foot. Some say we condemn all our forefathers if we say it is sin. No, we do not condemn them. But, dear ones, sin will separate us from God, and surely we do not want that, do we? I love the souls of all the dear children of God and would do all I can to help them to the right. And if any one sees me out of the way, I am sure I would be very glad to have them help me right. I do not want to be deceived in this world or in the next. God's word is our guide book, and let us look well to it. We are very careful if we buy a ticket to go somewhere; and how much more should we make sure of heaven, or that our way is open. The way is truly made wide for us all, and truly we must be holy and without blemish.

Jesus say, "Blessed are the pure in heart; for they shall see God." (Matt. v. 8.) Now, when the Savior says we shall be pure he just means that, and we shall not defile our bodies with the filthy weed, tobacco, if I may speak so plain.

Whatever we do in word or deed we shall do all to the glory of God. Now, who can use that to God's honor and glory? We belong to God when he has bought us with his own precious blood. Then how can we raise something that does not satisfy hunger and destroys the soul and body? I praise God he showed me to not spend my money foolishly, but for his honor and glory. There are many poor children in the city who would be glad for food and clothes. How can you spend the money that way which God gives you for your work? We are all responsible how we live. Let us stop and ask ourselves whether we are walking in Jesus' footsteps. Are we daily doing good?

Now, I pray God may bless these few words to some dear souls. We earnestly desire all who know the worth of prayer to pray for us. Yours, seeking the lost of earth.

Anna Angeney.


For the Evangelical Visitor.

"No One Cared for My Soul.

Can we enter into the depth of the meaning of this expression in connection with the sadness of the poor lost heathen. How truly the heathen can address many, who claim or profess to be Christians, with, "No one cared for my soul," without doing them any injustice. Who is caring for the poor lost heathen? Who is caring for his soul? "One soul is worth more than the whole world." Would who have the heart to pass by a helpless child in distress without entering into sympathy with it, in helping it. Just as the helplessness of some mother's darling child in distress appeals for help, in like manner do the poor lost heathen appeal to a true-hearted, Christian for help, and just so any one passing by the helpless one without giving heed to the earnest appeal for help, would be looked down upon as extremely inhuman, his conduct would disgust all of any tender feeling.

Now, then, we who are Christians, are we keeping out of all just accusation, in our attitude toward the poor heathen? Are we doing our utmost for their uplifting? How much time do we spend in prayer, as an accompaniment to make our offerings effectual in the salvation of the heathen? "A native preacher in China, who was noted for his many thorough converts, on being questioned answered, that an American merchant who supported him, had a list of not only his converts, but of those under conviction, for whom he prayed, locking himself in his office an hour daily for this
purpose." Is not this the true way of caring for the souls of the heathen? God not only wants his money but he wants our heart. Now let me appeal also unto every one that names the name of Christ, what place will you give these solemn words, "No one cared for my soul?" Do you desire to have them stand before you some day like an insurmountable mountain standing between you and God? Listen to those awful words as they come from the lips of poor lost heathen who are daily going down to Christ-less graves. Listen again as you think of their awful fate, how unbearable; yet how fixed, and you can hear them saying as down, down they go, "No one cared for my soul."

"Pity them! Pity them, Christians at home! Hasten with the bread of life; hasten and come."

Your brother, seeking the lost.

ISAAC O. LEHRMAN.

Box 136, Roodepoort, Transvaal, S. Africa.

For the Evangelical Visitor.

"Yea, Hath God Said."

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple." The Psalmist is very positive in his statement, and especially draws our attention to the excellency of the law of the Lord, which is perfect and capable of being entertained by God's people, of which Jesus said "one jot or one tittle shall in no wise pass till all be fulfilled."

There have been, and still are, a great many measures of law enacted for the regulation of peace, order and morals among men, which are good and useful to the law-abiding, if they are in harmony with the order God has given in his blessed word. But there has never been a law enacted in any state or kingdom that has proved to be a preventive of evil and sin in any of its forms. "The Lord God commanded," but man disobeyed and fell. The Lord reveals to him his condition, gives him another chance, not in the future world, but in this life, to correct his bad habits and reform his life. But, oh how soon the creature is up in arms again in rebellion against his Creator.

The danger signal does not prevent erring mortals from rushing on to the inevitable goal of destruction. The devil has his business so well organized that it brings him large returns without much individual effort on his part. He has agents everywhere—in the church, as well as in the world, and their number is legion. I fear that he has an agent in every family. How many Christian families can we number that can truly say with one of old, "As for me and my house, we will serve the Lord," and then walk in all the statutes, or "commandments and ordinances of the Lord blameless." There is no difficulty to find a negative answer to this question. Our own conscience will give assent to that.

Nine-tenths of Christian professors stand self-condemned on their own testimony and when the truth is pressed upon them claim their weakness, or compare themselves with others of like habits, or that God in his great love and mercy, will overlook our failings. As much as to say, "Yea, hath God said?" O how heartrending to think of the many who have gone out from Christian homes where they passed their youthful days under the influence of professedly Christian parents, even under the shadow of the family altar, where hurried devotions have been observed to the honor of God, yet in a great measure have neglected to instil the true principles of Christianity into the hearts of their children in their youth, or perhaps have in some unthought of way made light of the ordinances of God's house, or possibly sneered at those who were truly pious and walked humbly before the Lord, thus permitting the evil one to use them as his agent to place hindrances in their way of accepting Christianity for all that it means unto us: as if it were a very imperfect thing, forgetting that the law of the Lord is perfect and that those who would walk therein must be an humble people who truly represent the principles of the church of Jesus Christ, manifesting in their deportment that they were "brought from darkness into light and from the power of Satan unto God."

The spiritual liquor element probably wields the greatest influence against the advancement of Christianity in our so-called Christian (?) nation, and we may reasonably believe that in that element may be found the greater number of infidels, general agents of the devil and scoffers at the Bible, though we find a sight smart sprinkle of infidels even among temperament workers. The degraded, debauched drunkard is not a very good representation for Satan's business. Those talented, very liberal and social school men who can take a sentence of Scripture and twist it to suit the people and with great applause gather in the shekels, suit the devil much better than the debauchee. (I. Cor. xi. 13-15.) But he does not care on what line they run as long as they run true to him. (Matt. iv. 9.)

The testimony of the Lord is sure making wise the simple. Not the foolish, but the humble, upright, sincere seeker after the truth. "It is written" is the best argument to use when approached by any of Satan's agents. That is the testimony of the Lord. The spirit of prophecy. They may scoff and scold, snap and jump as much as they please, they cannot overthrow God's invincible testimony. If there is one reason above another for the loss of the true principles of Christianity, is it not because of parents having permitted themselves to be influenced by some of Satan's agents to appropriate those things that were ordained unto life, in such a manner that they became an instrument of death? Plain attire is very becoming to the Christian, because it is a God-given order. (I. Tim. ii. 8-10; I. Peter iii. 5-6. I. Cor. xi. 5-6.) But the critic would still prove whether they in reality have more than only the plain dress. How very unbecoming it is for plainly dressed people to attend places of worldly amusement and sight-seeing, and possibly in an unguarded moment make a public example of themselves of showing giddy and lightminded conduct. (I. Peter iv. 2-3.)

Has the church done her duty along the line of teaching the young and rising generation, or has she, as well as the heads of families, become negligent in this very important duty? There is a cause for the loss of so many of our young people, and the responsibility rests somewhere. Shall we try to find the cause and remove it, and make better facilities for teaching them the true principles of Christianity, that they may acquire this knowledge, with helps and instructions from those of riper years and experience and thus be enabled to grow up to be men and women of God, such as the church can use as heralds of the truth as it is in Jesus? A hint to the wise is sufficient.

D. V. HEISE.

Clarence Center, N. Y.

Hear the deathbed testimony of Haddington: "Now after nearly forty years' preaching Christ, I think I would rather beg my bread all the laboring days of the week for an opportunity of publishing the gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth." "Oh, labor," said he to his sons, "to win souls to Christ."
The Right Password.

"There will be a password at the gate of heaven. A great multitude comes up and knocks. The gatekeeper says: "The password?" They say, "we have no password. We were great on earth, and now come to be great in heaven." A voice from within answers: "I never knew you." Another group comes and knocks. The gatekeeper says: "The password?" They answer: "We were wanderers from God, and deserved to die; but we heard the voice of Jesus,"—Aye, aye!" says the gatekeeper—"that is the password!" "Lift up your heads, ye everlasting gates, and let these people in!"—Selected.

Humble Heroism.

Negroes frequently exhibit a wonderful heroism in times of danger. An instance of this I witnessed in the Spring of 1886, when a freshet on the Alabama river caused the country on each side to be overflowed for many miles. The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above water. There they often remained two or three days and nights without food, and exposed to a soaking rain. Fortunately the weather was not cold. Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats manned by expert oarsmen and swimmers and filled with provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising and so rendering their condition exceedingly precarious. Two boats started at once to their assistance. In one of them I went accompanied by another white man and negro. Through the dark we sighted the corn barn, upon which was a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and day-light beginning to fade away. Their condition became almost distressing as they sat in perfect silence waiting our approach. Still we did not appreciate their extreme peril until the boat struck against the frail log building which was in the water to the edges of the roof and visibly shook and tottered. The poor creatures commenced to clamber hurriedly down to the boat.

"Stop!" I cried, "the women and children, first."

The men obediently resumed their seats. We took in all the children, then the women, and were about pushing off, telling the men we would hurry for them as quickly as possible or send the first boat we met, when an old woman (I noticed she was the last to get into the boat, and had done so reluctantly) seized the corner of the house, and looking anxiously in my face, said:

"Marster, ain't you gwine to take my ole' man?"

"No, auntie," I answered, "The boat is too full now. He must wait till we come back."

The words were barely out of my mouth, when with a sudden spring she was up on the roof again. It shook as she scrambled on it and took her seat by a little withered old black man, whose hand she seized and held as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "This won't do. We can't leave you here, and we can't wait any longer on you."

"Go on marster," she answered, "I thanks yer, in I pray de good Lawd to fetch you all safe home; but I'm gwine to stay wid me ole man. Ef Simon got to git drowned, Liddy gwine to git drowned too. We dun bin togedder too long to part now."

"You are only teasing us for our uncharitableness."

And we had to leave her, after throwing some blankets and a lot of provisions to them. As we rowed off in the rain and night a high falsetto voice tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to their song. It came clear and distinct. First Liddy's trembling voice and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a clingin' to de ark. Take us in, take us in.
For de watcha's deep and dark. Take us in, take us in.
De de flesh in poen weak. Take us in, take us in.
De de Lawd we gwinter seek. Take us in, take us in.
De we Lawd hole out dy han'. Take us in, take us in.
Draw de simhahs to de lan'. Take us in, take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in the water and hurried away.

Most fortunately we came across a boat on the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had apparently been held down by their weight, for as the last one left, it turned over and floated away to the gulf. Their rescuers told us afterwards that as they neared it, the first sound they heard was an old woman's voice singing:

"De Lawd is hyah'd our cry;" Answered by the men,
"Take us in, take us in.
En he'll save us by an by. Take us in, take us in."

To this simple-hearted old creature divorce courts and separations were unknown. With her it was, "until death do us part."—Word and Works.

The Last Bitter Word.

It will come; it will be spoken; and what then? Perhaps the lips that uttered it would willingly give worlds to recall it, and would pour out apologies and regrets; but it will be too late!

A writer in the Advocate and Guardian relates an instance, as follows:

One day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added:

"I can't endure her; and I believe I will not return her call if she comes here again."

Her husband who had hitherto remained silent, replied:

"She will not trouble you again, my dear; as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness."

"She is really dead. I learned it on my way home to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning; and speak of those about us as we shall wish we had done when

"Death sweeps their faults with heavy hand, As sweeps the sea the trampled sand."—Bernard.

I am heir to the cross, as well as to the crown.—Bernard.
Constitution-Sins.

They that name the name of Christ, let them depart from their constitution-sin, or if you will, the sin that their temper makes inclines them to. Every man is not alike inclined to the same sin, but some to one, and some to another. Now, let the man that professes the name of Christ religiously consider with himself. "Unto what sin or vanity am I most inclined? Is it pride? Is it covetousness? Is it fleshly lust?" and let him labor by all means to leave off and depart from that. This is that which David called his own iniquity, and saith, "I was also sprit before, and I kept myself from mine iniquity." (Ps. xviii. 23.) Rightly are these two put together, for it is not possible that he should be an upright man that indulgeth or countenanceth his constitution-sin; but on the contrary, he that keeps himself from that will be upright to all the rest; and the reason is, because if a man has grace to trample upon and mortify his darling, his bosom sin, he will more easily and more heartily abhor and fly the rest. And indeed, if a man will depart from iniquity, he must depart from his darling sin first: for as long as that is entertained, the other, at least those that are most suiting to that darling, will always be haunting of him. There is a man that has such and such haunt his house and spend his substance, and would be rid of them and cannot; but now let him rid himself of that for the sake of which they haunt his house, and then he shall have case with ease be rid of them. Thus it is with sin. There is a man that is plagued with many sins, perhaps because he embraces one; well, let him turn that one out of doors, and that is the way to be rid of the rest. Keep thee from thy darling, thy bosom, thy constitution-sin.

Among the motives to prevail with thee to fall into this exhortation, are,
1st. There can no great change appear in thee, make what profession of Christ thou wilt, unless thou cast away thy bosom sin. A man's constitution-sin is, as I may call it, his visible sin; it is that by which his neighbors know him, and describe him, whether it be pride, covetousness, lightness, or the like. Now, if these abide with thee, though thou shouldst be much reformed in thy notions and in other parts of thy life, yet say thy neighbors, "He is the same man still; his faith has not saved him from his darling. He was proud before, and is proud still; was covetous before, and is covetous still; was light and wanton before, and is so still; he is the same man, though he has got a new mouth." But now, if thy constitution-sin be parted with, if thy Darling be cast away, thy conversion is apparent; it is seen of all; for the casting away of that is death to the rest, and ordinarily makes a change throughout.

2nd. So long as thy constitution-sin remains, as winked at by thee, so long thou art a hypocrite before God, let thy profession be what it will; also, when conscience shall awake and be commanded to speak to thee plainly what thou art, it will tell thee so, to thy no little vexation and perplexity.—John Bunyan.

The American Standard Revised Bible.

The Anglo-American version was begun 'n 1870 and completed in 1885, the eldest British, and American scholars of many religious denominations and educational institutions having engaged in its preparation. The version itself was a vast improvement on all preceding English versions. Unfortunately however, the full worth of the work done by American scholars was not recognized, since the British revisers did not incorporate the result of these labors into the text, but appended the preferences of the American committee, was printed with the version. When their work was completed, the British revisers disbanded, while the American committee kept up their organization and continued revising the appendix, and indeed the whole Bible. They agreed, however, not to issue any American version until after fourteen years had elapsed, and further pledged themselves to use their influence in securing a wide circulation, in America, for the Anglo-American version. Both these pledges were faithfully kept.

During these fourteen years and more British and American scholars gradually came to the conclusion that the American version was nearer the meaning of the original languages than their British co-laborers. It was determined, therefore to issue an American Revised Version.

Nearly every other version was marred by mistakes. The American revisers sought to make the Bible—a book for learned and unlearned people—intelligible. Accordingly they omitted archaic and unintelligible words. The following are examples: Chiel, grissled, lien, marish, minish, thot, strake, strowed, collops, chaper, hoxen, feller, clouts, hough, reins seethe, holpen, bewray, astonied, usury, prevent.

Words misunderstood are replaced by others newer and better, so that the meaning of the Scriptures is more clearly brought out.

"Daysman" becomes in the American version "umpire," "couches," "sittings," "chargers" "platters;" "occupiers" "tradesmen," "seethe" "boil," "chapters" "capitals;" "fan" "winnow;" "wist" "know;" "demons" "devils;" "hungered" "hungry;" "quick" "living;" "factious" "heretical;" "bodies" "carcasses;" "gift" "for" "boon;"

Not only have the American revisers done good work by modernizing words which make the Bible a more intelligible book, but expressions as well are changed for the better. One important word "Jehovah" is used for "Lord" and "God" wherever the word occurs in the original. It is a well-known fact that it was a superstitious veneration for the memorial name that kept the Hebrews from pronouncing this word.

"Sheol" is used for hell, pit and grave when the abode of the dead is intended. In this the English revisers were inconsistent, since they began to introduce the term, but used it only twenty-nine out of sixty-five times. The American committee make use of the term throughout.

In the American Revised Version "Holy Spirit" is always used for "Holy Ghost;" a vast improvement. This version is in closer conformity to the original languages. It replaces words that puzzle the ordinary reader and even the scholar—such as "dragon;" "arrowsnake;" of the British version. The American version has received words of warmest praise from ministers, teachers, Bible scholars, reviewers, and the religious and secular press on both sides of the Atlantic.—Boston Transcript.
TEMPERANCE.

The Saloon a Blessing.

One of the ways of answering a false argument is by seeming to agree with its premises, and by carrying on the argument in the same lines until it results in a manifest absurdity or a *Reductio ad absurdum*, as it is sometimes called.

J. S. Smith, in *The Christian Advocate*, presents and follows to a logical end some of the arguments of saloonkeepers as follows:

1. It is a well-asserted fact that prohibition does not and never will prohibit.

2. It is a well-proclaimed fact that there is more drinking and drunkenness under prohibition than under license—especially if the license be high.

3. Not only is high license productive of temperance and good morals, but it yields larger revenues to the city.

4. The young men of the country are far safer and less likely to become drunkards when there are plenty of saloons than when they must procure their liquor in some secret, clandestine way.

5. This clandestine method of securing liquor encourages the vice of lying, and thus undermines the good morals of the public.

6. It is equally clear that when there is no licensed saloon the drug stores sell more liquor than both the saloons and drug stores can do together.

Conclusions.

1. It follows from these plain and readily accepted premises that saloons are a blessing to any community.

2. As they bring in large revenue, every voter should support them.

3. As they promote temperance, every enemy to strong drink should encourage them.

4. As they promote morality, every Christian should advocate them.

5. The Church should make friends with them, and preachers should give them unqualified and hearty support.

6. Every father and mother should carefully instruct their boys to esteem the saloonkeeper equally with the pastor as a friend and the benefactor of the public.

7. Inasmuch as the saloon is a discourager of drink and a promoter of temperance and good morals, we are not surprised to find that those sections of towns and cities where the saloons are thickest are the most sober, orderly, moral, and peaceable, while about the drug stores, the fountains of drunkenness, disorders, fighting, and general lawlessness prevail. It is well known that the disreputable classes congregate around the sources of immorality. And while even ladies may pass securely along the streets where saloons abound, either day or night, it is hardly safe for decent men to pass near a drug store.

8. The country, as well as the town and city, needs these fountains of temperance and morality, and should hasten to save the young men by establishing them at proper intervals, and by a judicious license enrich every township treasury and help on the work of good morals.

9. With all these admitted advantages the Church might benefit both herself and the public by abandoning her doubtful methods of raising funds by means of fairs, suppers, socials, and musical and dramatic entertainments which many good people condemn, and open a saloon after the order of the army canteen, where the brethren who must have their harmless dram, along with many friends who wish well to the Church, would as readily go to drink as they do to her suppers to eat.

10. As the worst calamity that could befall any community would be to have no saloon: as drunkenness and immorality would at once enormously multiply; as the floodgates of iniquity and vice would at once open at the door of every drug store; as politics would sink to such corruption that good and honest men could not afford to run for office; and especially as the city would lose the revenue, sidewalks become impassable, and public improvements cease; for want of funds, every good man should hasten to put his name on every petition offered him, and rejoice in every saloon established. The gentleman who keeps the saloon should be encouraged and honored. He should be welcomed into every home, trusted and honored with office, and if possible brought into the Church, made steward or deacon or local preacher, and in every possible way made to feel that he is regarded as one of the principal promoters of good, as one of our very best citizens and friends.

Finally, if temperance people would abandon their hopeless advocacy of prohibition and come square out for good morals; sound temperance, and high license, they would have the united support of the rich and powerful brewers and distillers, the army of saloonkeepers, the hosts of moderate drinkers—in and out of the Church—the foreign element of all countries, the drunkards, gamblers, and thieves, the friends of the army canteen, the general government, nearly all the State governments, and all the bawdy houses. With such an army high license would easily win, drunkenness cease, morality flourish, become popular, and drive vice from the land, and the saloon business take its place beside the Church, if it did not, indeed, lead the way, as the great uplifter of humanity and preserver of the race. By all means let us have the saloon and the army canteen and save the country and the world!—Selected.

Free Delivery an Enemy to Saloons.

The Minnesota Journal quotes the statement of a saloonist to Mr. James M. Spink, a commercial traveler, which shows how "traffic" is affected by the Rural Free Delivery system. The dispenser of drinks said:

"Why, when men came into town every day for their mail they were sure to drop into my place while they waited; everybody drank, everybody treated everybody else, and it made trade lively. Now the farmers come into town but two or three times a week, and more often but once, and the worst of it is they don't happen to come in together, for they only come in for groceries or some other supplies, and no two men's supplies are apt to give out at exactly the same time. This, you see, does away with the matter of treating, and reduces trade tremendously. It's ruining business, I tell you."—Selected.

One family in heaven and on earth.

—The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs and they above; they in their holy-day and we in our working-day clothes; they in the harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say we are all of one house, one family and all children of one Father.—Bunyan.

Philosophers set up reason as the sole directress of man; they think that she is exclusively to be attended to, in short, to her alone they assign the government of their conduct; but the Christian philosophy commands her to give place, and submit to the Holy Spirit; so that now the man himself lives not, but carries about Christ living and reigning within him.
our youth.

**Hail to the glorious Christmas morn,**
The day when Christ the Lord was born;
When seraphs sang the heavenly lay
That ushered in the new-born day.
The time that prophets did foretell,
When he should come on earth to dwell;
From sin to set the people free,
Veiled in the flesh, the Deity.

On Bethlehem’s plains the shepherds sing,
And Juda’s children hail their King.

When light breaks o’er the eastern skies,
And sunbeams through the clouds arise,
The gorgeous tints of morn unfold,
Tipping Judea’s hills with gold;
The seers come their Lord to greet,
And pour their treasures at his feet.
“Glory to God” They cried, and then,
“Peace on earth, good-will to men.”

And Juda’s children hail the King.

The Last Sacrifice

A minister of the Gospel having gathered the children of his parish, told them how some of the heathen adored statues of wood and stone; others, animals or rivers, or the sun; and how unhappy parents killed their own children, particularly their little girls, to escape the expense and trouble of bringing them up. During this recital, he remarked a pale, sickly little girl, whose bright eyes followed him without losing a single word. Having finished speaking, the pastor showed the children little boxes, whose covers were ornamented with pretty paintings representing several missionary scenes among the Indians, and he offered to give one to those who, during the coming year, would put aside something every week to aid in converting the heathen. At this moment he saw the little girl put her arm around her father’s neck—a poor blacksmith sitting beside her—and point to one of the boxes, as if asking for it.

“My friend,” said the pastor to him, “Do you want a box for your little girl?”

The father took it saying, “I don’t know if the poor child will ever be able to gain anything for you.”

A year passed; the missionary meeting where the boxes were to be returned and opened, was held. The poor blacksmith was not absent, but this time he was alone. During the year he had lost his wife, and only two days before he had buried his beloved little daughter. Weeping, he gave the box to the pastor and said:

“Here is the box you gave her. My dear little girl asked me for a penny of my wages every week that I had been pleased with her, and the penny was never missing. There were fifty-two weeks, and should be fifty-two pennies; you can count them.”

The minister, counted them, found fifty-five cents, three more than the number named. The father, much troubled, counted and recounted them, and at last, putting his hand to his head, cried, “I cannot understand this. My blessed child would never have taken what did not belong to her. However, the three pennies are there, but I did not give them to her; where did they come from?”

He was so troubled that the next morning, receiving a visit from a Christian lady who had loved his child very much, he told her of his perplexity.

“I believe I can explain it,” said the lady. “In visiting your daughter the evening before her death and seeing her parched with fever, I asked if the juice of an orange would not give her pleasure. She said ‘Yes,’ and having only three pennies in small change with me, I gave them to your little girl to buy an orange. I remember well regretting that I had nothing to put in the Mission box, which was on the child’s bed.”

“God be praised,” said the father, “And may he pardon my suspicions. The orange, I am certain, was not bought. My child refused this comfort to her dying lips to be able to put three cents more in her box.”

Who of us has made a sacrifice so complete for Jesus’ sake?—Selected.

**A Mother-Made Man.**

A well-known man was introduced at a great public meeting as a “self-made man.”

Instead of appearing gratified by the tribute, it seemed to throw him, for a few moments, into a “brown study.” Afterward they asked him the reason for the way in which he received the announcement.

“Well,” said the great man, “it set me to thinking that I was not really a self-made man.”

“Why,” they replied, “did you not begin to work in a store when you were ten or twelve?”

“Yes,” said he, “but it was because my mother thought I ought early to have the educating touch of business.”

“But then,” they argued, “you were always such a great reader.”

“Yes,” he replied; “but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don’t know about being a self-made man. I think my mother had a great deal to do with it.”

“But then,” they argued again, “your integrity was your own.”

“Well, I don’t know about that. One day, a barrel of apples came to me to sell out by the peck, and, after the manner of some store-keepers, I put the speckled ones at the top and the best ones at the bottom. My mother called and asked me what I was doing. I told her, and she said, ‘Tom, if you do that, you will be a cheat.’ And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness.”

“Happy,” said Dr. Lorimer who told the story, “the boy who had such a mother; happy the mother who had such a boy so appreciative of his mother’s influence.”

God’s Care.

Mrs. M. F. Fuller, who has been for many years a missionary in India, relates how God provided. She says, “I was hurrying to fill some appointments in a western city. On leaving the house where I had spent the night, my hostess said, ‘Oh, I have nothing nice for a lunch for you.’ I replied, ‘Give me some bread and butter and I will buy fruit on the way to the station.’ But a young friend went with me to the station, and, absorbed in my desire to help her, I thought of nothing else. Just as I stepped on the train, she cried out: ‘The fruit! We forgot it.’ ‘Never mind. I will get some from the train boy.’ I found the car crowded, and with difficulty I got a seat near a lady, and soon became engrossed in my letters. As I finished the last one I found it was noon, and on looking up saw the train boy disappear through the door. ‘There, I have forgotten the fruit again.’ Just then I felt a hand laid softly on my arm, and on looking round met a beautiful face and the fellow-traveler said, ‘Will you share my basket of fruit?’ I started. I could not have understood my thoughts! No, it was Jesus’ thought for me. He knew I had not been careless, but I forgot it in caring for a child of his, and he knew I had need of it.”—Selected.

We should never land in triumph at the haven of rest if we were not tossed upon the sea of trouble. If Joseph had not been Egypt’s prisoner, he had never been Egypt’s governor. The iron chains about his feet ushered in the golden chains about his neck.—Selected.
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 shall be used by 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.

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 should be written on one side of the paper only. Write all business letters on separate sheets.

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 Draft to G. Detwiler, 1185 Bailey St., Harrisburg, Pa.

HARRISBURG, Pa., Dec. 15, 1904.

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 CENTS 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 holds 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 the number of pages in a passage of the old Bible. We have two versions different, giving the Revised Version of each at foot of page, together with an explanation of the differences between the Authorized and Revised versions.

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; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under the binding.

Address, EVANGELICAL VISITOR, 1185 Bailey St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 3422 N. Second street, in charge of Brother Peter Sover and Sister Stover.


EVANGELICAL VISITOR

CHURCH WORK.

REPORT OF FOREIGN MISSION MONEY.

RECEIVED DURING OCTOBER AND NOVEMBER.

General Fund.

Donegal Dist., Pa., $11.50; Privilege, $2; S. H. Bert, $10; J. W. Vinger, name, $20; Mrs. John Greibich, $400.

For Support of Native Brethren.

Mary E. Hoffman, $1.00; S. H. Bert, $5.

Land Purchase Fund.

Mary E. Hoffman, $10; Martha Doner, $6; L. Shotts, $10; N. E. Eggle, $2; Rachel Klink, $1; J. A. Vinger, $1; Andrew Sider and wife, $15; Charles Baker, $10; S. H. Bert, $8; A. M. Eggle, $5; John Brechbill, $5; H. R. Davidson, $2; Eva R. Doner, $3. Total amount received for this fund is $27

The amount promised at Conference was $50.

Of those who stood up at Conference who are quite a number paid, but a good number of others have helped and I trust more will still help.

P. M. CLEMMENS,

Treasurer.

STEVENSVILLE, ONT., Dec. 2, 1904.

PHILADELPHIA MISSION.

Report for November 1, 1904.

Balance on hand, $27.50

DONATIONS.

Ramona, Miss., $1

Orstown, Pa., $5

Pelham, Ont., $75

Rosenbush, S. S., $850

Banbridge, Ont., $150

Upland, Cal., $250

Harrisburg, Pa., $250

Rheinau, Pa., $100

Philadelphia, Pa., $150

Mechanicsburg, Pa., $150

Douglas, Wyo., $50

Total, $1,197.50

Elizabethtown, Pa., 1 barrel potatoes; Abby Detwiler, Harrisburg, Pa., clothes for poor; East Fayetteville, Pa., 1 barrel apples; Sondertor, Pa., 1 box clothing; Pleasant Hill, Ohio, 1 box pears; Rahn’s Station, 1 barrel pears; Mt. Joy, 1 box clothing; Steelton, Pa., 1 box clothing for poor; Slepper’s, 6 boxes clothing.

EXPENSES.

Two tons heater coal for Mission, $13.00

Expenses for poor, $35.00

Expenses for poor, $2.00

Total, $40.50

Dear brethren and sisters, I come to you again with greeting in Jesus’ name. Amen. Am not able to find words to express my sincere thanks to the dear ones for the many, many good things we are receiving. Oh, how many hearts are made to rejoice when they receive warm clothing to wear. I am sure, dear ones, we do not appreciate our good homes, warm firesides and kind friends enough. Oh, how many hearts ache here in this large city! Many have no idea, and know nothing of it. So let us make every effort to do what we can to relieve the suffering and to rescue the perishing, as we are commanded to do so, and in due time we shall reap if we faint not. We wish for all the dear readers God’s richest blessings.

Sincerely, your brother,

PETER STOVER.

PHILA., PA., 3422 S. SECOND ST.

Many of us have needed the rod of correction. If your heart is aching and your home desolate, it will be well to stay and ask whether is not God speaking to you in this way because you would not hear in any other.—J. Wilbur Chapman.
Dear Readers: Our three weeks revival meeting closed last evening, December 4, with good interest. We rejoice greatly. Praise and thank our heavenly Father for the good time we had. The dear outgoing missionaries were with us the last two weeks, and we will never forget the fellowship we enjoyed. It will ever be true green spots in the field of our experience. I am so glad we had the privilege to have all the missionaries and their friends and many of the brethren and sisters of our own, at our home on Friday evening. We had a prayer meeting that will long be remembered. O, I wish to praise God for the spiritual blessings which he pours upon his children if they honestly seek him.

In our meetings just closed nine came forward seeking a new life in the kingdom, and many to renew their consecration and be agents to help others find Jesus. One sister, a backslider, confessed her sins and asked pardon of God and forgiveness of the brethren and sisters, and asked to be restored, 'I want to live in close fellowship with the church. We trust they have all been honest, and sincerely believe they were at the time, and O, we pray God they may hold out faithful, go all the way through with God, and not have a wholly yielded life to Christ will bear us over. It is much more blessed to live a whole-hearted Christian than a half. A half-hearted Christian is never satisfied with his condition.

We thank God for the true gospel which we are privileged to hear. We do not wish to give undue praise to any one, but "honor to whom honor is due." Our dear pastor, Bro. Engle, and Brother Stover were so unselfish in teaching the children of Jesus.

The missionaries visited two public schools in our town the second week of the school, the principal of the school taking them through each room and telling the children of their going to India, and asking how many knew "Pop Stover," as they call him, and all the little hands of the kindergaten went up, and the same in the big school, from the largest scholar to the smallest, over nine hundred children in all. And these all have been to the public school of the efforts the Mission put forth in teaching the children of Jesus. Many were the questions she asked the children for the admission of the missionaries, and their bright and intelligent answers were an inspiration and encouragement to us all. We really had no idea we had so many religious children until we saw them all together.

We wish to thank God for his love, let us be faithful, work earnestly for God, and if we should never meet here again, we know we shall meet in heaven. Even if we are separated here by deep seas and high mountains, if we are faithful, we shall all meet in the Father's house. Some will come through the sea, and some through the mountain. We will sit down together and sing the song of the redeemed. Praise his name. Pray for us all.

Your sisters,

MAMIE MORRISON.

4316 North 6th St., Phila., Dec. 15, 1904.

On Our Visit.

Dear readers of the Visitor, or to whom it may concern: "The lips of the righteous feed many, but fools die for want of wisdom (of heart). The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Prov. x. 21, 22.) This is a true saying that "the lips of a righteous feed many." The righteous are always looking to the benefit of some poor soul, and they will use their lips or tongue for the glory of God; but fools are not so, they will die for the want of wisdom (of heart).

On our visit we find some who need to be encouraged on the way, and others who do follow the way of godliness, and many are kind to us and entertain us with a heart full of love. May dear Lord bless them.

We were with the brethren that week in Lancaster City with Bro. and Sister Kautz. They had blessed meetings; it was heart searching. Bro. Jacob Martin of Elizabethtown was present and conducted the meetings. On Sunday, November 4th, we were permitted to attend the funeral of Bro. Jacob Herr. He was a dear old brother; and reached the age of 69 years 7 months. The text was II. Timothy iv. 6-8. Bro. Jacob Martin spoke in German and Bro. Jacob Martin in English.

From there we went to Mountville to attend the meetings being held by the brethren at Manor M. H. We were kindly received by the brethren, and while there we had our home with Bro. and Sister Mann. They treated us as though we were angels. We felt not unworthy to be so treated, and kindly by any Brethren who helped us on our way. May the Lord God bless them.

We were with the brethren that week in the south. Bro. Detwiler, of Harrisburg was there and led the meeting. That evening his text was Isa. i. 18. Surely the people ought to see their state, where they stand in favor with God. But through unbelief, and the fire of heavenly love may continue to burn.

We have many poor, to whom the beautiful snow-flake has no beauty, but to them means more suffering. A well filled table and warm house is to them something only dreamed of, but the fire of heavenly love may continue to burn.
where we found stubbornness. It makes me pray for those dear souls. Please recommend them to your prayers. On this evening the text was Acts xxvi. 18-22. On Friday, November 11th, wife and I and Sister Landis visited four places. One place was old Bro. Seitz. He is deprived of seeing, but is in good health, bodily and spiritually, and gave us a push forward on our way to India. Ps. cxix. 59, 60, was the text for the evening service. It was a good sermon. I cannot see why people are so slow in hearing and in leaving his truth. Some say, “I am waiting till I get older.” That is a big mistake. On Saturday, November 12th, I was not so well and suffered pain. I took the Lord’s for my healer and received more faith in my healing. He healed me from the pain that I had. Praise the Lord for it.

At the present time we, as out-going missionaries, are all well and happy on the way. The text this evening, November 12th, was from St. John iii. 35, dwelling mostly on the subject of wrath. Indeed it was the truth, and those that love the truth are happy people.

On Saturday, November 13th, we came to Lancaster City, to be at the mission with Bro. Kautz over Sunday. Had Sunday-school in the forenoon. In the afternoon there was to be preaching, but on account of the storm there was no preaching. We then had song service, prayer and Scripture reading from Isa. ch. iv., and experience. We had a happy time together. On Saturday evening, November 19th, we attended a meeting of the Mennonite people. Rom. i. 14-16, was read. They had a good meeting. I was disappointed that evening. I thought it would be formal. But when the truth was spoken they drank it all in and responded with amens.

On Sunday evening, November 20th, we were with the brethren at Graters Ford M. H.

On Monday, November 21st, we all came to Philadelphia to join with their two weeks meeting at the Mission. We had good meetings, some started for the kingdom, others consecrated themselves to the Lord. Indeed, these were blessed meetings to us, and they will also be the last meetings in America, and we will never forget the blessed fellowship we had together.

On Friday, December 2nd, we will leave here for New York City to sail on Saturday, December 3rd, at 11 o’clock.

We ask all God’s children to pray for us while we are crossing the mighty deep, while we are crossing the mighty deep, and may God protect us, keep us and lead us to our home.

Yours in the precious name of Jesus,
T. A. Long and Wife.

Answered Prayers.

Dear readers of the Visitor: some time ago I was impressed to write for the Visitor, and then the next day I had the strongest impression to do so. What it means the Lord knows. I was impressed to tell a little how the Lord has been dealing with me, and for this I just ask the Lord to direct my pen. I must say with Paul, he has done exceeding abundantly above that which I could ask or think (Eph. iii. 20). Five years ago I promised the Lord to be true to him and obey him in whatever he would ask of me, and O! I thank the Lord for what I have learned in those five years. I must say my delight is in the law of the Lord, and I am so glad for this trust life; that we can trust for all and in all stages of life.

Not long ago I had an experience for which I praise the Lord so much. In our little Sunday-school, which averages from 28 to 30 in attendance, there were a few who said they had no shoes to come to the school. Well, I just asked the Lord to help me to see that they would get shoes. I had no means to get them. The Lord knows every thing before we ask, but he has said we shall ask and we shall receive, and not long after that a brother handed me five dollars to get shoes for those children. Well, I just went and the question within my self, how did that brother know that the children needed shoes? I praise the Lord so much for the lessons we learn in obeying the truth.

Not long ago I went to visit an old grandmother, some 80 years of age; she comes to our services some times, with one crutch and a cane. Before I left home I was impressed to take with me a half dollar and I did, and when I got there she had no coal, and she told me she prayed to the Lord for coal and a little boy about 10 years old 10 cents at the stove to send grandmother two buckets of coal. Mostly every one calls her grandmother. I suppose she

is no right grandmother to this boy, for she said she did not know who the boy was, and twice after that same boy left money at the store to send her some coal. She said the Lord sent him.

Now I just felt to relate a little how the Lord provided a stove for our meeting room. It was getting cold and we had no stove. I brought the matter before the Lord in a simple way, and the best I knew how, and in two days a sister gave me a dollar towards it, and soon another sister gave a dollar and then a sister saw an advertisement in the paper of a stove for sale. We went to see about it and bought the stove. A short time after we had the stove away from the place where we bought it, and it would have paid more money for it. So I realize the hand of the Lord was in it. I would ask all the readers of the Visitor who know the worth and value of prayer, to kindly pray for us at this Mission in Lancaster.

Your sister in Jesus,
SALLIE K. KAUTC.
132 North Street, Lancaster, Pa.

Matoppo Mission Letter.

BULAWAYO, SOUTH AFRICA,
Nov. 1, 1904.

Dear Readers of the Visitor: Coming to you in the precious name of Jesus my heart would joyfully say, thanks be to God for his loving-kindness and tender mercy toward us continually. Truly he cares for his own, his eye is over us, therefore we will not fear. My trust is in him who has all power in heaven and on earth. Blessed be his dear name.

At the time of this writing sister Steigerwald, sister Heisey and I, with the children, are left here alone. Brother Dovers left us October 26 for their new field of labor. Brother Steigerwald, with two boys, accompanied them. We miss brother and sister Doners, also baby Oliver. Our prayer is that God may use them in that part of his vineyard, as there are many souls there who need the light of the gospel.

Sunday, October 30, was a blessed day with us. The service and Sunday-school were conducted entirely by our native brethren. Brother Matsuba preached. When he was asked to preach, he said, “what shall I do when my words get all?” We tried to encourage him by quoting the passage, “Open thy mouth wide and I will fill it.” The Lord verified his promise to our brother and helped him to give out the word to his people. The Lord also blessed his words to the conviction of souls. After preaching the invitation was given and two boys came forward for prayer. We then had a blessed season of prayer. Seven of our native brethren prayed and also one of the converts. Thus we were permitted
been sick. Brother Nlobeka was very
place we only found one man at home,
the natives. Three of our boys had
quite warm. We had some rain. The
home rejoicing, realizing that the
Amzezi's home, but he, with others,
left the children sat around the vessel
visited is one of the largest kralls near
I asked them whether the children also
ple always seem glad to see us and
around us so we had a little talk and
read God's word to them. These peo­
them the sinfulness of drinking; also
next krall visiting. October 29, Xiba (one
first krall we stopped, we found them busy get­
見積 of porridge and isijaba. They do not
have the many varieties we people are
used to have, yet they seem to relish
their food. We had a little talk with
them, then went on to the next krall.
The man and wife of this place told us
frequently that they want to follow
Jesus, but to our surprise we found
them making beer. We tried to teach
them the sinfulness of drinking; also
read part of the sixth chapter of I.
Corinthians; then had prayer and a
song. We went on to the next krall.
Here we found a sick woman all by
herself. She has been suffering for a
long time with an abscess on her back.
She is no Christian and seems uncon­
cerned about her soul. Some time ago
I visited this same woman and told
her that Jesus loves her. She answer­
ed me, "if he loves me why does he
let me suffer so?" These dear souls
cannot understand God's dealings with
them. We had a season of prayer with
her, then went on our way. At the
next krall we found them in the
garden digging. They came and sat
around us so we had a little talk and
read God's word to them. These
people always seem glad to see us and
welcome us. Begging is one of their
weaknesses. The next krall that we
visited is one of the largest kralls near
us. Here they were also making beer.
I asked them whether the children also
drink beer. They told me that only
the old people drink, but before we
left the children sat around the vessel
and satisfied their appetites too. This
is digging time and the time of much
drinking. We read the word to them
and then went on our way. The next
place we only found one man there so
we didn't stop there. We then went
on expecting to go to our brother
Amzezi's home, but he, with others,
was in the garden. We had a nice
visit with them there; also had a short
service with them. Thus our day's
work was finished and we returned
home rejoicing, realizing that the
day was spent for Jesus.
summer is coming on; the sun is
quite warm. We had some rain. The
rain and mist cause much fever among
the natives. Three of our boys had
been sick. Brother Nlobeka was very
sick, but is able to be about again.

We are encouraged in the work and
by the help of God we will help to lift
up the banner of Jesus until he comes.
Brethren, pray for us.
Yours for souls,
SALLIE KREIDER.

Confession of Sins. (Continued from page 1.)

been betrayed into the hands of ene­
meries. Of course the people deny
when their ministers doubt. Unbe­
lief is in the air; skepticism has be­
come the fashion of the period. All
this must be preparing calamity for a
coming day. People do not deny the
Lord who made them without heap­ing
up wrath against the day of wrath.
I prefer, however, dear friends, to
spend the few minutes remaining to
me in recalling to our minds our own
personal sins. These are the sins for
which our penitence is most required,
and for which it is most effectual. We
cannot vanquish wide-spread social
sins, but by God's grace we can over­
come our own. It may be idle for an
obscure individual to lift the lash
against a nation, but the least of us
may scourge his own home-born sin.
and hope for a good result from the
chastisement.

Let us personally prostrate our­selves at the feet of our Lord Jesus.
Let us collect that many of us may
be much more guilty than may appear
from our outward lives. Our secret
sins, our heart sins, our sins of omis­
sion, must be taken into account. It
may have been impossible for some of
us to have sinned as others have done;
let us not take credit to ourselves on
that account. The dog is not to be
praised for not straying if it has been
chained up. If we have done evil as
we could, we need not glory that we
have not done that which was impos­
sible to us. Sins of thought, of desire,
and of word, are also to be put down
in our statement, together with our
ingratitude to God, and want of love
to our neighbor, and our pride, and
self-seeking, and discontent.

Let one of us ever think of com­
pounding for sins which he has com­
mitted by the reflection that he has not
fallen so grievously as others. We
may be very respectable people, and
yet we may, in some respects, exceed
in sin those who appear to be greater
sinner. What if I am not unchaste,
yet Pharisaic pride may make me
quite as obnoxious to Almighty God.
What if I am not a gambler, yet a ma­
licious mind will as surely shut me out
of heaven. What if I am not a blas­
phemous, yet the carnal mind is enmity
against God; and if my nature is not
changed, I am not reconciled to God.
Therefore it becomes each one to look
narrowly within, by hearty self-exa­
namination; and, after doing so, it will
be the wisdom of each one to cry, with
penitent David, "Have mercy upon
me, O God, according to thy loving
kindness: according unto the multi­
tude of thy tender mercies blot out
my transgressions."

Since I am a believer in the Lord
Jesus Christ, I know assuredly, at this
moment, that all my sins are forgiven
me. As to the pardon of every true
believer there can be no doubt, if we
believe the testimony of Holy Script­
ture. But yet we never dare to quit
the place of the publican, who cried,
"God be merciful to me a sinner!"
We acknowledge that we need con­
tinually to receive that pardon which
we already enjoy. To congratulate
ourselves upon a fancied perfection,
is a folly in which we ought never
to indulge. Though we know we are
forgiven, our grief for our transgres­
sions is increased. Sin becomes in
our esteem more exceeding sinful, be­
cause of the love which pardons it.
It laid on thee, O Lord, so heavy a
burden that, when we think of all thine
exceeding sorrows, we are ashamed
and confounded, and feel that we can
never open our mouths again with so
much as the semblance of self-cong­
gratulation. "To us begeth shame
and confusion of face," and it is the
only heritage that we have earned by
our own merits.

Our sins, dear friends, ought to be
viewed very much in relation to our
privileges. The sin of those who
know more than others is marked with
a special emphasis. Those who sin
against a tender and enlightened con­
science, and against holy examples
and influences, sin with a ten-fold guilt.
Ever remember that light increases
our guilt if we sin against it.

Forget not, also, that even in mak­
ing confession of sin we may sin. A
confession of sin which comes not
from the heart, and does not affect the
cause of the love which pardons it.
It is a folly in which we ought never
to indulge. A confession in which
there is no faith in Jesus, is an
additional transgression, in so far as
it is the language of unbelief. I
am not sure that it is not a sin for a
child of God to confess sin which has
been forgiven, as if it were not for­
given. Though we are all to confess
our sins, no "General confession" can
suit all men alike. Be it ever remem­
bered that there is a wide difference
between men and men; some are un­
forgiven, and others have been wash­
ed from their iniquities through the
blood of Jesus. For the unforgiven
to confess their sin as unforgiven is truthful and right: but for a child of God, who is forgiven, to speak of his sin as though it had never been put away, is to dis honest that glorious sac rifice by which the Lord Jesus has finished transgression, and made an end of sin. Shall we make the wondrous death on Calvary to be of none effect? Never let us so transgress. Do not, therefore, you that are trust ing in Christ, come with your confession in the spirit of bondage, much less of despair. Own your sins with your heads in your Father’s bosom, weeping because of the great love which has forgiven you.

With all this upon our minds, let us return to the sorrowful remembrance of our shortcomings as members of the Church of Christ. How far have we been partakers in the widespread worldliness of professing Christians? Is it a sad thing that the church and the world are so much alike in these days. A clear division should be manifest between the two. The world was once destroyed by a flood, and what was the cause of it? It was because “The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” When thus the church and the world were confused, destruction was at hand. It is neither for the good of the world nor for the good of the church that the lines of demarcation should grow dim. There is an eternal difference between him that feareth God and him that feareth him not; and when professing Christians cannot be distinguished from worldly men, it is because the salt has lost its savor.

Another greatly prevailing sin is great indifference concerning the souls of our fellow-men. Certain doctrines have been introduced which tend to make men feel easy as to whether they are led to faith in Jesus, or are allowed to remain in their sins. We are all sufficiently callous as to whether they are led to faith in the Gospel; Where is our glory in the Cross? We are trembling followers of a Master who deserves the unwavering faith of every one who has the honor to be his disciple.

Only a minute remains in which to acknowledge our shortcomings as to private prayer. Where are the men mighty in supplication? Do not our closets cry out against us? Where are our united pleadings with the Lord? Do not many forget meetings for prayer? Are not many altogether unaware of what they are like?

Have we not been lacking in mediation, in communion, in walking with God? Where are the saints now? We have a superabundance of professors, but where are the truly eminent Christians? I believe that the strength of the Church lies in that inner circle of champions which is composed of the thoroughly consecrated, the men who are favored of the Lord. Holy Bernard was the light of his age, and passing on from age to age we see men that blazed with the light of God; but we ought each one of us to seek to be saints in the highest sense of the word. We must aim at being the holiest of men and women. Let it be ours to be like the mountain tops that catch first the beams of the rising sun, and reflect the light upon the lowlands. If we are not such, we ought to be; and wherein we are not all that we ought to be, we sin.

Let us now lay bare our hearts before God, and ask him to search us and make us clean in his sight, and so enter with joyous hearts into the New Year. May the Holy Spirit pour upon us the spirit of grace and supplications! Amen.—By C. H. Spurgeon.

How Should We Spend Christmas?

(Continued from page 3.)

his home was in Cornwall. In those days it was necessary to take train to Bristol, and to travel thence by boat. When he had paid his passage money on the boat, all his money was gone. However, he thought he needed no more, and ate his meals, and enjoyed the breezes with a light heart. But when the voyage was nearly ended, the steward presented a bill for some extra food. “I haven’t any money,” replied the boy. “You should not have ordered the things,” answered the steward. “What is your name?” “Mark Guy Pearse.” The steward shut his pocket-book with a snap. “Why, I know your father. When I was a boy and my mother a widow, your father gave me five shillings. All he made me promise was that if I found someone else in distress I would pass it on.” The steward put Mark into a boat, paid the bill, and gave the boy five shillings for himself. When Mark Guy Pearse grew up, he stood one day by a ticket-office and saw a boy crying. “What’s the matter, my lad?” said he kindly. “I’ve not enough money for my fare, and my friends are expecting me,” sobbed the boy. “Here’s the money,” said the minister. “Now come with me and I will tell you a story.” He told the boy of what has just been told. “I’m passing on what was given to me; what will you do?” “I’ll pass it on,” said the boy. Let this motto mean more than passing on material gifts. If you have received God’s “unspeakable gift,” “pass it on,” the blessing of pardon and peace that Jesus brings to every heart he enters.—Wilbur F. Crafts, in Christian Herald.

A cablegram to her sister at Pottstown, Pa., brings the sad intelligence of the death of Sister Emily Long Doner died in Africa on the 6th Inst.

MARRIAGES.

KARPER — WINGERT. — Married, October 25, 1904, near Culbertson, Pa., at the home of the bride, Mr. William Karper to Miss Maggie Wingert, Elder M. H. Oberholser officiating.

GROVE — WENGER. — On November 3, 1904, Mr. Edward Grove, formerly of near Greenscastle, and Miss Corn Wenger, of near Shippenburg, Pa., were united in marriage at the bride’s home, by M. H. Oberholser.