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Messiah University is a Christian university 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.
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

{"quote":"Some trust in chariots and some in horses; but we will rely upon the name of the Lord our God."—Psa. xx. 7.

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Thanksgiving on Higher Planes.

A little child two years of age, amidst the slums of a great city, is abandoned by its parents and is found diseased, naked and in indescribable filth upon the dumping place among the garbage, seeking to satisfy its unspeakable hunger. He is taken to the home of one moved with compassion, the house and lands connected therewith, the advantageous position, whether in relation to the marts of trade, the scenery, or locality; for the members of the home, the little child or aged pilgrim; for the neighbors attracted thereto and whose kindly attentions help sweeten life, praise should spring from the heart unfettered. May we not take a step higher and lift up our grateful voices for the home atmosphere in which we dwell, the peculiar home-life developed under the ennobling transforming power of Christianity?

A similar course of happy contemplation would lead us to a genuine outburst of thanksgiving for our existence under a government dominated in its general make-up by Christian principles. Justice for all is the ideal of the government. The very vision of bringing the masses to this high plane should elicit gratitude. Both the home and the national life of savages are repulsive to us. No attraction do we find in the fanatically superstitious, cruel, sword-driven governments under Mohammedan forces. For learning how Christians may enter the higher tablelands of opportunity and thank God that it is in their power to sow the good seed, the God seed; that reform principles and movements may now be advanced as never before. The kingdom of God in its fulness must come to the whole earth. Mountain tops and valley depths shall hear the voice of thanksgiving. "Of the increase of his government and peace there shall be no end." "The kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Thanks be unto God for his unspeakable gift. Thank God, and take courage.—The Christian Conservator.

If we would reassure our restless hearts that our future is in the hands of God, we have but to scan our past. Can any man that is not altogether blind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the footprints of the living God? We thought we were going a way of our own and all the time we have been on the King's highway.—J. E. McFadyen.
EDITORIAL.

As to Scripture Interpretation.

We hope Bro. Elliott's contribution in this issue will be carefully read, especially by ministers and teachers. Possibly not all will agree with the interpretation of the text as advocated by Bro. Elliott, but that should not prevent a due weighing of the position taken. We think there is good reason given for the position taken. How important is Paul's exhortation to Timothy, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. 2:15.) But the question of Scripture interpretation is a very large one and to bring all expositors to the one, and to bring all expositors to the same understanding of any one scripture or scriptures, seems an impossible task.

We need not go outside our own society to hear a variety of interpretations of certain texts, or assertions made in the spread of Evangelical truths and the Unity of the church. On another occasion we listened to a brother who spoke on consecration emphasizing the importance of giving to the work of the church. He said, "Give up all," (whatever that means) introducing in illustration the case of Ananias who, he said, was struck dead because he failed to give up all, when any one who will take the trouble to read Acts 5:4 will learn, the Ananias was struck down because he 'lied unto God,' and not because he kept part of the price of the property, not because he did not give up all.

Coming in contact with these things and knowing them as we do, and feeling, much, our own shortcomings on these lines, we question the correctness of the attitude of the church, as regards a liberal education. It is true that "ignorance is bliss where 'tis folly to be wise," but in the things referred to this proverb is hardly applicable, unless we are ready to take our place with one who at a conference will say on and declare schools and colleges saying he was proud he never attended one. Bro. Elliott says, "Be prepared to allow no man to take the trouble to read Acts 5:4, and yet venture to say he was right."

In his last work, the Bible School in last Visitor, Bro. Elliott cites as one reason that it would be unwise for the church to launch such an educational institution as was foreshadowed in the minutes of the Incorporating Board's deliberations, the smallness of the membership of the church and its being so thinly scattered over such a large territory, which is all true; but we venture the opinion that the church's failure, in its early history, to recognize the importance of education and the consequent failure to provide for its requirements, is one of the causes of the smallness in numbers of its membership. Notice, we say one of the causes, not the cause, nor, perhaps, the principal cause; we are not discussing that just now. We know this would open a large field for consideration, and to venture out into it would perhaps be a burden to the flesh, because it would involve much labor and no little sacrifice for somebody; and as we—our family—can get along without it we'd better not venture. But whenever we would belittle the importance of education, let us remember this one thing, if all Christian people had, in the past centuries, taken the position in regard to education that we have and do, there would be no Scriptures translated into our language. Unless we would be able to read them in the original language (and that would involve education) we would be bereft of reading the word of God in our own language. Do we ever think that excepting a few booklets or pamphlets, and what has been written in the Evangelical Visitor, our church has positively no literature. Yet our people, to a large extent, especially the young, read. Is it any wonder that the membership remains small in numbers!

When we received and read Bro. Elliott's article published in our last issue, we thought what a pity that he, with the native literary talent of high order that he has, both in prose and poetry, was deprived of the advantages of a liberal education, and that might have involved even trigo­nometry, etc. We will not enlarge on this line, having said much more than we thought we would, but trust the matter under consideration will receive such attention as is its due. We pray that God may bless all those who labor in the gospel, but we also recognize the fact that the workers need, in some way, to acquire such a knowledge of the word that they will not missapply or wrest it.

Our readers will understand Bro. T. A. Long's concern as given elsewhere in this issue, and we trust any of our readers who are contemplating a move in the direction of seeking a new home will duly consider the reasonableness of Bro. Long's plea. When last year the Brotherhood in Canada took steps to direct the westward movement of some of the members towards one place thereby giving them church and Sabbath school privileges, we recognized the wisdom of the movement, and similarly now, we cannot but recommend the plan of settlement in colonies where members are seeking new homes whether it be in Canada, California, Oklahoma, or Texas. The advantages are evident, and the disadvantages of going into some new place alone with one's family are just as evident, unless it be indeed the desire to get away from the church, a condition which may possibly obtain in some cases. We are glad however to note, as related by Sister Baker in her letter in last Visitor, that some who have tried the blessings of isolation are moving to where they have brotherhood associations and privileges. A colony of members intent on spreading the gospel locating thus in new territory are in a position to work that territory, planting missions here and
there, and thus become a power for good, the influence of which may be far-reaching in its effects. May God bless the movement, but may every vestige of selfishness be eliminated, and may God give much wisdom to those in the lead. Yet in this connection we are prompted to ask a question. Why this restlessness among the people? Why this selling out of homes and seeking a home elsewhere? Formerly it was mostly that people were in limited circumstances and there were perhaps ten, twelve and fourteen children in the family, and they needed room to spread out; but the day of the large family appears to be past, has fallen into disrepute, then why is this restlessness? Is it not indeed to do more for humanity — for our children? Indeed, because of our unworldliness and our recognizing that our citizenship is a heavenly one? Or is there a possibility that the condition exists and is prompting us which Paul discovered and against which he warned in I. Tim. 6:9, 10? We feel here to quote from a sermon by F. B. Myer preached at the opening of the recent Northfield Convention. He spoke of "certain great distinctions which belonged to the primitive Church," to which the church of to-day must return. The first was that we must reaffirm the doctrine of sin. Secondly, the high ideals of primitive Christian character to which we must return, and thirdly of the other worldliness of the first age to which we must get back. From this we quote as follows:

"I do not say unworldliness because I never found that men were made "better by negatives. You can only "make them better by giving them "the snow mountains to climb; then "only will they leave the malaria of "the valleys. The other worldliness of "the Church! there is little enough of "that to-day. Look at Christians "piling up their money, their thou- "sands, their millions, instead of "treasure in the heavens that was not old? The Son of man had not "where to lay his head. The Church "seems to think that she must vie with "the world in providing amusement "for her members, that the one thing "is to keep popular with everybody, "and to have a good time. So we have "our churches turned into fancy fairs; "their apartments have been used for "whist drives and other methods of "raising money. I heard of one "church being turned into a sort of "theater, and the young people acting "a play. Of course recreation is "needful for us all. We could not "live without it. The bow must be "bent else the rebound will hurt us. "Christian people must learn to make "their family circles happy, that the "young people may not need to go "outside. We have to write 'Holih "ness to the Lord' upon the bells of "our horses, but surely you are never "going to induce the noblest youth of "this country, or I have strangely "misinterpreted your hearts, by say­ "ing, 'Come to the Church and you "will have a good time'."

"As a little boy I can just remem­ "ber the scarlet shirt of that great "liberator, Garibaldi. I can just re­ "member him coming to London, the "greatest hero of the time, who won "a kingdom for his sovereign, laid it "at his feet, and went back to his farm "in Sicily. He attracted to his flag the "greatest army that Italy ever saw, an "army of freed men instead of slaves, "which swept the accursed power of "Rome before it and created a free "Italy, free from domination of pope "and priest. And how did he recruit "that army? He issued a proclama­ tion, 'Fellow citizens, I have no re­ "wards to give you but desolation, "loneliness, wounds, losses, privations, "death upon the battlefield, and finally "a freed Italy.' The noblest youth of "Italy rallied to that call. The ten­ dency of the present day is to attract "the young men and women by 'ice "cream.' The tendency of the heroic "age of the Church was to call them "by the clarion call of service, of sac­ "rifice, of surrender to the demands "of the Crucified. That will have to "come again. I tell you it must: un­ "less indeed—it cannot be in this "great land—something has befallen "your youth, and they have lost the "character which made this country "great and has kept her great until "now.

Measure thy life by loss instead of "gain:
Not by wine drunk, but the wine "poured forth;
For love's strength standeth in love's "sacrifice, and whoso suffers most has most "to give."

"Ministry, service, blood, tears, to "serve the Master, to save your coun­ "try, and to win victory for the "cross—such was the rallying cry of "the old time and must be the rallying "cry of to-day."

We have quoted the whole para­ "graph, not because it is all relevant to "the thought we had in mind but on its "merits, as a statement of the needs of "present day conditions. The thought "we meant to emphasize by it is that "of other worldliness, because there is "danger that in the present rush and "worry for more of this world's prop­ "erty though we profess to be unworld­ "ly we forget our citizenship is not of "this world. Here is not our home. "For our citizenship is in heaven whence also we wait for a Savior; "the Lord Jesus Christ; who shall "fashion anew the body of our tribu­ "lation 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. 3:20, 21, R. V.)

There is a saying or proverb current which speaks of there being "many a slip between the cup and the lip. It is not made weekly, like President Roosevelt issued his Thanksgiving Proclamation calling upon the people of these United States as a nation to observe November 28, as a day of Thanksgiving; calling attention both to the blessings of God vouchsafed to this people, and to the responsibilities which as a result rest upon us. When this call was issued there seemed to be no portend of any evil being near; prosperity was everywhere in evidence and the prospect for a "full dinner pail" at Thanksgiving seemed to be assured. But how things have changed in a few short weeks! Panicky times are upon us, confidence is large­ly destroyed, there is a money string­ency not felt for many a year, and many workmen in the large industries "are laid off" indefinitely. Winter is "at hand, and the hope for the "full dinner pail" is much less bright than it was. Possibly it may have a sobering effect upon the people, and, "we trust, they will be prepared to get "nearer to God through it. May we be "thankful every day and always do all "things to the glory of God."

We learn with satisfaction of the "going forth of two brethren from "Kansas to hunt up and visit members "who are isolated. The brethren John "Herr and T. A. Long were appoint­ed to carry out this ministry. They "will likely operate mostly in Missouri. "Besides visiting such members they "will hold gospel meetings wherever "open doors may be found. This is as "it should be. We hope their going "forth will be under the sanction and "blessing of God and may redound to "his glory and the comfort and encour­"agement of those for whom it is under­ "taken. This going forth is under the "(Continued on page 16.)
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Our City Missions.

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


Bulawayo, South Africa. In charge of Brother Peter Stover and Sister Sarah Bert.

Jaco, Panama, Care of Blanket Mine. In charge of Mrs. A. L. and Ezra Musser, Magdalene Mission.

Werkman, Mapane Mission, Gwanda, Rhodesia. In charge of Brother Peter Stover and Sister Sarah Bert.

Chicago Mission, 5956 Peoria street. In charge of Mr. and Mrs. J. G. Cassel, San Marcos, Cal., and Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay.

Mrs. Martha Keech, Cardington, Bedford, England.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Philadelphia, Pa.—Dear readers: A few lines to let you know how we are progressing with our building. It is now almost completed and is such an improvement. The kitchen is much larger and it was so necessary. Formerly it was too small; now it is a grand big kitchen, and a pleasure to be in it. The meeting-room is also made much larger with the addition of another room upstairs and the bath made larger.

We are so thankful to God for his great goodness to us, and think it is wonderful how he does supply our needs if we ask him. He said in his precious word, if we seek we shall find, if we knock it shall be opened unto us. We ask and if we ask we shall receive; but we must ask in Jesus' name. If we ask with a true heart, not to con- sume it upon our lusts, in faith believing he will grant us the desires of our hearts.

Now we have not enough yet to satisfy our claims of the contractor and we are praying and trusting God and his dear children to see we have enough by the time it is finished. To all those who have not yet had a share we would say do not wait too long. You may never again have this opportunity. Do not hold back because of some fancied grievance or wrong done you by some one and think you will not give for that reason. Remember, that one is not to be benefited by your gifts of charity but the poor, the needy and the suffering ones. Would you keep from them the crumbs of bread, the cup of cold water, and allow them to perish when you might reach to them a helping hand? I know you will not when you see things in the light of the gospel. We are not to return evil for evil, but good for evil. The world returns evil for evil and we are not of the world; we have come out from among the world and are not the world, but the children of God, and love of the world is the enemy of God. We now do not follow after the things of the world, but of God. Now, if we are God's we will do what he asks of us; even a cup of cold water has its reward. We need some clothing. If any one feels moved to send us clothing for the poor it will be joyfully received, trusting God in his own time will right all wrongs, and, as a dear sister, in Jesus' name, I ask you all to do it. If there has been anything said to offend. Do not withhold your gifts of mercy. We are all working for heaven and cannot enter with dis- cord, or any of the works of the body. Trusting you will in love forgive and come to the help of the Lord, as I said before, you may never again have the opportunity; so do not leave it pass by. If we know to do good and do it not it is sin.

Your sister,

MAMIE MORRISON.

THIRTEENTH STREET, PHILADELPHIA, PA.

JABBOCK ORPHANAGE, THOMAS, OKLA. — We received the following named sums during October: Dayton dist., O., Fairview S. S., $10.82; a stranger, $7.50.

May the Lord bless every giver, is my prayer. I am glad to say the Lord is still helping us to do what little we can. Since my last report we found a good home for little Paul. He has been taken in by Bro. and Sister James, a minister in the Mennonite church. They have no children, so Paul is the only child. They say he is doing fine. While we miss him in the Home, yet we say, Amen, to God's will. Bless his name! We got him when he was nine weeks old and had him till he was eleven months old. We think it best for children, especially such that come in without names, to get them a lawful name by having them adopted into private homes, especially where there are no kinsfolks to interfere.

Since he left we have received a woman with her six month old baby into the Home; so we still have three babies. Of course she (the woman) attends to her own baby. Thank God, I still find his grace sufficient for every day and I pray each day that he will bring me nearer to my eternal home. Thank God, there is nothing so good for me as to know that I am doing what God wants me to do. Truly "The joy of the Lord is my strength." I am contented with what I have this joy then I am courageous.

We have had many tests since our last report, and just that many victories. I have found him a present help in time of need. May the Lord bless all the dear saints. Don't forget to pray for us for we need it.

Your Sister in Christ,

ANNA B. EISENHOWZ.

THOMAS, OKLA.

EVANGELICAL VISITOR.

[December 2, 1907.]

RAPHO DIST., PA.—Continuing from Nov. 10 to 17, a series of meetings was held at Sporting Hill, Pa. by Bro. Jacob, Book of the brethren conducted the meetings, and were ably assisted by Bro. Jacob Books, of Cleona, Pa., who with his wife, Sister Books, stayed a week. We appreciated the help which Bro. Books rendered and were glad for the presence of Sr. Books. The meetings were well attended and the interest remained good throughout. While there was no special awakening among the un-saved yet it is believed there were many good resolutions made, and may the seed that was sown become fruitful in God's own time.

IRWIN W. MUSSE.

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Your Sister in Christ,

ANNA B. EISENHOWZ.

THOMAS, OKLA.

Secretary.

WOMISHI, N. NIGERI, W. AFRICA.—Dear friends, perhaps it will be a help to you and to us, to let you know about a few things as they are out here so that you may know how to pray more intelligently for the work and the workers. Several years before I came out to this country I used to have an idea that a missionary was almost a supernatural being, and far from being troubled with temptation or getting indifferent, by any means. I once heard a retired missionary say, that he used to get so tired that when night came he would jump into bed and say, "Lord, I'm too tired to pray, tell someone else to pray for me." I thought that was a very strange thing
for a missionary to do. But I have found out by experience that it is not so strange at all to feel like that out here. And I must confess, I have done almost the same, for the Lord has forgiven me my negligence according to his great mercy. We are surrounded by awful powers of darkness; it seems Satan has full sway in a Christian land, and does not disguise himself either, but comes just as he is with the most awful temptations. I have known his presence to be so real that I felt just like Luther did when he threw the ink bottle at him. Beloved, it is no fun to contend with such realities; we need your assistance in prayer every day.

There is a special tendency to become indifferent in this hot climate, of which I was told before coming out here and advised to shake myself up every once in a while, but I find it is almost impossible to shake it off. I believe if it were not for the prayers of others it would be almost a hopeless task. It is a sad thing to get out of touch with the Lord in a Christian home. We do not have the privilege of attending spiritual meetings, and where thousands of souls are dependant upon us to be brought into touch with their Savior, but if we are not in touch with the Lord we can bring others in touch with him.

Dear reader, you may think that your prayer does not amount to much, but suppose everybody would think likewise, what would be the result? The Lord may just want you to let the Holy Spirit pray through you for some certain one.

I realize it more every day, that if the heathen are to be saved we must have a revival of prayer among ourselves, and among those who are holding the ropes at home. We need more prayer, more than we need more money or more workers; the two last will be the result of the former. Without prayer money and men will be useless. So, dear friends, if you will respond to this our greatest need, (prayer), we will then be able to tell you of wonderful ingathering of precious souls. Beloved, this is a great work, that every one of us can have a share in; so let us, for Jesus' sake, get at it now, more earnestly than ever, because the time is short, and the Lord does not wish that any should perish but that all should come to repentance; and he has commissioned men, not angels, to preach the gospel to all creatures. Thus, the responsibility rests upon us, and we must answer if we neglect to do our part.

May God help us to be faithful and then, by and by, we shall come rejoicing bringing in the sheaves.

I remain your brother in Jesus, Oct. 16, 1907. F. E. HAIN.

Personal religion is, after all, essentially communion with Christ. Without real and personal intercourse between the Lord and his disciples the latter can know nothing of the peace and joy which God bestows, or of the power in living that is the life of the Christian. Those who show most of the likeness of the Savior in their character are those to whom he is a familiar friend.—Selected.

To live well in the quiet routine of life, so far as I know, is because God wills it to go on cheerfully with a petty round of little duties, to smile for the joys of others when I am aching—who does this may not be a hero to the world, but he is one of God's heroes.—F. W. Farrar.

Oh! for a Perfect Trust!

Oh! for the peace of a perfect trust! My loving God, in Thee;
Unwavering faith, that never doubts, Thy chosen servant to be.

Best, though my plans be all upset,
Best, though the way be rough;
Best, though my earthly store be scant,
In Thee, I have enough.

Best, though my health and strength be gone.

Though weary days be mine;
Shut out from much that others have,
Not my will be done, but Thine.

And even though disappointments come,
They, too, are best for me;
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small.

That hears thy voice—a Father's voice,
Directing for the best;
Oh! for the peace of a perfect trust,
A heart with Thee at rest.

Sel. by Katie Winger.

From One of the Shut-Ins.

Dear friends: Another year has passed away since I last invited you to my letter party. We are all one year nearer the end of the way. Why the Lord spares me is a mystery now, but some day we will know and understand that all of his plans were right. Our part is simply to trust him. The way may often seem dark, but remember the darker it grows the more necessary it is to depend on the infinite hand to lead us along till the light of heaven breaks upon our enraptured vision. Don't grow discouraged, however dark the way. Soon or late all troubles must end. Just a little while longer, dear heart, then we will cross over the river and rest in the shade of the trees.

Looking back over the year just passed, I am sure we can find much to thank God for. He is much better to us than we deserve. Instead of praising him continually we go through life whining and complaining because everything is not just as we would have it. Let us face the new year with renewed hope and courage and stop our everlasting growing and worrying. Here is a motto I give you for the coming year, "Do your best and leave the result with God." For the benefit of new readers I will say that twenty-two years ago I was taken down with inflammatory rheumatism. I haven't moved out of one position in all this time. Every one of my joints save a finger and thumb have ossified and grown solid as bone. The disease has stiffened my jaws and ruined the sight of my right eye. I can only partake of soft or liquid food. I am powerless to even raise my head off the pillow. For almost a quarter of a century my posture has been that of the grave, motionless and immovable as a graven image, save that I can move my arms slightly. I leave you to imagine, reader, what my suffering has been. Think of my many lonely hours I have passed with nothing to do but be still and suffer. I refrain from describing my condition or what I have endured. It would be hard for you to believe, and could do you no possible good to hear it; unless, indeed, to make you more content with your own condition in life. I am only thirty-seven years of age. Yet life is over for me. I have nothing left to do but await the end as cheerfully and resignedly as possible. It was on Christmas day that I was taken down to my bed. For several years now I have celebrated the anniversary of that occasion with a letter party. I am hoping to break the record this year. The highest number of letters received in one day was 175. I love to open and read letters. It helps me pass the time. Make them short, so I can read them without straining my eye.

Yours in his name,

THOS. F. LOCKHART.

Wellington, Mo.

P. S. Six years ago my mother passed away to her eternal home and left me helpless and destitute, to earn my support the best I could. This I have done, with God's help, by writing books. I have written four titled as follows:

"Twenty Years in a Mattress Grave." Price, 20 cents. This is the story of my life, and gives an amusing account of my trials with fake doctors. It has caused hundreds to both laugh and cry, and has done them good, for it is written in an optimistic vein that cannot fail to cheer and uplift all who read it. Orders for this book have come from every State in the Union and several foreign countries.


"His Mysterious Way," is an illustrated story which has received many flattering notices by critics and famous authors. Price, 50 cents.

"Plain Talks and Tales" is my latest book, being a collection of sketches and short stories, 40 cents. I live alone with my nurse and earn our support by the sale of these books. It is the only way open to me. God spared me one eye, a finger and thumb, so I could write and thus care for myself. I have done my best. Won't you help me with an order?
I heard a voice at evening softly say, 
Nor load this week with last week's load of sorrow.

Bear not thy yesterday into to-morrow;
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.

One step and then another, take thy way—
Live day by day.
Live day by day.

The path before thee doth not lead astray.

Though Autumn leaves are withering
"I'll do my best," unto thy conscience say.

Jesus refers to the crucified and resurrected body of Christ, and when that body descends into the heavens, for the coming of the Lord. Thus the eagles have all through the centuries been feeding on the slain body of Christ, and when that body descends into our heavens they will be gathered from all countries, from all climes, from all circles of society.

The dead ones risen from their graves, and the living ones being changed in a moment, they will bound from the surface of the earth at the blowing of the silver trumpet and fly upwards, millions and millions together around the farthest of any living thing on earth, and in this respect they represent those saints who are waiting and watching, with longing set eyes on the heavens, for the coming of the Lord. The eagles are the greatest watchers of any created bird or animal in the world, and they can see the farthest of any living thing on earth, and in this respect they represent those saints who are waiting and watching, with longing set eyes on the heavens, for the coming of the Lord.

I have been requested to explain what our Savior means when he says, "Wheresoever the body is, thither will the eagles be gathered together."

Some years ago, for lack of careful Bible study, I accepted the common post-millennial view upon such Scriptures and thought that Jesus referred in the above passage to the destruction of Jerusalem, and he compared the city of Jerusalem to a dead carcass, and the Roman armies to eagles, and that the Roman soldier would come down and devour Jerusalem as a carcass, /the crucified body of Christ/ there will the eagles be gathered together.

But I find that such a view is not at all sustained by the Scriptures, but on the other hand the passages in which Jesus refers to the gathering of the eagles, are in connection with his second coming, and with the saints being gathered together where his body is.

Now, let us turn to Luke 17:34-37. "I tell you in that night, there shall be two in one bed, the one shall be taken and the other left. Two shall be grinding together, the one shall be taken and the other left. And the disciple answered and said unto him, where Lord? And he said unto them, Wheresoever the body in, thither will the eagles be gathered together."

The other passage is found in Matt. 24:27, 28. "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be." "For wheresoever the carcass is (that is the crucified body of Christ) there will the eagles be gathered together."

You can see plainly, that in these passages there is not the least reference to the city of Jerusalem, or the Roman armies, or the destruction of Palestine, but both passages are exclusively on the Second Coming of Christ, and nothing else. The word of Matthew where Christ refers to his body as a carcass, is apt to be misunderstood, because of our use of the word "carcass," which so frequently signifies a slain body, and not necessarily as a body that died from disease.

The body of Christ was killed by crucifixion, and upon that body the true saints have been feeding, as their daily bread, throughout the Christian dispensation. When Jesus instituted the memorial supper, he said, "Take eat this is my body," and again he said, "Except ye eat my body, and drink my blood, ye have no life abiding in you." So the word "carcass" in Matthew, and the word "body" in Luke, refers to the crucified and resurrected body of Christ, upon which the true saints feed by faith, and they know that the eagles in these passages from Matthew and Luke, refer to eagle saints. Eagles are the greatest watchers of any created bird or animal in the world, and they can see the farthest of any living thing on earth, and in this respect they represent those saints who are waiting and watching, with longing set eyes on the heavens, for the coming of the Lord. Thus the eagle saints have all through the centuries been feeding on the slain body of Christ, and when that body descends into our heavens they will be gathered from all countries, from all climes, from all circles of society.

The dead ones risen from their graves, and the living ones being changed in a moment, they will bound from the surface of the earth at the blowing of the silver trumpet and fly upwards, millions and millions together around the heavens, and thus be forever with the Lord. —G. D. Watson, in Way of Faith.

Dear brethren and sisters, I beg your careful perusal of the above article by G. D. Watson, in "Way of Faith." I have been trying to preach for years, almost the very words of this article. I have heard it explained as Roman eagles, Jewish carcass, etc., as Bro. Watson quotes, but (mostly) it is explained that the carcass is, "picnics, shows, fairs, expositions, theatres, etc." How a careful reader can extract such meanings out of it is more than I can fathom. In order to do so the text must be isolated and the context must be utterly ignored, and it would be
like taking a link out of a
chain and saying, "This link is
the chain." So far I have
refrained from writing on this
matter, as I have seemed to stand
alone in my view of it. Sometimes it
has even given offense when I have
preached it that Jesus is the holy
(carca$) and the saints the eagles.
It is objected that it is a shocking
preached it that Jesus is the holy
spiritual progress, may, by the grace of
God, become stepping stones to lift
us higher in the spiritual life.

The very things that appear as hin­
don't mean putridity, but has reference
to the slay "Lamb of Calvary." Those
who oppose the doctrine of the pre­
millennial coming of the Lord will,
of course, scorn this view, but the word
explains itself if we follow the con­
nection.

F. ELLIOTT.

For the EVANGELICAL VISITOR.

Crumbs.

We get to know more about the
devil and his devices as our knowl­
dge of God increases.

By letting Jesus have his way with
us he makes us victors over the devil
in every conflict.

The devil is not taking ease in his
business, why should we in doing
good and serving God?

Whether for good or bad, our lives
bear testimony to all about us when
we the least think of it.

God's hidden power is mightier and
accomplishes greater things than all
the forces of the world and darkness
put together.
The things that appear as hindrances in our way, and to our spiritual
progress, may, by the grace of God, become stepping stones to lift
us higher in the spiritual life.

Every one of us must learn to know
God for himself because one's knowl­
dge of God can not be transferred to
another.

We learn and know more about God
by what we read and hear of him and
see him do, but in order to know God
we must have personal dealings with
him, and the more personal dealings
we have with him, the better we will
know him.

Not so much the life as the testi­
mony of a holy person is what sets
the devil in a rage.

"And they overcame him by the
blood of the Lamb and by the word
of their testimony." (Rev. 12:11.)

It is impossible for us to take care
of the Holy Ghost, but he can and will
take care of us if we let him.

No one can be so easily grieved as
the Holy Spirit.

Simplicity is one of the main char­
acteristics of a Christian.

If we are sanctified wholly, and the
Holy Spirit abides in us, any person
can handle us as they wish, and we
will not feel hurt, but few will under­
stand us.

D. L. GISH.

For the EVANGELICAL VISITOR.

From Bro. Myers.

"O my dove that art in the clefts of
the rock, in the secret places of the
stairs, let me see thy countenance, let
me hear thy voice; for sweet is thy
voice, and thy countenance is comely.
"My beloved is mine, and I am his
he feedeth among the lilies.

"Until the day break, and the
shadows flee away, turn, my beloved,
and be thou like a roe or a young
hart upon the mountains of Bether." (Song of Solomon, 2:14, 16, 17.)

Dear readers of the VISITORS My
last report found me at Hamlin, Kan­
sas, August 17th. Leaving there
August 17, I visited the Rosenberger
family at Hiawatha, Kansas. Mrs.
Rosenberger is a member of the
church, and our old Bro. Aaron Ros­
enberger makes his home with them.
He needs their care very much, being
paralyzed. Though he is bodily very
weak, yet he seems to enjoy the bless­
ing of the Spirit of God. May the
Lord bless the family who cares for
him. From Hiawatha I went to Con­
cell Bluffs, spending two nights
and one day at the campmeeting there
and then came to Des Moines, Iowa.
I attended the love feast at Bro. Har­
rison Garwick's home, at Dallas Cen­
ter, August 24 and 25. That occa­
sion was food for God's children;
and sinners were entreated to accept
salvation.' I also had two services
the week following, and attended a
tabernacle meeting twice, held by a
Presbyterian evangelist. The meet­
ings were good and full of interest.
Yes, how I rejoice when the word is
preached. I returned again to Des
Moines, being kindly entertained by
the dear brethren, J. R. Zook and wife,
and sinners were entreated to accept
salvation. ' I also had two services
the week following, and attended a
tabernacle meeting twice, held by a
Presbyterian evangelist. The meet­
ings were good and full of interest.
Yes, how I rejoice when the word is
preached. I returned again to Des
Moines, being kindly entertained by
the dear brethren, J. R. Zook and wife,
and Jacob George and wife. May
God bless them for their hospitality.
I was also permitted to take part in
the services and preached the word.
I only felt so sorry that the meetings
at the Gospel Temple church and at
the Mission are not more largely at­
tened. But this is our experience.
Where the full gospel is preached men
and women don't come out by the
hundreds; no, but it is our business to
give the gospel in its true light. May
God bless Bro. Zook in declaring the
word and thereby free his soul from
the blood of his hearers. I also visit­
ed Bro. Weigle who has for some
years done considerable prison mis­sion work. At the time of my visit
his health was not very good. May
the Lord raise him up again for use­
fulness, and may the seed he has
soon bear a plentiful harvest in the
sweet by and by.

I left Des Moines with good wishes
and God bless you'. So I go my
way, rejoicing that I know that ere
long both they that sow and they that
reap shall come rejoicing together. I
visited our aged Bro. Andrew Gnagy
and Sister Lizzie, his daughter, and
Albert Gnagy's, at Dysart, and Bro.
and Sister Knupp, at Garrison. On
Sunday morning and evening I had
the privilege to preach the word in
the German Baptist Brethren church.
Oh, how I rejoice that among our
plain churches there is more of love
and unity. May the time speedily
come when we may all be one as the
Father, Son and Holy Spirit are the
divine Trinity. I had pleasant visits
at the places where I stopped. I had
a pleasant visit at Vinton with Daniel
Knupp's family, on the night of Sep­
tember 9. They are members of the
Christian church. The religion of
our blessed Lord endears us one to
another, and oh, how blessed it will
be to meet over there at home with
our blessed Lord!

Leaving the State of Iowa I ar­
rived at Morrison, Ill., September 10,
in the evening, stopping at the home
of August George, whose wife is a
member of the church.

Here my wife joined me, September
11. On September 12 we came to
Mount Carmel Home. As we come
from place to place we learn new
things and hear a whole lot, and we
should be like the monkey in Japan
that holds his two hands one on each
ear so that he can not hear the gos­
sip of the day. So we need to have
our ears closed as there are many
vain talkers. I pray the good Lord
to wake us up to see the good that
is in our fellow men.

May God bless the Mount Carmel
Orphanage, and may the good done
there in training those children be
multiplied a hundred fold. The dear
ones in commencing that work may
have been over-zealous and through
that have been hindered in their work,
but they are not the only ones. How
many have made a mistake in fram­ing
their by-laws. So I am sympathy
company engaged in a commemoration service. In the emblems of the Lord's broken body and shed blood we again fulfilled his command in remembering his death till he comes again. Hallelujah.

After a few days of visiting here among the saints we came to Shannon, where we visited and were entertained at the home of our sister, Nancy Shirk, widow of the late Henry Shirk. On Oct. 16, in the evening, we gave a mission address at her house and received a small offering for our Rescue Home and Girl's School in South Africa. On Sunday, 20th, we were North of Freeport, Ill., stopping with our German Brethren. In the morning we preached the word at the Union meeting house, and in the evening gave a missionary address in the Mennonite congregation and received a liberal offering.

On Oct. 22, we came to Chicago. Praise God, we were met by the dear workers with a Christian welcome. May our fellowship be that which will be unto edification. May we be helpers in every good work till Jesus comes! Yours for his coming,

JOHN H. MYERS,
CATY A. MYERS.
Chicago, Ill., Oct. 26, 1907.

[Editor's Note:—By a pretty severe process of pruning we are enabled to present two contributions from Bro. and Sr. Myers in one. We do this in order to catch up a little with their correspondence so that it will not seem too much like ancient history when it reaches the readers. We trust they will bear with us in doing this.]

Experience.

Dear readers of the Visitor: I have for quite a long while been impressed to write for the Visitor, some of my experience, but have held myself at the thought that my experience has been in such a broken and a weak way that there was nothing in it that was worth while publishing. But of late I see how great the goodness and mercy of God has been towards me, that I still feel more than ever before to bring praise to the Lord. So in my great weakness and fear I will try, by the help of God, and give the little that I have.

I was in my 14th year when I started on this way, and have never regretted that I started, but often have regretted that I did not start at my first calling which would have been when I was eight years old, as I would still have escaped a few more temptations. O, I am so glad that the Lord can see right into my heart and knows all about it; he knows my every temptation when no one else knows, and sometimes feel as if no one cared. He is ever at my side with such sweet and precious promises that I feel as if I were safe.

In late years I was so greatly tried with unbelief that life almost became a burden to me, but I know that his grace is sufficient in every trial to bring us safely through. I feel it is of such great importance how we go through this life as we only have to pass through it once.

My heart's desire is to be the right kind of light in our little family of children who have been entrusted into our care. I often feel as though I am not as much of a real Christian mother as I should be. I still have things that should be overcome. My whole heart's desire is to put my trust more in the Lord that I may do my work more to his honor and glory that when my end comes it may be said, "Well done." I often think of the hymn that says, "The mistakes of my life have been many, The sins of my heart have been more, And I scarce can see for weeping, But I'll knock at the open door. "I know I am weak and sinful, It comes to me more and more, But when the dear Savior shall bid me come in, I'll enter the open door. "I am lowest of those that love him, I am weakest of those that pray, But I'll come as he has bidden, And he will not say me, nay."

I enjoy reading the experience of others which was the means of prompting me to write that if there is enough in this to escape the waste basket, it may perhaps at least bring a drop of encouragement to some discouraged heart. O, I do feel to praise the Lord for standing so close by my side the last few years, as I feel as another hymn says, "Tempted and tried, I need a great Savior,
One who can help my burdens to bear;
I must tell Jesus, I must tell Jesus;
He all my cares and sorrows will share."

I ask an interest in your prayers that I may continue to grow in the
Spirit, and learn more and more to trust in my precious Redeemer who did so much for us by giving his life as a ransom for a sinful world, and that I may ever have my mind stayed upon his precious promises that he need not do all this for nought.

From your weak, unworthy sister,

M. C. WINGERT.

Fayetteville, Pa.

What Does the Bible Say About Dress?

1. Nothing should be worn simply because it is in fashion. (Romans 12:1-2; Exodus 23:2; II. Cor. 6:14; Eph. 4:17; I. Peter 1:14; Jude 23.)

2. Christians should set, not follow the fashions. (Matt. 5:14-16; Prov. 4:18; Eph. 5:7-15; Phil. 2:15; Rev. 1:20.)

3. Nothing should be worn that is for ornament only. (I. Peter 3:3.) Please note here that putting on of apparel for adorning is just as plainly forbidden as gold or hair plaiting. This is the point where dispute comes in. But what is this superfluous ornament? Answer: Those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, strips of velvet, etc. We hold that Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own. How closely this interpretation agrees with God's word may be seen by carefully reading the following Scriptures: Genesis 35:14; Exodus 33:4-6; Isaiah 3:16-26.

IV. The wearing of gold for ornament should be entirely abandoned. The Scriptures already quoted are very specific in their prohibitions. (I. Tim. 2:8-10; I. Peter 3:3-5.)

Some appeal to the Old Testament to justify the pride and extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented by Isaac with a set of jewelry. Admitting the fact, does that prove that the practice was right? Not at all. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented. (I. Cor. 10:11; II. Tim. 3:16.) On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is without gold or superfluous ornaments) in the old time, the holy women also, who trusted in God adorned themselves," etc. (I. Peter 3:5.) Why are trinkets of gold and jewelry of every kind forbidden with costly array? Answer:

1. It is a waste of time and money to get them.
2. It is of no real value to the body.
3. It will not promote the glory of God. (Col. 2:17; I. Cor. 10:31.)
4. It increases pride and vanity.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust.

Finney says: "What does that gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write it on your clothes "no truth in religion." It says, "give me dress, give me fashion, give me flattery and I am happy." The world understands this testimony as you walk the streets. You are "living epistles, known and read of all men." Only let Christians act consistently and heaven will rejoice and hell groan at their influence. But oh! let them fill their ears with ornaments and their fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning and hell may hold a jubilee.

V. Costly apparel should not be worn—see the same Scriptures. What is commonly understood by the most spiritually minded of God's people, is apparel worn for its costliness, so as to present an appearance of superiority or show thereby. We think an application of the foregoing principles will meet all cases, at least as to what ought not to be done in dressing; and go a long way to settle what ought to be done; but the following hints may be useful:

1. Aim directly at pleasing God—dress so as to have God bless you in the dress.
2. Aim at promoting the health of the body—it is God's temple. Dress on sanitary principles.
3. Let the dress be made so as to promote neatness and tidiness, in simplicity and good taste—not slouchily and repulsively.
4. Dress so that a sound reason can be given for the wearing of every article.
5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.
6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

Some Excuses Answered.

O, I desire to look like other people. "Be not conformed to this world." (Romans 12:2.) "If any man love the world the love of the Father is not in him." (I. John 2:15.) Other professors of religion do the same. "What is that to thee, follow thou me." (John 21:22.) "Thou shalt not follow a multitude to do evil." Why, our minister says there is no harm in adorning the body. "If any man preach any other gospel unto you than that you have received, let him be accursed." (Gal. 1:9.) I love God and my heart is not set on these adornments. You may think so, but if all your ornaments were stripped off you would soon find the contrary. "He that hath my commandments and keepeth them, he is that loveth me." (John 14:21.) "This is the love of God, that we keep his commandments." (I. John 5:3.) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I. John 2:4.)

One might as well be out of the world as out of fashion. "Ye are not of the world; but I have chosen you out of the world." (John 15:19.) I can afford to wear these things. "Ye are not your own: for ye are bought with a price: therefore glorify God in your body and spirit, which are God's." (I. Cor. 6:19-20.) "So then every one of us shall give account of himself to God." (Romans 14:12.) I never had the light. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) I don't believe it is wrong to dress as one pleases. "If we believe not he abideth faithful, he cannot deny himself." (II. Tim. 2:13.) "We ought not to please ourselves;" "For even Christ pleased not himself." (Romans 15:13.)

The "General Rules of the M. E. Church, also of the Canada Methodists, after mentioning a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, says: "And all these we know his Spirit writes upon truly awakened hearts." According to these "General Rules," thousands in the Methodist churches of to-day who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."—Published by request of Sister Lydia Otewalt.

To-day is worth two to-morrows.
For Canada and the World.

Not in many years, perhaps never before, was there a meeting in Toronto so significant in itself and so far-reaching in its influence as the gathering of a hundred prominent citizens on Saturday afternoon in the unconcealed interests of Christian missions. It was not an affair of the clergy, although the true ministerial spirit dominated and impelled it. It was not called or directed by conventional ecclesiastical machinery. It was a business men's meeting, level-headed and unexcited, and through it ran a strong current of business aggressiveness and investment. As the reports to-day show, those sober and experienced men of affairs challenged themselves and their fellow-citizens to raise the standard of Toronto's missionary liberality, so far as the Protestant churches are concerned, to half a million dollars. The man in the street lifted his eyebrows, amazed at the audacity of it, and the man in the club said it can't be done.

But why not? Last year Toronto people belonging to five denominations, spent nearly nine hundred thousand dollars on regular church enterprises within the city, and far over a hundred thousand more on other religious and philanthropic and educational purposes. Is it a surprising thing, an arresting thing, to see those same people take up the task of doing half as much for less favored and really needy people elsewhere in Canada and in the regions beyond as they did for themselves and their near neighbors within the municipality? Has our broadened intelligence and our imperial thinking done so little for us that we are still provincial in our ideas and self-centered in our interests? Or is it only in politics and in trade that we are hidden to think imperially, and not at all in the affairs of spiritual obligation and of the higher manhood and of world-wide civilization? And is it true that Christianity has gone deeper into the lives of our captains of industry and promoters of business and leaders in organized activity than merely to awaken pharisaic thankfulness that they are not as the idol-worshippers of the Orient or the savage cannibals of the South Seas? Perhaps the man in the street might tell the man in the club that the man in the church has got beyond the prayer for

"Me and my wife, My son, John, and his wife, We four, and no more,"

When one thinks seriously of this thing is it not plain that such a movement as this among the laymen of the church was inevitable, and by the logic of our Canadian life must lead to an issue such as that of Saturday afternoon? Those same men have of late years come to think along broad lines in every other sphere of life, and to move on a broad gauge in every other undertaking. Great combinations in the industrial world are grasped with a firm hand. Great problems of transportation are grappled with, and millions for a viaduct or a hundred millions for a canal or a transcontinental railway do not stagger Canadians of to-day, and the proposal of an "All Red" route round the world is only a momentary fillip for the imagination. Business men in Toronto talk of trade with China as easily as they once talked of exchange of goods with some town in the county. Is it conceivable that men of range and force and widening horizons in all other activities will stand hesitant and nerveless when they face the problem of the world's ignorance and sorrow and wrong? Shall the greed for material gain or the lust for doing things that are big impel men to self-sacrifice and bold adventure, and shall not the compulsion of duty and the heroism of faith and the impulse of love make those same men yearn beyond the skyline of their own parish when the matter in hand is not mere things at all, but the spiritual and moral and intellectual emancipation of many millions of their fellow-men?

And, after all, is it not worth while? The superior persons who talk sneeringly of the "rice Christians" of China, only discount their own intelligence, for were they informed of what is going on in these common days they would know that not since Paul stood dauntless in imperial Rome and his friends braved the horrors of the arena has the world seen heroism more masterful or fidelity more unmoved than was exhibited by ten thousand Chinese Christians who chose torture and death in the Boxer massacres rather than deny the faith that made them free? Explain it how you will, there is something in this missionary impact of western civilization that lifts the curtain on a new act in the drama of modern life.

Perhaps these laymen who reckon the spiritual forces on national life are among our real statesmen. If Japan and China know us chiefly because of our trade and our tariffs a day may come when our prestige on the Pacific will be challenged. If the rights of Canadians to the resources of this half-continent are based solely on occupation and defensible only by force, a quarter-century hence, when the Orient has learned our tricks of trade and mastered our industrial arts, there may be a force greater than any this country can muster, and a stronger than we may enter on our prized inheritance. President Falconer struck deeper into our problems of world-politics than he may have seemed when he insisted that unless Canada is held by Canadians as a trust for the world's moral enrichment neither wealth nor force can keep this nation either strong or safe. The moral fibre of the people of Canada and their distribution to the moral quickening and spiritual enfranchisement of the world will play a more determinant part in national greatness and in international peace than will many of our costly schemes either of development or defence.

And our laymen who believe this doctrine are behaving like practical statesmen when they give their money and themselves that it may prevail.—Toronto Globe. Selected by S. Clemenhaga.

He will certainly fail who hopes to know men deeply and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships and contacts with mankind directly and simply for the pleasure they will give him.

Be not too busy to pray, nor yet too prayerful to be busy.—Selected.

The Things I Miss.

An easy thing, O Power divine, To thank Thee for these gifts of thine, For Summer's sunshine, Winter's snow, For hearts that kindle, thoughts that glow; But when shall I attain to this— To thank Thee for the things I miss?

The dream of joys that still are dreams; Hopes unfulfilled and pleasures known Through others' fortunes, not my own, And blessings seen that are not given, And ne'er will be, this side of heaven.

Had I too, shared the joys I see, Would there have been a heaven for me? Could I have felt Thy presence near, Had I possessed what I held dear? My deepest, fortune, highest bliss, Have grown, perchance, from things I miss. Sometimes there comes an hour of calm; Grief turns to blessing, pain to balm; A shower that washes away the mist Still leads me onward, upward still; And then my heart attains to this— To thank Thee for the things I miss.

—Thomas Wentworth Higginson.
THE SUNDAY-SCHOOL.

This page is edited by Bro. J. H. Engle.

Lesson 11. December 15.—The Boy Samuel. I. Samuel 3:1-21. Golden Text: speak, Jehovah; for thy servant heareth. I. Samuel 3:4. Government was weak. The only cohesive power was religion aided by the common fear of warlike enemies. Great gatherings at Shiloh for purposes of worship helped preserve and develop a sense of national unity. Here Eli lived, probably toward morning. The lamp of God was not yet gone out, and the angel of the Lord stood between Eli and Samuel. And then Samuel called again, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. Then they arose and went to Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And they arose and went to Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And they arose and went to Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. Then Samuel did not yet know Jehovah, neither was the word of Jehovah called yet again, Samuel. And Samuel went and lay down in his place. And Jehovah came, and stood, and called as he was lying down. And he said, What dost thou seek here? for I came down to stay, in the temple of Jehovah, where I was anointed. And he said, I have not yet known Jehovah. And he said, Speak, for thy servant heareth. 11 And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seems good to him.

Worship: Precious, rare, scarce. No open vision, no demonstration to the multitude. God revealed his will to Samuel in a few prophecies which he uttered aloud. He was the Prophet. From Samuel's day we have the opening pages of the prophets. His prophecies led to the establishment of the kingdom of God and of godly men on the subcontinent of India. If the people would have had a modern prophet to guide them in their work, it would have been better for them. He was a man with a message who uttered it aloud. God's fulfillment of the threat against the house of Eli was a very solemn matter. It was an iniquity of the house of Eli. The iniquity of Eli's house shall not be expiated with sacrifices and offerings. The Lord shall set his own house in his own house, and he shall be a prophet. And Samuel grew, and Jehovah was with him, and spake to him of all the words of Jehovah, and of all the ordinances that were in Jeremiah, and he spake of them in the ears of Samuel. The house of the Lord shall be established in the house of Eli. Later on, Samuel himself brought about the downfall of the family of Eli. He warned them not to drink the wine of the offering, for it was holy, and he explained the significance of the offering. Then he went to Eli, and told him, and Eli cursed him. But Samuel told him every thing that Jehovah had spoken to him. And Eli commanded him. But Samuel would not be哮ticed. Then he said unto Samuel, Why cryest thou? and why criest thou? Then Samuel said unto him, I have hasted to speak to thee, fearing to show Eli the words which Jehovah commanded him. And Eli said unto Samuel, Go, speak; for thy servant heareth. His mother cried therefore after him to bring him to her. And he said, I will not go, neither will I eat. God's fulfillment of the threat against the house of Eli was a matter of great importance. It was a matter of national concern. It was a matter of religious concern. It was a matter of moral concern.


1. Now when Jesus was born in Bethlehem of Judah in the days of Herod the king, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. 2. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 3. And when he had called together all the chief priests and scribes of the people, he asked them where is that born King of the Jews? 4. And they said unto him, In Bethlehem of Judah; for thus it is written by the prophet: 5. And連結the Lord doth have for your child and for your son; hearken to the voice of Jehovah. 6. And they brought their gifts, and presented them to the child Jesus. 7. And when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 8. When they saw the star, they rejoiced with exceeding great joy. 9. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 10. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
Who Is Willing?

"Who is willing this day to consecrate his services unto the Lord?" (I. Chron. 19:5.)

This question was asked by King David after he had given a splendid example of his own personal consecration in the form of gifts for the house of the Lord, aggregating $1,200,000. Such a gift, even in our day of enormous wealth, would be considered extraordinary.

David only felt that he was giving back to God a small part of what God had given to him.

The word for consecrate in this passage is a very suggestive one. In the margin it is translated, "Who, then, is willing to fill his hand this day unto the Lord?" This figure suggests two thoughts that embrace the most important aspects of the consecrated life.

1. Take everything from God.

The filling of the hand implies an empty hand. We bring our emptiness to him to be filled and then we take it back to him and pour it out as an offering of loving service.

This is a lesson which our self-sufficient human nature is slow to learn. Our natural idea of consecration and service is to give something to God. Sanctification is commonly regarded as the culture and growth of personal character through education, discipline and painstaking care. The Gospel conception of sanctification is personal displacement, the revelation of our nothingness, poverty of spirit, and a deep sense of our own insufficiency. This leads to our dependence upon God alone for all the resources of grace, so that we bring to him an empty hand and he fills it, and all that we give to him is but a giving back of that which we have already received. David himself entered very fully into this conception of true service when he said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee?"

God has to bring us to this deep conviction of our insufficiency by various means. Often it is through our own wretched failures. About the only good we get from our struggling is to find out how little good it is, and to give up in self-despair and turn to him. Sometimes even our sins and faults are used, as Peter's were, to lay us lower at the feet of Jesus.

Sometimes again the revelation of ourselves comes through a vision of the grace of God in some other life.

The story is told of a little child from the slums who dropped into a school one day and stood for a little gazring at a beautiful calla lily which the kindergarten teacher was exhibiting to the class. Soon the little eyes were turned from the lily to her own wretched garments and unclean hands. Quietly she stole away to her garret lodging and by the help of soap and water brought herself as nearly as possible to a presentable condition before that beautiful flower, and then she ventured back into the room and seemed to feel more fit for its companionship.

Looking at some saintly life, we become convicted of our saintliness, and turn to the source from which the blessing came to our brother or our sister. Sometimes, again, it is the vision of God and the revelation of Jesus Christ that amazes us and shows us our utter unlikeness to him, while at the same time we learn the secret through which our need can be supplied.

This is just as true of our service as it is of our saintliness. We must begin at nothing, and, indeed, never get away from it. It is finely said of our good works in the marginal reading of Ephesians 2:10, that they have been "Before prepared that we shall walk in them." We must receive them from his hands, and return them back to him as his gifts. In our works, to the very end of the chapter, we must still remain dependent upon him, and the more he uses us the more true will it still become, "Apart from me ye can do nothing." Some one has expressed the lesson in forceful lines:

"My hands were strong in fancied strength,

But not in power divine;

To take up many tasks at length

Which were not his, but mine;

The Master came and touched my hands

And power was in his own,

But mine since then have powerless been,

Save his were laid thereon;

And it is only thus," said he,

"That I can work my works in thee."

II. We must give all back to God.

Having taken all from him, we now return his gifts in loving service. This is the meaning of consecration, as expressed in the twelfth chapter of Romans. That is not the offering of a sinful heart to be sanctified, but of a sanctified heart that has been
filled at the feet of Jesus, and now pours out its loving service in return. “We fill our hands unto the Lord” in the sense of bringing our spiritual gifts and graces, and offering them to him in worship and service. He will condescend to take the gift and use it for his glory, and when we give our feeblest resources to him and he fills them with himself, they become efficient in his hands for the mightiest blessing.

“What is that in thine hand?” was the question he asked Moses as he stood on the back side of the desert with a little rod which he had cut from the sycamore thorn bushes of the desert. It was only a rod, but it was enough for God to use to break the power of Pharaoh and the fetters of Israel, and become a sceptre through which God was to govern his theocratic people.

“What is that in thine hand, Shamgar?” “Only an ox goad.” But that ox goad was enough to enable the plain old farmer to defeat the Philistines and deliver Israel. He did not have to go beyond his calling, but simply took God into it and used the means at his command.

“What is that in thine hand?” stripping shepherd. “Only a sling and a few smooth stones from the field.” But these were enough for God’s present purpose, the overthrow of Goliath, the victory of Israel and the vindication of David as God’s chosen king.

“What is that in thine hand,” weeping widow, “at the feet of Elisha, crying in your despair?” “Thy servant has nothing but oil.” Well, that pot of oil is sufficient, when poured out to fill the highest capacities. As the two lads sat together talking of the triumph of the one and the failure of the other, Franz sat with folded hands and downcast face, a picture of yieldedness and resignation. He said to his friend, “I shall plod along with patience in my humble part.” While they were talking Albert Durer was painting the figure opposite him and that picture has come down through the story of art as one that will not die. The other was a plain German lad named Franz. When the paintings were finished, Albert’s was easily awarded the prize of highest honor, and Franz’s was not found worthy of mention. Perhaps you can not preach like Paul, but you can give God the hands of Dorcas.

So God is still using the lowly hands, the humble implements of toil, and the things which lie next to each of us to accomplish his work and glorify his name. Do not try to run away from your vocation, or think that if you were in some more spiritual calling you could do more good. “Let every man abide in the calling wherein he is called; let him therein abide with God.”

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Your blessed Master sits supreme and condescends to take the gift and use it for his glory, and when we give our feeblest resources to him and he fills them with himself, they become efficient in his hands for the mightiest blessing.

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vice without supplying the strength and the resources that are necessary to fulfill it. He gives what he commands. You do not serve him at your own charges, but out of his ample resources, and all he asks of you is a welcome consent and a faith that will accept the needed grace.

6. He will give back all that he asks you to give to him. Some time you will find that your surrender and consecrations were simply splendid investments, which will bring you an hundredfold perhaps now, and surely in the ages to come.

"Who, then, is willing to consecrate his service this day unto the Lord?"

7. Finally, consecration is an act of our will. It is a simple, intelligent, deliberate decision on which you expect to stand and which you are to live out in practical life, that all you do and say shall be in accordance with his will and for his glory. Do this. Do not wait, therefore, until you are able to profess some deep emotion or some strange and moving experience. His call is, "Who is willing?" Will you simply choose to be the Lord's, believe that he accepts you and then begin to act as if you belong to him, and all his grace and fullness belong to you?

Again, he asks you, "Who, then, is willing to consecrate his service this day unto the Lord?"—A. B. Simpson.

The Defense of the Gospel.

The Holy Spirit has given to us a most important defense of the blessed Gospel of Grace. It is contained in the Epistle to the Galatians. The important statements contained in that Epistle should be carefully studied by all believers whose aim is to walk in fellowship with the Father and the Son and to be true to the faith delivered unto the saints. Christendom is most thoroughly "galatianized" and that Gospel which is not another upon which the Spirit of God pronounces "anathema" is the Gospel mostly preached in our day. All this modern day preaching of character, salvation by character with something of Christ mixed in with it; the preaching which denies the absolute corruption of man and speaks of every one having a better self, and "something good," that God will be merciful to all who do the best they can for Christ's sake, is no Gospel at all. It is sad to see how the word "Gospel" is being misused. The word means "glad tidings." The glad tidings of grace are that perfect and eternal salvation is exclusively the free gift of God to those who believe, and that because the Lord Jesus died on the cross. All that which gives man a place or share in salvation, which mixes in works, law keeping, ordinances, obedience, surrender and service, or anything else, is not the Gospel of Grace, but a miserable perversion, which in the end frustrates the Grace of God. (Gal. 2:21.) The perversion of the blessed Gospel so widespread in our day, is such a serious matter, that no human being can realize the seriousness of it. The curse of God rests upon it and upon all who pervert the Gospel. It is appalling to see how the Gospel which God has given in his Son at such a cost is set aside, ignored, belittled and perverted in the closing days of this age. It is also very strange that hundreds of Christians who know the Gospel and love it, can sit under the ministry of men who do not preach that Gospel and substitute for it modern teachings, which lead men and women to eternal perdition. Surely something is wrong if that can be tolerated. The Lord give us boldness and holy courage to witness against anything which is not in harmony with the Gospel of God. Such a course will be honored by our Lord and will be a blessing to our own souls, as well as to others.

The Galatian leaven of legalism is the most dangerous of all the leavens; a little bit of it leavens, indeed, the whole lump. (Gal. 5:9.) And few Christians are free from this fearful leaven.

Defense of the Gospel as put forth in Galatians also declares that the law not only can not justify a sinner nor give him life, but the justified believer has absolutely nothing more to do with the law, the saved sinner is no longer under the law, for the law was our schoolmaster up to Christ, but faith having come we are no longer under a schoolmaster. (Gal. 3:24, 25.) It has been stated "not under the law as a means of life, but under the law as a rule of life!" The statement that the law is the rule for the believer's life is absolutely unscriptural. We are not under the law, but under grace. The closing verses of Galatians 4 makes this sufficiently clear. The bondwoman and her son, typifying the law covenant, had to be cast out. Alas! Christ has made us free so gloriously free, and but few who are saved by grace really enjoy the blessings of the liberty wherein he has made us free. We have nothing more to do with the law. This, however, does not mean lawlessness, or as it is called antinomianism. The Gospel of Grace has made that possible, which the law could not do, that is, to be delivered from sin and its power. "For sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. 6:14.) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:2-4.) "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.) A walk in the Spirit is an impossibility as long as the believer has not learned the absolute worthlessness of the flesh and tries still in himself to keep the law. May all our beloved readers walk in the Spirit, and he will produce in each his own fruits, "against which there is no law." (5:22-24.)—Our Hope.

Humility.

God gives grace to the humble. Humility is one of the sweetest graces in the Christian character. Humility is not something that disfigures; on the contrary, it adorns. Humility is that grace which enables us to be patient in adversity, and meek and modest in prosperity. It is not the aim of a humble person to have others think he is humble, but the aim is to be humble. The soul of a humble man abhors praise and flattery. He looks upon it as most destructive to his good.

Humility is the opposite to pride, a lowly spirit is the opposite of a lofty spirit, and lowliness of mind is the opposite of high-mindedness.

He who takes a low place for the purpose of attracting attention is proud. Pride is cunning. She persuades some men to go very low down if she can get them to think that by doing so they will be noticed.

A humble person sees his faults rather than his good traits, but he sees the good in others rather than their faults.

He who sees his good qualities and overlooks his faults, but sees the faults of others and overlooks their good traits is shamefully proud.

Humility is that grace which so pure and lovely is
desires not the least praise nor claims any merit for having done so.

Humility not only covers all the Christian graces from the gaze of self, but it also covers itself.

The apostle Paul said, "I labored more abundantly than they all," but this looked too much like self-praise, so he added, "yet not I, but the grace of God which was with me."

A meek and quiet spirit is precious in the sight of God. Let it adorn your soul. Humble yourself before the Lord, and he will give you grace. He will bestow the meek with salvation. He dwells with the lowly.—E. E. O., in Gospel Trumpet.

**EDITORIAL NOTES.**

Of Sister Detwiler's condition we can only say she is enjoying considerable bodily comfort. She was tapped the third time two weeks ago whereby she is relieved of the distress which is present when much swollen. Of course unless the Lord intervenes the relief will be only temporary. She has not taken medicine for more than a month. We are thankful for the many expressions of sympathy which come to us from many loving hearts.

The blessing at the Chambersburg Mission is still continuing. Souls are yielding to God, and the work is going real deep with some. It is expected that a number will follow the Lord in baptism on December 1. This report came just as we go to press.

As we go to press we learn that a continued meeting will be commenced (D. V.) at the New Guilford M. H., South Franklin, on December 7. It is expected that Brother S. E. Brehm, of Hummeltown, Pa., will have charge of the meetings. May much good be done.

**Pre-Natal Poisoning.**

The most hideous results of the rum, opium and tobacco habits are the terrible blight and curse, entailed upon innocent offspring. None but the most experienced and observing can conceive how horrible the sufferings and woes inflicted upon helpless posterity of such inebriates.

Alas! what impaired faculties, diseased bodies, and crippled energies are the consequence of narcotic or alcoholic indulgences of parents. What consuming congenital craving for narcotics they give, what relentless, constitutional craze for the pipe and plug, and what inbred, burning thirst for rum, the legacy of slavery entailed upon enfeebled and tortured progeny. Oh! the weight of unspokeable woe, the malignant disease, the virulent maladies, the accumulating burden of pain and anguish handed down from parent to child, procreated in the posterity of drunkards, opium and tobacco sots.

Transmitted tendencies to wickedness, immorality, licentiousness and every crime are the awful heritage bequeathed by fathers and mothers to their families. When they give loose reins to appetite, or revel in excess and debauchery, or indulge in any degree those base appetites, they spawn upon society the vicious classes, from which are recruited the criminals, harlots, panderers and the idiotic and insane.

Dire indeed are the effects which this pre-natal poisoning has wrought in this nation. Those relentless tyrants, narcotics, nicotine, and rum, daily slumber more infants than did Herod the king. This striking infantile mortality is the great national reproach and shame. Our children are born with the iron clutch of disease upon their vitals, with blood tainted, bones honey-combed, nerves shattered, brains collapsed, and arteries inflamed. They are an easy prey to death, and half the generation is mowed down in the first year of existence, while many of the remainder are left half alive, with bodies so debilitated and vitally depleted that they have little power to resist disease, and soon sink to premature decay.

There slumber in the veins of multitudes of the youth, the latent fires of lust and appetite, inherited; they slumber seething in the blood, cruel and fierce, ready to flame up at the first indulgence. What easy victims are such to the assaults of the temptation. This innate craving for narcotics and rum! How often have we known it to break all control and send the sons of church members and Christian ministers reeling to early graves and a drunkard's hell!

These ghastly defects of mind and body in children, whose existence their parents have blighted by alcoholic excesses, are becoming glaringly obvious and frightfully numerous. There is induced an alarming prevalence of this inherited proneness to drunkenness and crime. This question of rum, tobacco and opium drunkards is one that must soon enter legislature. This is one of the most gigantic evils of the age. God is visiting the iniquities of the fathers upon the children. These immeasurable rum, opium and tobacco fiends are fast converting this world into a lazaretthouse. These murderous vices that are polluting the bodies and spirits of the unborn, are monstrous ghastly crimes, that cry to heaven for vengeance upon this people, and invoke upon us the justice of Almighty God.—The Vanguard.

**His Own Chain.**

Whatever a man sowseth, that shall he also reap. It is told of a famous smith of medieval times that, having been taken prisoner and immured in a dungeon, he began to examine the chain that bound him, with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found, from marks upon it, that it was of his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner: his own hands have forged the chain that binds him, a chain which no human hand can break.—Selected.

There can be no recreation in the indulgence that leads to regret.

**Eternity—Where?**

A young man was working alone in a large room in which was a big clock, the loud ticking of which seemed to frame itself into the words, "Eternity!—Where?" unable to endure any longer the reflections thus awakened he arose and stopped the clock; but the question, "Eternity!—Where?" so haunted him, that he threw down his work, and hurrying home, determined that he would not allow anything to engage his thoughts till he could satisfactorily answer that searching question, "Eternity!—Where?"

"Eternity!—where?" It floats in the air; Amid clamor or silence it ever is there, The question so solemn—"Eternity!— Where?"

"Eternity!—where?" Oh! "Eternity!— Where?" With redeemed ones in glory? or fiends in despair

With one or the other—"Eternity!— Where?"

"Eternity!—where?" Oh! how can you share The world's giddy pleasures, or heedlessly dare

Do aught till you settle—"Eternity!— Where?"

"Eternity!—where?" Oh! friends, have a care; Soon God will no longer his judgment bear; This day may decide your—"Eternity!— Where?"

"Eternity!—where?" Oh! "Eternity!— Where?"

Friends, sleep not, nor take in the world any share Till you answer this question—"Eternity!— Where?"—Selected by Catharine Lehman, Alming, Ont.
Pyke.—Sister Catherine Pyke, who was born in Dauphin county, Pa., in 1824, died November 6, 1907, near Abilene, Kans., aged 83 years, 3 months and 20 days. She was married twice and left two surviving sons, John and Jacob, and one daughter. She was a member of the Mennonite church and will move somewhere in the future, as it is our duty OTA them, and our brotherhood to do all we can to hold together and work for the upbuilding of the cause of our Master. Until further arrangements any who wish to join a colony please address Simon Lenhart or T. A. Long, Abilene, Kans.

Jealousy and true love never get along well together in the same heart.

REPORTS OF FUNDS.

Chicago Mission.

Report for month ending November 15, 1907.

Donations.

W. Burkholder, Winger, Ont., $3; Sr. Sholz, Springograd, O., $3; E. F. sandy, Springfield, O., $2; Bro. Winger, Springfield, O., $5; Geo. W. Wise, Brook Bank, Wis.; W. Burkholder, Winger, Ont., $1; Lizzie Nigh, Ont., $1; J. N. Nigh, Ont., $1; In His Name, Kans., $50; F. S. Zeigler, Grove, Kans., $1; Geo. Engle, Kans., $5; J. H. Bert, Kans., $5; J. Engle, Kans., $1.50; Sr. Shirk, Ind., $1; Sr. Hoover, Kans., $1; Total, $168.30.

Expenses.

Balance due Mission, $8.47.

Groceries, 9.47

Expressage, 3.54

Total, $16.83.

In addition to the above donations we have received from Solomon Sollenbarger, Polk, Ill., 1 bbl. potatoes, canned fruit, apple butter, and three pounds butter. In His Name, Mich., six bu. potatoes, onions, eighteen quarts canned fruit. Samuel Cessell, Bradford, O., potatoes and squashes, "Mt. Carmel Home," r bbl. squashes. Mrs. Legron, Tiffin, O., cabbage, celery, chickens, etc. Sr. Shirk, Goshen, Ind., eggs, chicken, etc. J. D. Tiller, Annie Myers, Mary Detwiler, Clara Nicodemus, Jennie Brumbaugh, and Sadie at home. Also twenty-one grandchildren. We feel the loss of an aged mother, and five brothers and one sister, to mourn her loss. She was a great sufferer for about three months, during the beginning of her affliction she, with her husband, resolved to go to the Lord, but soon after, her mind began to fail, yet we are glad to believe that God did not desert her. Services were conducted by Elder Henry B. Hoffer, Bro. and Sr. J. M. Heisey and brother D. Zug, of the German Baptist church, at the Mastersonville church, where interment was made. Text, Heb. 13:14.

RUSSELL.—Brother Jacob Russell, of Martinsburg, Pa., was born December 31, 1842, and died of paralysis, November 6, 1907, aged 64 years, 10 months and 6 days. Brother Russell was favorably known and became a member of the church about 1870 and lived a consistent life until the close of his life. As a will, and was disposed of by his brother, Rebecca Miller, daughter of Brother. Andrew Miller—deceased. He is survived by his wife, and his nine children, as follows: Andrew, Franklin and Jacob, Emma Whisler, Annie Myers, Mary Detwiler, Clara Nicodemus, Jennie Brumbaugh, and Sadie at home. Also twenty-one grandchildren. We feel the loss of an aged mother, and five brothers and one sister, to mourn her loss. She was a great sufferer for about three months, during the beginning of her affliction she, with her husband, resolved to go to the Lord, but soon after, her mind began to fail, yet we are glad to believe that God did not desert her. Services were conducted by Elder Henry B. Hoffer, Bro. and Sr. J. M. Heisey and brother D. Zug, of the German Baptist church, at the Mastersonville church, where interment was made. Text, Heb. 13:14.

PEIFER.—Sister Mary Peifer, died at the home of her son-in-law, John, Martinsburg, Pa., November 6, 1907, aged 76 years, 8 months and 8 days. Her husband preceded her to the spirit world nearly three years ago. She left behind a large family, of which she was the head and guide. She is survived by her husband and five children, four sons and one daughter. Our deepest sympathy is extended to the family, and we trust that they may be enabled to bear the loss of their beloved one with fortitude.

Several obituaries had to be left for next issue because of lack of space.