Evangelical Visitor- November 18, 1912. Vol. XXVI. No. 23.

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

GRANTHAM, PA., MONDAY, NOVEMBER 18, 1912.

TABLE OF CONTENTS.

EDITORIAL—
Thanksgiving, ........................................... 2
More About Lesson Helps, ................................. 2
Notes and Special Mention, ............................... 3. 4

POETRY—
"Tell the Boys the Anchor Holds," ................. 9

CONTRIBUTED—
Duty of Parents and Children to Each other, Jacob Zercher, .................. 7
Dr. Clark on II. Corinthians 6: 14-18, D. F. Reine, ......................... 8
Barbary Coast, A. C. Winger, .......................... 8
Character Building, W. R. Smith, ....................... 9

SELECTED—
Fashion, ............................................... 1
Sabbath Desecration, .................................. 10
Consecration, .......................................... 10
The Miner's Last Chance, ................................ 11
SIN, .................................................. 12
I Shall Not Want, ....................................... 13
The Perils of Young Manhood, ............................ 13
A Torn Bible, .......................................... 15

NEWS OF CHURCH ACTIVITY, ECT................. 4, 5, 6
OUR YOUNG PEOPLE, ................................ 14
OBITUARY, ETC. ...................................... 16

FASHION.

When the people join the church they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to live for God. And now, what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them if it is to church. "Do not do evil that good may come." It is not pretend to follow or regard them, how it would shame and convince the world that they are living for another object—for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! What thunders it down further qualification. —Editors.

SABBATH DESECRATION.

An abstract from a tract presented by J. M. D.

Any act that is not strictly a work of piety, mercy or necessity is looked upon by God as a desecration of His holy day. In buying and selling, such as hiring rigs, taking drives and walks, on by God as a desecration of His holy mountain and make them joyful with individuals, or in the mind, at home, sitting in the church, for the coming week: The body may not go into market or transact business, but the mind and heart does.

These are some of the popular, refined ways of polluting the sacred day of the Lord, and thousands of church members and holiness professors, with all the ungodly, will be held accountable for it in the day of judgment. "Remember the Sabbath day to keep it holy." "Blessed is the man that keepeth the Sabbath form polluting it. Even them will I bring to my holy mountain and make them joyful in my house of prayer." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." (Isa. 58: 13, 14).

Note—There are some appropriate truths and warnings in the above abstract; however, the publishing of it is not evidence that everything said in it could be taken at face value without further qualification. —Editors.


Child of My love, Lean Hard,
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it;
Posed it in Mine own hand; made no proportion
In its weight to thine unwieldy strength;
For even as I laid it on, I said,'I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep my child not in the circling arms
Of My own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
There art not near enough; I would embrace thy care
So I might feel My child reposing on My breast.
Then, little one, I knew it. Doubt not then:
But loving Me, Lean Hard.
—Sel. by Rebecca Wilson.
Evangelical Visitor

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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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EDITORIAL.

THANKSGIVING.

President Taft has issued the Annual Thanksgiving Proclamation setting aside Thursday November 28, for that purpose. The people of this nation truly have much reason to seriously and solemnly, and yet with much gladness, render thanks to God for the blessings of peace and plenty vouchsafed to them during this year. In Eastern Europe war with all its horrors is devastating the countries and many thousands are meeting a violent death, while disease is snatching away many more. It becomes all people of conscience to herewith quote from an article in The Sunday School Times by Dr. Eaton, referring to what Paul in Corinthians designates "the unspeakable gift."

"It is this 'unspeakable gift' which lends meaning to all gifts of men. And it is the ravenous joy of Christian thankfulness in view of this Gift of God, which, like the sunrise, suffuses all life with an unspeakable glory. All Christian service and all Christian thanksgiving take their impetus and color from this central experience. Gratitude receives the dignity of a sacrament in the joy that fills the soul redeemed by the gift of God's dear Son. Here in the heart's holy of holies there shines a heavenly radiance, in the glorious luster of which all other blessings shine forth as symbols of the one great Gift."

"Under the spell of this great experience we face the fact of the national Thanksgiving Day. Following a time-honored custom, our Chief Magistrate by solemn proclamation, calls upon all classes to give thanks to Almighty God for the blessings with which He has crowned our year. And truly these blessings are many. War, famine, and pestilence, that malign trinity of ruin, have failed to cast their grim shadow upon our shores. A bountiful harvest has rewarded our husbandman. Business is good. The laborer has work to do, and receives a living wage therefor. The vast and complex problems growing out of our national development are finding some measure of solution. Public duties are claiming the attention of good men and women. There are dangers and we are bearing the burden of the weak as never before. While there is much of loss and failure, on the whole the year has brought the nation forward a long step toward a more rational and humane mode of existence. For all these tokens of God's care we give thanks."

"But this is merely the porch of the temple. It is possible to join in a formal and external thanksgiving for general blessings while the heart remains unwarmed by any true personal gratitude toward God. One finds it hard to be thankful for other people's mercies, and so long as we limit our thought to blessings which affect the outside of life, there must be many who will find Thanksgiving Day a mockery."

"To the Christian, every day is sanctified by the spirit of joyful thanksgiving. Like Paul he has received from God 'the unspeakable gift.' In Christ our heavenly Father has given us all things. In Christ is life eternal. In Him all things become new. All joy is glorified, all sorrow softened, by the fellowship of His sufferings; all work, however commonplace, becomes a worship. So long as the heart has room for Jesus it can find no place for fear. Nothing can happen to the Christian. "This cause of 'unspeakable grace' is lifted in the glorious certainty that 'all things work together for good to them that love God.'"

"Our real reason for thanksgiving lies in the possession of God's unspeakable gift. The moment Jesus enthrones Himself in the soul the universe itself is changed. Before we were in the world, governed by its laws, committed to its destiny, bowed beneath its burdens, we were destined to overcome the world. While we are still in the world, we are not of it. The world and its glory shall pass away. The redeemed soul abides forever with the Lord. The law of sin and death has given place to the law of life eternal."

"The coming of Christ into a human life is a greater event than the material achievement or political progress of a nation. Nations perish. Treasures are lost. But the life of God in the soul of a man cannot perish and cannot be lost."

MORE ABOUT LESSON HELPS.

In our last issue we called attention to the need of our people being watchful as regards the Lesson Helps they make use of in our Sunday schools during the coming year because of the strong efforts being made by the Destructive Higher Critics to capture the Sunday schools, especially so from the fact that the International Lesson Course confining nearly all of the three first quarters to Genesis and Exodus. We mentioned the fact that the critics are particularly concerned to succeed in their efforts to discredit Genesis.

Since our last issue a warning note has been given by the editor of the Sunday School Times with special reference to the dangers that lurk in some of the Graded Lesson literature. Under the title, "Shall We Teach a Modified Christ?" the editor calls attention to the International lessons of the current year which with a few exceptions were concerned with the life course and work of our Savior.

"Many millions," he writes, "of Christians and non-Christians have thus been privileged to move with no small degree of thoroughness along the pathway of the Savior's life course; to see Him at work; to hear Him as He proclaimed the truth; to come into intimate touch with the outstanding facts of His life, and to have the loving, constraining invitation to fellowship with Him offered at every turn."

He expresses the confident hope that "thousands of teachers, by the power of the Spirit, have grasped this opportunity with eager, evangelistic zeal. They have been given the blessed privilege of making Jesus Christ a living, personal intimate reality to many who until now were only remotely conscious of the possibility of Christ's indwelling in the human soul, if indeed they regarded that indwelling as a practical possibility at all." However he also recognizes the fact
that not all who had such opportunity so teach a whole Christ as He is presented to us in both the New Testament and the Old, but rather have been busy about presenting a different and lesser Person. He says:

“They have followed and taught Jesus of Nazareth as the ideal teacher and leader, acknowledging Him as indeed the most extraordinary development among the noblest sons of God, and the Gospel story of Him as usually reliable, but they have not been presenting Jesus unreservedly as the eternal Christ in all that the Scriptures in their uttermost struggling for full expression claim that He is; as all that He was, very life itself to the disciplined mind and the revolutionized life of Paul; as all that He is to those who daily testify in word and deed to liberty from the crushing bondage of sin by His indwelling.”

The editor finds that there are at least some teachers who by a “cautionary attitude . . . of a type of influential scholarship, on the untrustworthiness of the Scriptures, and the encouraging of suspended opinion as to the claims of Christ are confusing and insidious in their results on the mind and the life than a flat denial of cherished truth by confessed unbelievers.”

This type of scholarship is careful not to say too much of Jesus. He is freely and enthusiastically hailed as a leader in social ethics but falls short of recognizing Him as the eternal Christ who was disclosed by John, and the Gospel story of Him as usual, its Jesus is far less than the realized life of Paul; as all that He is to the claims of Paul, by no means characteristic of a living incontestable, flaming experience of Him that shall be our unfailing testimony to the claims of Christ. This type of scholarship is careful not to say too much of Jesus. He is freely and enthusiastically hailed as a leader in social ethics but falls short of recognizing Him as the eternal Christ who was disclosed by John, and the Gospel story of Him as usual, its Jesus is far less than the realized life of Paul; as all that He is to the claims of Paul, by no means characteristic of a living incontestable, flaming experience of Him that shall be our unfailing testimony to the claims of Christ. The editor then quotes sample passages from “The Completely Graded Series,” as issued by Charles Scribner’s Sons, and which the publishers say are in use in thousands of schools. These quotations are taken from different Teachers’ Quarterlies of the Graded System, and all dealing with the life of Christ. In all of these quotations the effort is made to discount the miracles wrought by Christ, explaining them in a natural way, thus throwing doubt as to the truthfulness of the Scripture at record, and belittling the Christ of the Bible.

Professedly the purpose of the series is “to teach the pupil at each age what it means to be a Christian at that age.”

“But how,” asks the editor, “is the pupil to be led to be a Christian in the New Testament sense, to accept Jesus the eternal Christ as Lord and Savior, and Life, as the only begotten Son of God whose character forbids His possible classification with men, if the spiritual guidance is thus atomized in tentative unbelief in Gospel authority, and the apostolic conception of Christ is blunted constantly, and hence seriously impaired for the pupil by reservations and suspended opinions which have no counterpart whatever in the passionate, gloriously extreme Christ-consciousness of the apostles who received Him in His fulness.”

The editor closes with the following paragraphs which may be helpful to us as we carefully read and meditate:

“Perhaps the teaching even of some evangelical workers has been blighted by this critical atmosphere coming in upon them almost without their knowledge of its presence. They stand apart and scrutinize Christ with some reserve, and their Christianity, before they realize it, has become ice when it is compared with the wonder that was the Christlikeness of Peter and Paul. It is not normal that scholarship should create or live in such an atmosphere of doubt. Paul did not lack a scholarly temperament, but he let Christ become his life so thoroughly that only the most sweeping expressions of the overwhelming reality of Christ could approximate his experience of his Lord.

“And is that the characteristic of our teaching in this year of such favoring opportunity? Have we had, and lived, and taught—Christ? Or have we been busy in other ways, with other teaching in our classes, picturing a lesser Lord than this, and stumbling on through unanswered queries at what others have thought and with a wagon fellowship with Him? In these closing weeks of the year’s study, let us proclaim Him out of a complete abandon to His mastery and control as no modified Christ with limits, to be cautiously considered, but with the glad abandon of a living incorrigible, learning experience of Him that shall be our unfailing testimony to Him.”

“Oh could I tell ye surely would believe it! Oh could I only say what I have seen! How should I tell or how can you receive it. How till He bringeth you where I have been!”

“Therefore. O Lord, I will not fail nor falter, Nay but I ask it, nae but I desire. Lay my lips to the ears of the altar, Seal with the sting and furnish with the fire. Quick in a moment, infinite forever. Send an arnonal better than I pray, Give me a grace upon the faint endeavor, Souls for my hire and Pentecost to-day.”

On Sunday Nov. 4, our services at the Messiah Home Chapel were devoted to the missionary interests. Bro. A. L. Musser and Sr. Musser and Sr. Maggie Landis, returned India missionaries, among who have that charge of the Messiah Home, were present as was also Sr. Sallie Kreider Doner who is at home on furlough from Africa. Bro. Musser spoke at the morning service in behalf of India. An afternoon service was held when Bro. Ezra Musser, who accompanied his parents to India, spoke briefly, being followed by Srs. Musser and Landis who appeared in native costume. Sister Mary Zook of Good- man, Mo., who came east recently bringing the India twins, for a visit at grandfather Martin’s, was also present, and addressed the meeting in behalf of missions. In the evening following the Young People’s Meeting Sister Doner gave an interesting address of missionary experiences in Rhodesia, South Africa.

SPECIAL NOTICE.

We are ready to receive new subscribers as well as renewals. Send them along.

Remember new subscribers are credited to Jan. 1st.

Remember new subscribers can get the Gospel Text Wall Calendar for 17 cents, and those who renew for 22 cents. Would like to have many orders.

Remember our Fountain Pen offer.

Now is the time to order.

We notice that Pastor Russell, the Menellen Dawnist, has succeeded in getting access to the Martinsburg, Pa., Herald and is disseminating his doctrine through its columns. No doubt this paper circulates freely among the Christian people of Morrison’s Cove. Our people may well question whether they can afford to patronize that paper considering what teaching it imparts to their families. Even newspapers need some censoring when, for money, they bring into the families of their patrons, teaching that is false, and which is bound to work harm among the people.

Sr. Mary Zook requests us to inform her friends that she expects to spend the Winter mostly in Franklin county, Pa., and her address will be Chambersburg, Pa. Reservoir Hill, care of A. O. Wenger.

It is stated that the first indication that Italy has taken control of Tripoli consists in this that numerous drink shops and bars have been opened for the sale of liquor. Sir H. H. Johnson, the African explorer, is responsible for the statement that certain intelligent native chiefs in West and Central Africa, alarmed at the ever increasing disaster that alcoholism is bringing on

November 18, 1912.

EVANGELICAL VISITOR.
their people, are showing a great sympathy with Mohammedanism and seeking to facilitate its spread among their people as a defense against the danger. European and American alcohol has already to a large extent, ruined certain of the coast peoples, notably the Yorubas, a fine stock of West Africa. With the opening of the continent the trader in poison penetrates to ever larger populations.

It has been reported that the Romish church is making strenuous efforts to regain lost ground in the Philippines, that friars—Spanish, French, and Belgian—are swarming back, so that there are probably a larger number there now than before the occupation by the United States. Parochial schools are established in all towns and barrios, and the children are, as far as possible, drawn from the public schools. The Pope has his special delegate in Manila and an archbishop and bishops from the United States are on the ground to support him. The United States has established her public school system and 700,000 scholars are enrolled. The English language as a medium of free ideas and enlightening literature has displaced the clerico—medieval Spanish. The open Bible is read by hundreds of thousands, and Protestant churches have a membership of about 40,000. Whether Rome will succeed in overthrowing the hierarchy as was the present incumbent, remains to be seen but she certainly has a membership of about 40,000.

Jews are not studying their faith. Oth­erwise, the United States has established her foreign mission and a few Catholic priests are on the ground to support him. The United States has established her public school system and 700,000 scholars are enrolled. The English language as a medium of free ideas and enlightening literature has displaced the clerico—medieval Spanish. The open Bible is read by hundreds of thousands, and Protestant churches have a membership of about 40,000. Whether Rome will succeed in overthrowing the hierarchy as was the present incumbent, remains to be seen but she certainly has a membership of about 40,000.

Come! learn thy Savior's peace:
That Savior, fount of good,
Do thou in patience bear;
Precious name of Jesus, who has been so

**News of Church Activity**

**IN THE HOME AND FOREIGN FIELDS**

**Addresses of Missionaries**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davison, Choma, N. W. Rhodesia, South Africa.


Isaac O. and Alice Lehman, box 5203, Johannesburg, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

India.

The following are not under the F.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Keduanga, Poona Dist., Kamalapur Home, India.

Mrs. Fannie Futter, Gowalia, Tank Road, Bombay, India.

Central America.

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

**Missionaries on Furlough.**

H. J. and Emma Frey, Abilene, Kansas.

Sallie K. Doner, Campbelltown, Pa.

**OUR CITY MISSIONS.**


**LOVE FEASTS.**

Kansas.

Newbern, Nov. 16-17.

Abilene, Nov. 30, Dec. 1.

**DES MOINES MISSION.**

We are very thankful to all those who so kindly assisted the work here by their liberal free-will offerings.

The beautiful, cooperative spirit back of these gifts is what does us so much good—

Come! learn thy Savior's peace:
That Savior, fount of good,
Do thou in patience bear;
Who meedsly meets its shame and loss,
Its perfect peace may share.

**DONATIONS.**

Bethel S. S., Kansas, $824; J. A. Reichard, Fordville, Ont., $50; Wainfect, Ont., S. S. offering, $74; Henry Landis, Des Moines, Iowa, $50; Total, $1,584.

Balance due mission, Nov. 1, 1912, $3.75.

Gas, $1.00; water for one quarter, $1.00; groceries, $1.00; vegetables etc., $1.00; incidentals, $1.25; fuel, $3.50; Total, $7.75.

A box of fine red apples by Hiram Engle, of Abilene, Kansas; eggs by Eld. J. N. Engle.

Yours with abiding peace.

J. R. and Anna Zook.

**DAYTON MISSION.**

With pleasure do we come again greeting the dear readers of the Visitor, in the precious name of Jesus, who has been so true and faithful to our souls, in providing for our every need, and manifesting Himself in services. We do feel grateful to our dear heavenly Father, and thankful to all our dear brethren and sisters, and kind friends, who have so willingly helped us by their kind offerings, and prayers. May they realize the great blessings of heaven in return for all they have done. We are so glad to honor and thank the Holy Spirit for all His blessings, in this place. While it has not been our pleasure to see the grat number coming into the kingdom, but we are so thankful to see there are at least a few who are helping press his way through. He is preparing for the ministry and the foreign missionary work and feels that unless he is fully saved, sanctified, and filled, with the Spirit, his work will be a failure. His wife, however, has been beautifully and clearly sanctified and filled with the Spirit.

The attendance has not been as large as we would like to have seen it all through, yet at times the attendance was quite satisfactory.

**FINANCIAL.**


**HOME AND FOREIGN FIELDS.**

**HOME MISSIONS.**

Evangelical Visitor.

35 Newbern Alley, Abilene, Kansas.

November 18, 1912.
evening was her first time to engage in the mission work and to have the Holy Spirit to make His home in her. It was to her young heart and mind that she made glad to find them anxiously waiting, for Jesus.

The mission work is so near our hearts, and so many interests to look after. O, what love it brings to our hearts, toward God, and our dear Savior! It is so precious to have the Holy Spirit with us, to help bear our burdens and direct in our responsibilities. How truly glad we are that we said yes to God. To be true to our yes, here, will mean eternal life over there.

Now, it is time to look after, took us to a rest home where we stayed all night being Sunday Bro. Long had arranged for the general public in; on one hand Catholicism is strong around us, and among few outsiders come in but great trouble cropping off, and the great cause for this I attribute to the cheap theatres and vaudeville shows. Sunday school children crowd the five cent theatre, sit in the dark, jammed in a seat, breathe thick foul air, no time for God; they choose rather to do what love it brings to our hearts, toward God, and our dear Savior! It is so precious to have the Holy Spirit with us, to help bear our burdens and direct in our responsibilities. How truly glad we are that we said yes to God. To be true to our yes, here, will mean eternal life over there.

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LOVE FEAST AT MAPLE GROVE.

On Nov. 9-10, the brethren of Clark county, O., with many visiting brethren from adjoining districts met on a love feast occasion. The Father favored us with beautiful weather so there was a large attendance. Bro. V. L. Stump of Sandusky, Mich., with other nearly ministering brethren were with us to deliver the messages as God moved.

The time passed much too quickly, but was well improved in inspiring testimony services and pointed, practical messages were given us by Bro. Stump. Great interest was manifested, and deep conviction was apparent and expressed by some, which we trust will result in definite experiences for those who will follow the leadings of the Spirit.

Quite an inspiration was given the Sunday morning service by the presence of about sixty of the scholars from an independent chapel Sunday school in Springfield who were conveyed to the place in a large auto truck. About forty minutes was devoted to them in an impressive children's service, and they remained attentive listeners during the testimony and preaching services following. Bro. Stump remains with us, beginning a series of meetings in Springfield at Redish chapel and we ask a special interest in the prayers of God's people that definite work may be done in many hearts in this place.
ZION, KAN.

The love feast at Zion M. H. was held on Oct. 26. Quite a number of brethren and sisters from adjoining districts were present.

Eld. W. J. Myers of Massillon, Ohio was present. He, with others of the ministering brethren preached the word unto us.

The occasion was indeed a blessed privilege to the children of God, who were

HOPE CAN NEVER die while God is trusted. — Sel.
DUTY OF PARENTS AND CHILDREN TO EACH OTHER.

By JACOB ZECHIER.

I have felt impressed for some time to write on this subject.

"Children, obey your parents in the Lord for this is right." (Eph. 6:1-2.)

Duty of Parents and Children, which is the first commandment with promise of a long, and a well life. Do you stop and think sometimes what your part from it."

Children, here is a commandment, a duty, and a promise, the which if you heed, and do, you have the promise of a long, and a well life. Do you stop and think sometimes what your parents have done for you before you could hold yourselves (and are still doing if they are here)? Do you believe it that you can never repay them? O how many are the attentions children need in their innocence, which is done so willingly by parents. But now that you have grown out of that state, obey them and so honor them.

The training of children should begin early; an old saying is, as soon as they know where the comb belongs, parents may now be at Prov. 22: 6; "Train up a child in the way he should go and when he is old he will not depart from it."

This may seem to be a tender and early age; however we believe it is the right time to begin, —bend the twig while it is limber, or, break the child's will while young. It may be the saving of a soul from death.

Now as time is passing they need the parent's constant care and watch. Will say right here that few unconverted parents are capable of raising children right. Seemingly some children are left to run wild, or, in other words to themselves which is bad for them. So now as they grow up they still need new instructions as new lessons are coming in. If a child can be trained with kind words, and loving actions it is greatly appreciated by the parents but if not others ways must be taken.

To this our day the rod is a scarce article in the family and school room. It was not so in the years of long ago, and we do not see that the world is getting any better, but rather the children are left to run wild, or, in other words to themselves which is bad for them. So now as they grow up they still need new instructions as new lessons are coming in. If a child can be trained with kind words, and loving actions it is greatly appreciated by the parents but if not others ways must be taken.

Children if you are now grown up to be men and women and are going out to face a sinful world, be careful; there are many pitfalls along the way, so your foot is not taken in any of them, and so disgrace yourselves and your parents: but honor them wherever you are as the Bible tells you, and stay under the promise. And when you are out in company and happen to talk about your parents do not call them the "old man," or the "old woman", as we hear it sometimes with shame and sorrow. This shows a sign of ill training which you may never have had. It would be your own ignorance, disgrace and dishonor. Call them father and mother. They are, at least, among your best friends on earth, and so honor them.

Children may now still be at home eating of father and mother's bread, but in some way have got so that you are running the house, and almost every thing else about the place (as it is seen sometimes) contrary to your parent's will and wishes. You are then not under the promise of long life, and are not honoring father and mother. We, however, hope better things of you.

When parents are asked why things are thus and so, the answer likely will be, because the children want it so; there certainly was a mistake some place, somewhere.

As we are ever on the move you may by this time have left the parental roof and are gone out to meet the world and its cares for yourselves. You may now perhaps have a family and are away from father and mother. Take advice. If you are not too far from them go to see them often while you can. You may forget that the time may be short for you to have this golden opportunity. If it is not a day, or half a day, it might be an hour. It will bring them gladness and so honor them. Should you however be far from them write to them often. Your letters will bring them gladness as they are ever interested in your spiritual and temporal welfare, and so honor them.

Children although you may be fathers and mothers, if you have parents or grand parents around you who are old now: perhaps you think they are a little queer sometimes, remember they were here long and may be set in their ways which you think ought to be different. Do you have patience with them, and let them have their ways hoping they are Christians. But if they have been so unfortunate as to have neglected or not accepted this great offer which is offered to all who will, do your part, by His help, and tell them of Jesus' love, and do not look down upon them nor be harsh in any way, but talk to them tenderly lovingly and kind, respecting them very highly, and do not cease to pray for them, of course, hoping that you are Christians and so honor them as the blessed Bible tells us.

In conclusion, go to see father and mother often; bring gifts if they need it, help them if you can, bring them the flowers in their life time, the best flower you can bring them is your love, of course, hoping that you are Christians and so honor them as the blessed Bible tells us.

If we are filled with the spirit of real Christian truth, we should hesitate before giving expression to a glib judgment. — Sel.

Adversity, like winter weather, is of use to kill those vermin which the Summer of prosperity is apt to produce and nourish. — Arrowmith.
DR. CLARK ON II. Cor. 6: 14-18.

BY D. V. HEISE.

The apostle manifested great concern for the believers at Corinth, knowing their environments in what was purported to be the most celebrated as well as the most licentious city of Greece. He sounds high the note as well as the most licentious city knowing their environments in what believers in any of their evil and sinful works and in Greek, our mouth is open unto you, our heart is enlarged in deep concern as to your spiritual welfare and improvement. I speak as unto my children. Be ye not unequally yoked together with unbelievers." This is a military term; Keep in your own ranks; do not leave the Christian community to join in that of the heathen, or worldly society, which here must signify not only that they should not associate with the Gentiles in their idolatrous feasts, but which here must signify not only that this depended on their being separated from the works and workers of iniquity: For God could not inhabit in them if they had concord with Belial, a portion with infidels.

Some apply this exhortation to pious persons marrying with those who are not decidedly religious, and converted to God. That the exhortation may be thus applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and good man has given his judgment on this point. "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a pious woman marrying an unconverted man. Such persons cannot say this petition of the Lord's prayer, "Lead us not into temptation." They plunge into it of their own accord. As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness; so Christ can have no concord with Belial, nor can be that believing have any with an infidel. All these points were self-evident; how then could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels? What agreement hath the temple of God with idols? Nothing could appear more abominable to a Jew than an idol in the temple of God: here then, could be no agreement; the worship of the two is wholly incompatible. An idolater never worships the true God; a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians. "Ye are not the temple of the living God." God intends to make the heart of every believer His own house. "I will dwell in them and walk in them." The words are very emphatic. I will inhabit in them. I will not be as a wayfaring man who turns aside to tarry for a night, but I will take up my constant residence with them. I will dwell in and among them. "I will be their God." They shall have no other God. I will be to them all that an infinite, eternal, and self-sufficient Being can be to His intelligent offspring: "They shall be my people."—If they take me for their God, their supreme and eternal good, I will take them for my people; instruct, enlighten, defend, provide, support and bless them, as if I had none else to care for in the creation. "Wherefore come out from among them." Is it not plain from this and the following verse the God would be their God only on the ground of their taking Him for such, and that this depended on their being separated from the works and workers of iniquity: For God could not inhabit in them if they had concord with Belial, a portion with infidels.

Those who will have the promises of God fulfilled to them must come under the conditions of these promises if they are not separate; if they touch the unclean thing, God will not receive them; and therefore will not be their God, nor shall they be His people. "Will be a father unto you." I will act towards you as the most affectionate father can act towards his most tender and best beloved child. "And ye shall be my sons and daughters." Ye shall all be of the household of God, the family of heaven; ye shall be holy, happy, and continually safe. "Saith the Lord Almighty." Earthly fathers, however loving and affectionate, may fail to provide for their children, because everything is not at their disposal; they may lack both the power and the means, though ever so willing; but the Lord who made and who governs all things can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. For the promise belongs to no soul that is not separate from sinful ways, works, and men; those who touch the unclean thing, i. e. who do what God forbids, and hold communion with unrighteousness can never stand in the enduring relationship of children to God Almighty." Clarke. "Having therefore these promises, dearly beloved, let us cleanse ourselves, (not some one else) from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The venerable apostle does not say cleanse yourselves; but personal, let us cleanse ourselves; guard well our senses, the portals of the soul, having every gate well fortified with a, "Thus saith the Lord," that the enemy of our soul may suffer defeat in the various forms in which he may assail us, whether he comes as a roaring lion, or as an angel of light, in a personal conflict, or through the instrumentality of wicked men. "Resisting and avoiding sin in all its inviting and seducing forms, setting the fear of God before our eyes, and abhor whatever might provoke Him to withhold His manna from our mouth." (II. Jno. 8: 10). "He that hath my commandments and keepeth them, he it is that loveth me." Clarence Centre, N. Y.

BARBADY COAST.

BY A. C. WINGER.

That section of San Francisco in which houses of prostitution and vile dance halls, operated for profit, are segregated and licensed by the city is called Barbary Coast. It cannot be called the slum district of the city, unless the moral aspect of the place be thought of, for our California cities, and cities in semitropical climates, do not have the sections of squalor and degradation, properly called "slums", that are found in Northern and Eastern cities. Instances of such abject poverty as are often met with there are seldom seen here, perhaps because of a less dense population throughout the country, and the warmer climate. It is not known how Barbary Coast got its name, nor is it known who named it; but this is certain, that the name exactly suits the place. Men of travel have said that the Bowery of New York is the "worst place in the world"; others say the Levees of Chicago, or the mining camps at Cripple Creek, have no comparison. Again, others of perhaps as wide experience affirm that of cities where sin abounds and vice flourishes open and unchecked by civil restraint, no city equals...
San Francisco, and the Barbary Coast. We will give our judgment in the matter, for those better informed should decide, but if the testimonies of missionaries an the lectures recently delivered, "Fourteen Months in Hell", relating the experiences of two newspaper men on the Coast, are believed, then truly it is the brink of hell to thousands.

When you went to school you learned from your geography that there were situated on the north shore of Africa several kingdoms called collectively the Barbary States. You learned that the natives of those states were of a fierce, cruel, almost untameable disposition; that they obtained much of their living by pillage and piracy; and that it was and is yet dangerous to go among them unless surrounded by a powerful guard. No doubt if these people were not held in check by the more powerful nations of the earth, they would even now be a menace to life and property on land and sea.

Now there is a greater similarity between the Barbary States and the Barbary Coast than just the name. As the States lie on the northern shore of Africa, one of the least civilized of the continents, so the Coast occupies a section, near the waterfront, in the northern part of San Francisco, one of America's wickedest cities. And unregenerated human nature is the same the world over. Neither of the two classes of people has any interest in the welfare of its fellowman; neither is restrained by conscience or scruple from committing any crime whatsoever if its end may be gained thereupon. "The end justifies the means" is the law and practice to such as these.

That they are responsible to an offended God, who will judge them with righteous judgment according to their deeds, is to them neither terror nor destruction. Or were there flaws or defects in the welding of its many links? That they are responsible to an offended God, who will judge them with righteous judgment according to their deeds, is to them neither terror nor destruction.

Day after day, as we add link to link to our character, we should do the most perfect and faithful work that we are capable of, even in the smallest details.

One little flaw may ruin all, when some storm of temptation and danger overtakes us on the perilous sea of life, and no one ever sails very far without meeting them.

If only that which is good, true and pure, based on religious principles, make up our general characters, we shall be safe when the final testing time shall come.

Fredonia, Kan. R. R. No. 2.

"TELL THE BOYS THE ANCHOR HOLDS."

"Tell the boys the anchor holds." These were the words he whispered clear. As we gathered 'round the bedside, Of our dying comrade dear.

Glorious hope in death's dark passage, Jesus' strength thy form enrolls.

Faith triumphant sends the message.

"Tell the boys the anchor holds." Christ is faithful to His word:

In death's hour of gloom and terror,

Tell the boys the anchor holds.

As we gathered 'round the bedside,

Tell the boys the anchor holds.

"Tell the boys the anchor holds." Free salvation thro' the blood.

Tell the boys the anchor holds.

Tell the boys the anchor holds.

No vain fable is our faith,

Tell the boys the anchor holds.

Peaceful rides the little barque,

Tell the boys the anchor holds.

On the swelling tide of death.

Tell the boys the anchor holds.

A smile of capture deep,

Tell the boys the anchor holds.

Tied the safety of the soul,

Tell the boys the anchor holds.

In the midst of Jordan's flood.

Tell the boys the anchor holds.

No vain fable is our faith,

Tell the boys the anchor holds.

Peaceful rides the little barque,

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In the midst of Jordan's flood.
I stole into Finney's room, heard him pray and saw how he lost his might and gained power. I stopped awhile with Coleridge Patteson, the pure-binned son of Eton, and then with Horace Tracy Pitkin, who glorified Yale's blue flag by a missionary's life and a martyr's death in China, and I saw the new Republic rise. I walked with John G. Paton through the islands of the sea and saw the New Hebrides transformed. I got close to Dwight Lyman Moody and listened again as, with profound humility he said, "There shall be one man, given up to God, to show the world what God can do with a surrendered life."

After fellowship with such men, my imagination was fired, my soul was thrilled, my whole being was quickened into a realization of what God can do with those who put themselves at His disposal. Instead of dwelling upon the work of these men, I want to speak to you about their consecration and yours and mine.

I have no mechanical or technical meaning when I use the word consecration. If you prefer the word dedication, use it; or the word devotion, use it. The matter of terminology is unimportant.

I do not have in mind any particular process through which men pass when I speak of consecration. It is not a unique experience for a privileged few. That was the lie of medievalism, and it obtains to this day in the thinking of some. Consecration is not abnormal. It's the normal life of the child of God, not the life as it is ordinarily lived, but the life as it should be lived. Consecration is simply a recognition and realization of what we profess. We say that we are Christ's. Consecration is being Christ's. We say that we have given ourselves to Christ. Consecration is letting Him have His way with us because we belong to Him.

The fact of Christ's ownership of us is asserted in a hundred ways. St. Paul declares it in a phrase that Dr. Moule calls "the watchword of obligation and the oracle of surrender," that phrase is, "Ye are not your own." That phrase defines the Christian believer as the purchase and the possession of Christ. In the most practical and literal way, the Christian is the property of Christ. Paul urges this with constant and insistent emphasis. No words are too plain to define and defend the fact. Paul never felt a tremor of that sensitive shudder, which almost shatters some folk, over what they are pleased to call a commercial Gospel. These are his words, "Bought," "Bought with a price," "Redeemed (that is, bought out) from the curse of the law," "Purchased with His blood."

The only adequate rest and rightness possible to the Christian come from a ready assent and cordial consent to the fact that he is not his own. When he recognizes and lives in this fact he is in position for the best life and finest service. Is the branch for the tree? Its life and freedom lie in its absolute cohesion. Is the limb for the body? Dislocate it, and it is in misery; amputate it, and it is in corruption. Set it, and let it be employed in its articulated subjection, and it lives, it glows, it plays, as it works, in a perfect life. Is the Christian for Christ? His life and liberty, his purity and power, his rest and resources all lie in his absolute bondage to Jesus Christ. Let any man live in the full realization of this relationship and Christ will form Himself in him and glorify Himself through him.

Now, what is involved in the fact of his relationship? Many things. I will mention some. First, the denial of self enters into consecration. Self-denial may be cheap and easy; may be little else than a phase of selfishness. But frequently is such when self-denial is understood to mean merely the denial of things to self. The difference between denying self and denying things to self is infinite. The contrast as wide as it can be. A man may deny things to himself all his life through and yet never deny himself. To deny self means that neither the wish, nor desire, nor call of the self-life is to be considered for a moment, save as it is yielded to the will of God. The denial of self means the adjustment of the life to the essential and the eternal. It is articularization, the putting into of that which was out of joint; it is the harmonization of the spirit with the eternal spirit.

This suggests the second element in genuine consecration—recognition of and loyalty to the mastership of the Lord Jesus. Every life is subject to some mastership, deliberately or otherwise; every one of us is committed to some person, or power, or passion that controls us. Christ said, "Take My yoke upon you, for My yoke is easy." That intimates, among other things, that we have to bear some yoke, Christ's or another's. It is not a question whether we shall wear a yoke or not, but whose yoke we shall wear. Allegiance is ingrained in our constitution. Tendency toward some gravitating center is as inherent in man as it is in a water drop or a star.
We must have some master, Christ or another. Consecration is simply the Christian's act of acknowledging and giving himself to the Lord. It is owning Him as Lord.

Having done that, a third element appears in our consecration—obedience to the Divine Will. Acknowledging Christ as Lord, we are to obey Him. We must yield ourselves to the mastership that we have chosen in order that it may fulfill in us its purpose and our destiny. Genuine consecration centers in this one thing—implicit and absolute obedience to Jesus Christ in all ways and things.

A fourth element in consecration is entirety. The lien of Christ's ownership of us is thrown over the whole being and all that goes with it. We cannot be consecrated at one point in the life. The consecration act extends to all points and all relationships. The whole spirit, soul and body. It covers all the attitudes and actions of life, its feelings as well as its deeds. Do not tell me that you are a man of consecration because you pray and read your Bible, if you indulge or permit to abide in your heart any feeling of jealousy, or enmity toward any human being. While that feeling remains you cannot pray, "Forgive us our trespasses as we forgive those who trespass against us." To offer that prayer, while any unkind feeling toward another lingers in your heart, would be audacious. The prayer would be an imprecation. And if you cannot offer that prayer in all honesty, there is no consecration.

Do not tell me that you are a consecrated man because you go to church, join with fervor in its services and enter zealously in its activities, if you are indifferent to the need and suffering of the great humanity outside of the church.

Do not tell me that you are a consecrated man because you live an upright life, if ye fail in sympathy with and support of the unfortunate and needy. "Pure religion and undefiled before God and the Father" is not merely to keep oneself unspotted from the world, but "to visit the fatherless and widows in their affliction."

Consecration is having the same mind that was in Christ Jesus, who forgave His enemies and prayed for them, who loved men and gave Himself for them. From an address by Dr. John P. Clarke.

If religion has done nothing for your temper, it has done nothing for your soul.—Sel.

The miner's last chance.

A miner in the south of England was passing a meeting-house one night, and went in. The minister was speaking of the holiness of God and the awful situation of those who were still unprepared, and might be called any moment to meet Him. He begged his hearers to ask themselves the question: "Am I ready to meet God?" He urged them to answer it now, for now was the accepted time. God was willing now; they were living men to-night; to-morrow it might be too late.

He pleaded God to carry the message home to his miner's conscience. He thought: "I am not ready to meet God; I have lived a careless, godless life; I dare not meet His holy eye; how can I make peace with Him? I am such a sinner, I dare not stand before Him." These truths troubled him so much that he could not go away, but waited till the people went out, and told the minister his fears. The faithful man of God tried to lead him to Jesus. "He is your peace," he said, but the miner found none. An hour passed away. The minister laid the way of salvation clearly before him, and prayed both with him and for him.

"Now," he said, "it is late, go home and seek your Savior there."

"No," said the miner: "I beg you to let me stay a little longer; it must be settled to-night." The minister laid before him the way of salvation, and prayed, but in vain. Another hour passed.

"You must go home," said the minister; "it is late, and I can do no more for you; I cannot make it clearer to you."

"It must be settled to-night," answered the miner with increased earnestness.

Late as it was, the minister felt he could not send him away. Once more promise after promise; once more he prayed, but in vain. The miner grew more and more troubled.

"I must go," said the minister reluctantly: "it will soon be morning. Go home; to-morrow night there is meeting here; may be you will find peace then." Sir," said the poor man, "I cannot leave this room until I find peace. To-morrow it may be too late, and I may be in hell. It must be settled to-night."

The minister could not resist his earnestness.

"By the help of God," he said, "it shall be settled to-night, and I will not leave you until you find peace."

Again he spoke of the finished work of Christ, again he prayed, the miner following his words with sobs and tears, and at last the light broke in on his darkness.

"I see it," he cried; "my peace is made with God. It is settled. I have to thank God for it! I do! I do! Praise His name! It is settled." And they knelt again, but this time to thank God that He had heard their cry, and saved the miner's soul. They went their way rejoicing.

The next day the miner went, as usual to his work. I do not know if he told his companions what God had done for his soul. I must think he did. During the day he went alone to a distant part of the mine, to fetch some tools, and as he was long in returning, his fellow-workers went to look for him. They found that a mass of rock had fallen upon him, and he was buried in the ruins. They worked with jack and spade, hoping to save him, and at last they uncovered one of his hands. It was warm. He was yet living; and as they bent over him, from beneath the fragments of rock, the rubbish and stone which hid him from sight, came a faint sound. He was speaking. And what was he saying?

"I thank God that it was settled last night. It was settled forever. I am His. To-night would have been too late, but thank God it was settled last night!" When at last they uncovered his poor crushed body, he had gone to God.—Selected.

The grave is the safe wardrobe of the saints, where the bodies, as garments, are laid until the morning of the resurrection. The blessed Lord bought body as well as soul. "The body is for the Lord." The Holy Spirit has dwelt in them, and "The Spirit of Him that raised up Jesus from the dead shall also quicken those mortal bodies!" How blessed that day! What reunions! What communion!—J. Denham Smith.

Those ships which sail with Jesus as their Lord High Admiral must look for tempests; for His bark was filled with waves, and began to sink. Dost that man love his Lord who would be willing to see Jesus wearing a crown of thorns, while for himself he graces a chaplet of laurel? Shall Jesus ascend to His throne by the cross, and do we expect to be carried there on the shoulders of applauding crowds?—Spurgeon.

The works of men, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.—Hervey.
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SIN.

All over the United States and notably in the South a mighty wave of protest is going forth against the saloon iniquity and the liquor traffic in general and justly so, but after all, looking at the matter from the Bible standpoint, the saloon though wicked and abominable as it is, is not the greatest iniquity in the world, and neither is the saloon-keeper nor the liquor manufacturer the vilest sinner or the most God dishonoring of any others in the community. Suppose that a mighty wave of Christian revival swept all over this North American Continent, and every saloon-keeper together with every beer and whiskey manufacturer throughout the land were reconciled to God through faith in the Lord Jesus Christ, what think you would become of the liquor traffic? Every saloon would be closed, every beer and whiskey factory would be shut down and the proprietors of both saloon and factory would seek ployment at something else, and what is true of the traffic in liquor is true of every other form of evil.

Take any particular community as an illustration, take for instance the town of Berlin, Ontario, and let us suppose that a mighty wave of Christian revival, through the preaching of the gospel of God in the power of the Holy Spirit, passed over that city and that every man and woman were converted then what? Why every saloon and gambling house and brothel would close down at once, swearing would cease, the "Mah-hah-bone and Mac-beth-nah" lodges would go out of business and the will of God would be done in Berlin as it is done in heaven, the Bible would take the place of the pipe and the bottle and every man and woman would be walking in the fear of the Lord and in the power of the Holy Spirit. Men in all walks of life swear and steal and lie and use vile language, many of them also practice secret pagan rites and play at murder in Masonic lodges, and all engage in or practice some form of evil or other and why is this? Simply because they don't believe God and put their faith and trust in the Lord Jesus Christ. God has but one remedy for all of man's ruin. "He gave his only begotten son that whosoever believeth on him should not perish but have everlasting life" (Jno. 3: 16).

And neither is there salvation in any other for there is no other name under heaven given among men whereby they must be saved" (Acts 4: 12).

And he that believeth on him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (Jno. 3: 18). The great question then between God and man to-day is not Sin but Son. The Sin question was settled forever on the cross nearly two thousand years ago (Heb. 10: 12), and the great and only question between God and man to-day is the Son question. Whenever any one accepts the Lord Jesus Christ as the gift of God for every need of the human soul, then man is reconciled to God, his sins are all forgiven and he is a child of God and a joint heir with Jesus Christ, (Rom. 8), in fact he is a "new creature old things being passed away and all things becoming new" (II. Cor. 5). According to the teaching of God's word then, the saloon keeper is not the one that dis-honors God the most and betrays the Lord Jesus but he who professes to be a Christian—a child of God, and who "of his own will and accord" stands at the open door of a Masonic lodge in a seminude condition, a halt­er round his neck, a hoodwink over his eyes and makes a public confession that he has been "a long time in darkness and now comes seeking light," and "the new birth" through Masonic initiation at the hands of the motley crowd assembled in the lodge room. The preacher who does that, dishonors God more than any other man living. Before sending in his name to the lodge for initiation, he knows or he ought to know that the Masonic system absolutely and positively denies, ignores and rejects the Lord Jesus Christ, and as he goes forward through the ceremonies of the initiation that fact becomes more and more apparent, and yet this preacher, this professed minister of Christ, most solemnly and sincerely "confess to and abide by all the laws, rules and regulations of the Master Mason's degree," without having the slightest knowledge of what they are, and that he will "ever maintain and support the constitutions, laws and edicts of the Grand Lodge," to which the lodge of which he is a member belongs. This is the man that dishonors God, dishonors his profession and knowingly betrays the Lord Jesus Christ and does it for the trifling sum of having his fees remitted. It was of such men as these Masonic preachers that the Lord Jesus spoke when he said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their hearts are far from me" (Matt. 15: 8), or as the Holy Spirit expresses it through Titus, "They profess that they know God but in works they deny him " (Titus 1: 8). Yes, the one great sin of the world to-day—the sin of all sins— is the rejection of the Lord Jesus Christ. The Lord Jesus speaking to His disciples of the coming of the Holy Spirit declared: "And when he is come, he will reprove the world—convict the world—in respect of sin and of righteousness and of judgment: Of sin because they believe not on me" (Jno. 16: 8, 9, Rev. Ver.). And Masonic preachers have done more to encourage men in this awful sin than all the saloon keepers and gam­blers in the world.—E. Ronayne in Evangelical Catholic.

I WILL GO WHEREVER I am sent, and if necessary can start in an hour.—William Duncan, (Missionary.)
"The Lord is my Shepherd: I shall not want."—Psalm 23:1.

If sheep could talk, and a wise and foolish sheep were holding converse, I fancy the foolish sheep would speak after this fashion: "I know when the crystal brook babbles from the grotto, and I shall never want for drink. I know where the great oak spreads its leafy branches, and I shall not want for shade. I know the green pastures of tender grass, and I shall not want for food. I know where the door of the fold stands wide open, and I shall never want for refuge. I know these things, and I shall never want."

And then I hear the wise sheep answering thus: "O foolish sheep! Suppose the sun of Summer dries up the babbling brook, how would you quench your thirst? Suppose the pastures of tender grass, and I shall not want for shade. Suppose the woodman comes and cuts down the spreading oak tree, where would be your shelter? Suppose the gaunt, grey wolf leaps into the fold, where would you go for protection?"

"I have a better reason than yours. I have the best Shepherd in the world, therefore I shall not want. If the brook dries up, He will find another for me. If the tree is cut down by the woodman's axe, He will lead me to the shadow of a great rock in a weary land. If the pastures dry up under the Summer's sun, He knows how to find others. And when the wolf comes He will lay down His life, if need be, for His sheep. I shall never want; for I do not trust in things that may change, or in men who may prove false, but in the Shepherd who changeth not, nor doth He ever fail."

Even so do we need to learn this supreme truth, that it is not the favorableness of our circumstances, but the fact of the Lord's shepherds which is the perpetual pledge that we shall not want. Back of all circumstances is God. Circumstances may and do change, but God, never. Neither abundance or want can affect the fact of shepherds. The conditions of the sheep may change, but the shepherds of the sheep are eternal. Your little store of silver and gold may shrink, but—you shall not want. Old age with its limitations and infirmities may be creeping upon you, but—you shall not want. Strength may wane, health may fail, earthly supply be cut off, but—you shall not want. When I can say, "The Lord is my Shepherd," that means the Lord remains my Shepherd amid all the vicissitudes of human favor and fortune.

"I shall not want"—When the bread ceases.

You remember our Lord's words to Satan in the wilderness temptation: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does live by bread. Our usual everyday bread supply is the means by which God commonly keeps us. Man does not live by bread alone. His life is from God, and God promises to sustain him even when the bread ceases.

Those words of promise from the mouth of God are as sure as bread itself. A man may count upon them as surely as upon the loaf he can see, touch and taste. "My God shall supply all your need"—that is as sure as whole-wheat bread. "I will never leave thee nor forsake thee"—that is as good as sterling silver and gold. "The Lord is my Shepherd, I shall not want"—that is as certain as green pastures, flowing streams, and full mangers. God does not fail because bread fails.

God sometimes suffers us to come into breadless places for our own spiritual good. For when bread is plentiful, silver and gold without stint, business prospering by leaps and bounds, we forget God. We grow self-dependent. We are getting all these things by our own right hand, our own keen brain, our business skill and foresight. Faith in God grows dim and faint. Second causes have hidden from our sight and faith the Shepherd-Lord who is back of them all. So we are "Led of the Spirit into the wilderness." We come into a desert place where there is no visible supply of bread, that we may be thrown upon God Himself and realize the Shepherds which has been back of these things in our life, yet unrecognized by us. Satan will tempt you to make stone-bread. This is the bread of unfaith. It is the unlawful bread. It is the bread you make when you come into a place of pinch and test, and instead of trusting the Shepherd to care for you, you make bread by unlawful means. It is the bread made outside the will of God.

"I shall not want"—When the purse is empty.

Christ sent forth His disciples with both purse and scrip, thus outfitting them in the ordinary way. But He sent them out also with neither purse nor scrip. And when they returned they answered His inquiry as to whether they lacked anything, by the single word, "Nothing." Our Lord here teaches that He cares for His children ordinarily through the purse common to all, with its bits of silver and gold. But He is not limited to this. He remains our Shepherd when the purse is empty. And to those who trust Him when brought into that place of nothingness, His care is just as perfect.

"I shall not want"—When the wolf comes.

Perhaps the wolf has not come into your fold—yet. The sunlight floods the fields. The Summer airs are kissing your cheek. The pastures are sweet and ample for all needs. But some day is will change. Trust Him when the wolf cometh. He knows all about the wolf. He Himself was rent by his bloody fangs. He laid down His life for the sheep under the wolf's fierce onslaught. But He came back in resurrection, glory and triumph from the gates of seeming defeat.

Because God is your Shepherd you shall never want. Whisper it to yourself when the shadow falls; whisper it when business failure is impending; whisper it when awful temptation is stealing into your soul; whisper it to yourself as God's great eternal truth. And as the waves of the sea dash themselves to nothingness upon the gigantic cliffs that rear themselves against them, so shall all temptations of the adversary dash themselves to piec-
es against your quiet faith in the Shepherd; and as the enemy comes in like a flood, the Spirit of God will uplift this blessed standard for you:

"The Lord is my Shepherd; I shall not want."—James McConkey.

OUR YOUNG PEOPLE.

A YOUNG SISTER'S LETTER.

To the Young People of the Visitor.—

Greeting in the Precious Name:—

Whensoever the Visitor arrives in our home, the first thing I look for is whether any of the young people have written for the Young People's page, not that the letters from the older ones are not interesting, but I always like to hear from the young people from the different districts. I think this is a good way to become acquainted with each other.

I praise the Savior this morning because He is my personal Savior, and that He has promised to be with me to the end.

"We shall have to send him to the reform school," said his father, and he started on the noon-day train for Meriden, determined to remain true and faithful to Christ, and then, I believe, we will all be happy.

"But, sir," was the humbling answer.

"No, sir," was the humbling answer.

"I cannot," said the father. "I have not enough to support myself andLane, you must superintend the house evenings to spend the evening with a member of the family, and when her husband came, met him in tears, and told the story, and begged him not to go near the desperate child until his anger had subsided.

"Go to your room, Lane," said his mother.

"We shall have to send him to the reform school," said the father, very much taken aback by the news. Lane quickly opened the door, and he went about the business with a will, his brothers and sisters obeying his many orders, glad to have the thing "blow over" without developing into a regular warfare between him and his father.

At half-past eight, Mrs. Houston was called out to the kitchen to see the results of the evening's labors. "Thank you, my good children," she said. "They are as nice and white and shapely as any that could be made by the confectioners themselves. Now wash up so as to be in your finest shirt when the clock strikes nine there is something else pleasant in store for you."

The young people obeyed, wondering what was coming. At nine o'clock their mother folded up the day's newspapers, put them in the wall-pocket, and brought a large Bible and placed it upon the reading-table. "That is Houston's voice trembled a little as he said, "It has been brought very forcibly to my mind to-day, that I have been shamefully neglecting my duty and the highest welfare of you, my children, in my ears, but do not think I am going to let that escape of this blessed Word and family prayer. To-night we will begin a different course, and see whether we will not all be made happy and pleasing to the Master."

He read a chapter and then knelt down. His wife and children followed his example, all except Lane. He sat upright, stern, pale and perturbed, now and then glancing towards the door, as if meditating some escape of the moment. I will arrange everything this evening—never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down stairs since?" asked the father.

"No; and he has nothing to eat, and I feel sure that all were inspired to be more and more determined to remain true and faithful as was she and we can easily see the blessings that were showered upon her because she was willing to forsake all and follow on.

Succeeding Young People's Meeting Bro. Asa Climenhaga, a student at the Grantham Bible School, who had been with us during the day gave us an interesting discourse. It is really an encouragement to the young people when they see that there are others who are interested in the Christian life, and that God will take care of them even if he has to shield them from the evil that is in the world."

As a young man, I was interested in the Christian life, and then to those who are surrounded daily with people who are pleasure-mad, and who care little for the Savo...
the superintendent and his wife, on their knees for him at that very moment, his tongue was unloosed, and his unburdened soul found boldness at the throne of grace; and she was closed most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty. Lane rose from his chair, crossed the room, and kneeling by his father's side, threw his arms around his neck, sobbing.

"Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart, but I could not get to him at all myself; I know he will hear me now, when you are all willing to pray with me."

The whole family rose from their knees with melted hearts and tearful faces. The two eldest daughters had been in the habit of praying in secret, and they declared this to be the happiest hour in their lives. Lane was completely subdued. He stepped up to the table and laid the loaded revolver upon it near his father's side and said, "It is I who have brought you to terms. I don't think you will have any more trouble with Lane again, oh, forgive me, my father and mother, and brothers and sisters, as I hope in the forgiveness of Jesus Christ."—Evangeltist.

A TERRIBLE END.

A fair was held some time ago in a town in Iowa. Among the attractions announced was a balloon ascent. The aeronaut, in the presence of a large number of people, ascended in his balloon a few hundred feet and then came down. Numbers of persons were disappointed and expressed their dissatisfaction in the presence of the aeronaut. Being a wrecked, proud spirited young man, he felt annoyed, and said, "I will satisfy you, even though I go to hell for it."

Another ascent was made. Up, up soared the balloon to the delight of the people. As they gazed upon it, they observed something on fire. It spread and it was soon a large flaming ball with a heavy thud. When it touched the earth, the携带 from the balloon and fell on a building with a heavy thud. When it touched the earth, the aeronaut was killed, and his bruised and mangled body was taken up to the table and laid the loaded revolver upon it near his father's side and said, "It is I who have brought you to terms. I don't think you will have any more trouble with Lane again, oh, forgive me, my father and mother, and brothers and sisters, as I hope in the forgiveness of Jesus Christ."—Evangeltist.

A TORN BIBLE.

A young man, preparing tor the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise, found that the lecturer was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is
any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he began again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon Jesus set a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.—Ex.

Obedience is better than sacrifice.

OBITUARIES.

MANN—Bro. Cyrus S. Mann of Mountville, Pa., died Oct. 23, 1912, in his 72d year. His wife, who was Miss Fannie Grayhill, and two sons, Grayhill and Elia, survive to mourn their loss. He was a brother of Christian Mann of Mountville, Mrs. John Lehman of Manor, Mrs. Eldra Kohler, of Mountville and Mrs. Eliza Herr of Salunga. He was a very consistent member of the Brethren in Christ church and quite a liberal giver to the cause of Christ. His last year was a blank having lost the use of his mind but was an example of patience in his condition. The funeral services were held in the Manor church. Text, Psa. 116:15. The services were conducted by the home brethren. Interment in adjoining cemetery.

EATON—Reuben Eaton was born in Rockingham county, Va., in Oct. 1826, died in Clark county, Ohio, Oct. 23, 1912, at the age of 52 years old. He was united in marriage to Elizabeth Lowman, Nov. 16, 1848, and to this union were born six children. The greater part of his life was spent in Virginia. He moved to this county with his family in Oct. 1849, when he reached the age of his death. For many years he was a sufferer from a complication of diseases and the last few years he spent in the Tuberculosis Hospital East of this city in hope of regaining health but to no avail. He leaves a widow, Elizabeth, five children and six grandchildren to mourn his departure. Funeral services were held Oct. 27, at Berea, Chapel, Springfield, O., being conducted by Ed. Ovville Ulrey, Text, Jsh. 1:14. Interment in Newcomer's cemetery.

ROGERS—Harry Roy, son of Mr. and Mrs. W. H. Rogers of Mountville, Pa., met instant death, Oct. 29, 1912, by falling from a fast moving freight train near Cambridge, Ia., aged 18 years and four months. He was born at Oskaloosa, Ia., July 1892. One brother and one sister survive him to the spirit world. His parents, six brothers and two sisters survive him to weep this sorrow. He leaves to his mother and home. The funeral was held at their residence, 1214-14th st., on Thursday P. M. Oct. 31. Text, "Remember how short my time is * * * what man is he that liveth, and shall not see death?" (Psalm 89:47, 48). "What is life? It is even a vapor that appeareth for a little while and then vanishes away" (Jas. 4:14).

Services were conducted by J. K. Zeok.

HOFFMAN—On Saturday morning, Oct. 26, 1912, occurred the death of Bro. P. G. Hoffman of Abilene, Kan. On his return home from the year's annual home visit to the Brethren church services of the 20th, he complained of not feeling well. His condition continued growing worse and in the evening of the 20th he passed away from case of Peritonitis. The physicians were unable to give permanent relief and he passed away on Saturday P. M. Oct. 26, 1912, aged 42 years and 10 days. He is survived by his wife and four children, Howard, Marie, Maynard and Mildred; also two sisters, Sr. Ellen Engle and Sr. Rhoda Engle, both of Abilene, Kan.

Funeral services were held from the Brethren church Monday afternoon and were attended by a large number of friends. Bishop J. N. Engle conducted the services assisted by Eld. Harvey Frey and Eld. C. O. Musser.

BRECHBILL—Bro. John Brechbill was born in Franklin county, Pa. He entered the ministry of the Brethren in Christ church, Nov. 12, 1874, and was ordained Nov. 27, 1912, aged 82 years and 2 months and 11 days. He was a faithful member of the Brethren in Christ church for 38 years, filling the office of deacon for thirty years. Deceased was a brother of repute able and well known for his intellectual, as also physically, not having to resort to the use of glasses at any time. He was also active in helping to instruct his brethren in either spiritual or temporal matters. He was remarkably well preserved intellectually; his mind was clear, and the last seven years. The breaking of a wire cable causing a drawbridge to fall upon him was the cause of his death. He lived about twenty-eight hours after the accident occurred. Bro. Brechbill's death came soundly converted to God at the same tune with the church remaining faithful until death. For many years he was a deacon, faithful until death. On March 16, 1911, he was united in marriage to Sr. Maggie Alice Franklin, of Upland, Cal. He will be missed in the home as a loving husband, in the church as a dear brother, in the Sunday School as secretary, and in the packing house as a faithful employee. Funeral services were held Oct. 26, at the Brethren church where the home church was crowded to its full capacity. Service was conducted by Bishop C. C. Burkholder assisted by the home brethren of the Nazaarene church. Text, Mark 13: 33. He leaves to mourn his loss a wife, father, two sisters, grand mother, and a host of other friends.

NOTE.—The following letter of condolence is considered correct and it is not customary to publish letters of condolence in connection with death notices, we feel that the high standard of recognition as expressed by the employers of Bro. Mead that room should be given to reproduce it in the columns of the Evangelical Visitor.—Editors.

Letter of condolence, ordered by the Board of Directors of the Lemon Growers' Exchange, at a meeting held on Oct. 28, sent to Mrs. Raymond C. Mead.

Dear Mrs. Mead:

We deeply regret the occurrence of the accident that deprived you of a loving husband, and the Exchange of a faithful employee. Though words may fail to express the deep sympathy we feel and we yet hope that it may be some solace, in your sorrow, to know the high esteem in which your husband was held by his associates.

Thoroughness in service, and faithfulness to duty, seemed to be his motto. We shall always remember Raymond C. Mead as a man to whom we could be trusted, the completion of whom task left nothing to be done. We are deeply grieved that his life was declared to himself to be "a very present help in trouble."