HERE is an ancient legend which tells of an old man who was in the habit of traveling from place to place with a sack hanging behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view, and he soon forgot all about them. In the one hanging around his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you there, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What good things?" asked Number One. "Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them and take them out and air them. See here is the half-crown I put in the plate last Sunday, and the shawl I gave to the beggar girl, and the mittens I gave to the crippled boy, and the penny I gave to the organ-grinder, and here is even the benevolent smile I bestowed on the crossing-sweeper at my door, and—"

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Well, your sack behind can be of little good to you," said Number Two, "for it appears to be empty, and I see it has a great hole in the bottom of it.

"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there and it falls through and is lost. So you see I have no weight to drag me down or backward."—Independent.

OBEDYING THE MASTER.

WHEN a Karen convert visited America, he was urged on a certain occasion to address a congregation in respect to sending out and supporting more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion:

"Has not Jesus told them to do it?"

"Oh, yes," was the reply; "but we wish you to remind them of their duty.

"Oh, no," said the Karen, "if they will not obey Jesus Christ, they will not obey me."

Shall it be said that we do not obey our Master? Are we able to send more help? Then let us gladden the hearts of those benighted ones with the gospel they are waiting to receive.

By generous and timely giving we shall not only help to save others, but shall also enrich and save ourselves.—Sel.

A drunken night makes a cloudy morning.

Chicago has 600 churches and 6,000 saloons.
JESUS IS CALLING.

Tenderly, graciously, Jesus now calls,
Calls thee O Sinner, to hasten today;
Hasten to Him and repent of thy sins,
Trust in His blood now to wash them away.

CHORUS.
"Hasten to Me," O heed His sweet voice,
Earnestly, lovingly, calling thee now:
"Come unto me, you sins I'll forgive,
Low at the mercy seat penitent bow."

Earnestly, lovingly, Jesus still calls;
Swifter than music the sound of His voice,
Melting the erring to penitent tears;
Angels in heaven with rapture rejoice.

Urgently, pleadingly, Jesus still calls,
Hasten, O Sinner, to yield while you may;
Soon He will cease, and no longer invite,
Sinner, O sinner receive Him today.

Tearfully, warningly, Jesus invites;
Sickness and death soon will come to us all:
Those who reject His kind calls of love now,
Vainly for mercy will finally call.

—Tears and Triumphs.

For the Evangelical Visitor.

THOUGHTS ON 1ST CORINTHIANS.

CHAPTER 5.

THIS chapter marks the second division of the letter which we are studying. It introduces a new subject. The whole chapter deals with a grievous case of fornication which had stained the holy character of the church. A close study of this chapter, in connection with other references which bear on the same subject, will make clear to us many points in reference to the discipline which is to be exercised in the church of God. Indeed, the teachings of God's Word on this subject are sufficiently full and clear that there is no occasion for the addition of man-made "disciplines" or "rules" for the regulation of the members of the church.

We have in verse 1 an evidence of the low spiritual condition of the church at Corinth. Instead of mourning because of the awful sin that had been committed among them and putting away the one who had sinned they were puffed up. We all justly condemn the sinful indifference of the Corinthians in this matter; but Paul's letter to them brought them to repentance and they cleared themselves of this dark stain (see 2 Cor. 7:8-12); and it would be well for us now to turn our attention to the condition of things at the present time. How many fornicators and wicked persons find shelter in the churches of today! And yet how little mourning there is because of this! The churches are being literally swallowed up by worldliness. One chief cause for this is looseness in discipline. In many instances worldly, unsanctified and wicked persons are sheltered in the church because of the money they bring into her coffers. The purity of the church is sold for gold. This is a dreadful sin and will bring a dreadful day of reckoning. When the church walks with her Lord, she will be quick to notice and deal with those who sin, and the fall of one in her ranks will cause sorrow and mourning.

In verse 3 we see that there was no uncertainty in the mind of Paul as to what should be done in this case. Although not present in the body, he was present in the spirit, and as though being present personally he judged or determined what was to be done. In chapter 4:5 we are taught to judge nothing before the time, until the Lord come, but here we see the apostle judging. It is well to note the difference between the two judgings. In the former instance that unkind judging, censoring or condemning of a fellow servant or brother in which Christians are sometimes tempted to indulge is forbidden. This is also what Jesus meant when He said, "Judge not."—Matt 7:1. But here in our chapter it is quite a different thing. One has grievously sinned, and, it is the church's duty to judge such an one and put him away from among them.

In verse 4 we see that disciplining was to be done: (1) in the name of our Lord Jesus Christ; (2) by the whole church, as we learn from the words "whenever ye are gathered together;" and (3) with the power of our Lord Jesus Christ: This is in harmony with Matt. 18:17-18 and Jno. 20:23. The Lord Jesus gave to His church (not only to Peter) authority to exercise discipline, and in this sense to retain or forgive sins; but this power was always to be exercised in His name. In close connection with the verses above quoted from Matthew, we read, "Where two or three are gathered together in my name there am I in the midst of them" (v. 20). And just before giving the power to the apostles to remit or retain sins in Jno. 10:23 the Lord had breathed upon them and had said, "Receive ye the Holy Spirit." It is plainly to be seen therefore that only as the church walks in the Spirit, and recognizes her Risen Lord as being present in the spirit and authority, does she have the right or power to use the authority which He conferred upon her. When she no more walks thus with her Lord, recognizing His supreme authority, she takes the power into her own hands, with the sad result that the ungodly rule and the holy ones are persecuted and driven out. The Roman Catholic church illustrates this in the most extreme degree.

"To deliver such a one unto Satan." One other time is this expression used, (1 Tim. 1:20.) The meaning seems to be that the guilty one was to be put outside of the church where he would receive chastisement or punishment at the hands of satan, with the wholesome result that the lusts of the flesh should be destroyed and the individual saved. Did not God thus deliver Job over into satan's hands? If one who has sinned should be left without discipline, would there not be danger of his resting in carnal security, supposing membership in the church sufficient guarantee of his salvation? But on the other hand when faithfully dealt with, he will see the exceeding sinfulness of his sin and be led to repentance, and thus open the way for his reception back into fellowship. This was the result in the case under consideration. See 2 Cor. 2:6-10. And this is the object always to be sought in exercising discipline.

There is very precious teaching for us in verses 6 to 8. There is reference made to the Jewish Passover which we remember was to be eaten with unleavened bread. Now Christ is our Passover. He is the antitype a fulfillment of the Passover lamb which the Israelis ate once every year. Leaven is a type of
evil and its absence at the passover feast is therefore very significant. God was teaching His people in type that they were to be separate from all sin—a holy people. Now the true separation is in Christ. He was separate from sinners, and all who are in Him are holy and separated too, and the apostle here calls them unleavened. In chapter 10:17 we have these significant words: "For we, being many, are one bread and one body; for we are all partakers of that one bread." Christ is the true Bread which came down from heaven, and we are not only partakers of Him, but also one with Him; and therefore one loaf—a holy, unleavened loaf, for this reason—because they were unleavened—Paul commands them to purge out the old leaven, to put away from among them the wicked person. For "a little leaven leaveneth the whole lump." It is the nature of evil to spread. One wicked person permitted in a church will contaminate others until the whole is contaminated. This has been proven again and again.

The Israelites had their feast of unleavened bread once every year, but we Christians are privileged to keep festival continually—a spiritual feast with Christ our Lord, and we are to keep it not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Not only in the Lord's supper do we have communion with Him. That speaks to us in an outward way of the more real inner communion we may have with Him continually through the Spirit.

The letter referred to in verse 9 has not come down to us. In the following verses we are taught as to our conduct towards those who have been expelled. We are not to keep company with them. Some suppose this eating to have reference only to the Lord's supper, but it evidently refers to any meal. The offenders are to be shunned or avoided in a way that we do not avoid the wicked who make no profession. For it would be impossible to be in the world without coming more or less in contact with the unholy. But "if any man that is called a brother be a fornicator, or a covetous, or an idolator, or a pillar, or a drunkard, or an extortioner"—with such a one we are not to eat or keep company, as a matter of punishment to him that he may be ashamed and repent of his sin in order to be received back again. Study Rom. 16:17; 2 Jno. 10; 2 Thess. 3:6-14; 2 Cor. 2:6. He is however not to be counted as an enemy, but admonished as a brother, 2 Thess. 3:15.

By verses 12 and 13 we understand that it is not our business now to judge those that are without, God has set a day for their judgment. But we do have the responsibility to judge those who are within. And just here there has been much failure. May God inspire us with more faithfulness in this matter, especially those who are pastors and overseers of the flock of God, that we may be able to render a good account to our Lord without shame when He comes to reckon with His servants.

Graces, Honolulu, C. A.

For the Evangelical Visitor.

HE IS ABLE TO SAVE TO THE UTTERMOST.

SOME time ago I wrote some of my experience for the Visitor, and I feel that the Spirit wants me to correct something I then wrote. I remember saying, "His am I and Him I serve," I should have said, "by His help I will serve Him." I remember being conscious of something at the time, of being defeated at times, but I know that "He is able to save to the uttermost all those who come to God by Him," and for this I am glad this Sabbath afternoon. I pray that He may fill up all my deficiencies. I know that the Lord has saved me from many sins, and in the sin from which I am not so fully saved yet. I am glad that I can rely on what God has said that He is able to save me from all sins. I feel to praise God this afternoon for His goodness and His longsuffering toward me. When I think of it, it makes me to see how longsuffering He should be with my children and toward all men even if they do not do as I think. My desire is just to be the imitation of Christ, and God forbid that I should murmur when taken through different processes to become such. When I look over my past life I feel that I could have done much more and better but I must say with the post;

"Oh child of God, be calm, be still,
Let the past be what it may;
Live now as for the Father's will,
And Him obey."

And let the tumult and the rush
And the doubts and questions cease
Give God thy care and know the lash,
Of perfect peace.

In closing I ask the prayers of all God's saints that I may always come out on the victorious side.

ADDIE G. WOLGEMUTH.
Mount Joy Pa.

For the Evangelical Visitor.

THE DYING CENTURY.

A FEW more days, hours and moments, a few more dying embers on the fireplace of time, a few more glimpses of parting breath, and the 19th century will be only a matter of history. Only a mere handful of the world's teeming millions who saw it begin, will see it end. What an almost innumerable procession of humanity, of all ages, colors and climes and of all ranks and conditions of mankind, have swept through the gates of death since the midnight bells chimed the advent of 1801. How vast the changes in the world at large! What wonderous strides in Civilization, in Commerce, in the Arts and Sciences! What an age of invention! The old stage coach with its bumping and jolting, the slow sailing vessel, at the mercy of winds and tides, have given way to the flying express train or electric trolley, while steam ocean liners, even with adverse winds and weather, cross the Atlantic in a week. The telegraph and telephone have pushed time and distance unceremoniously aside. The laborer reads in his morning paper things which occurred in the remotest corners of the earth a few hours before.

On the farm the sickle, cradle, scythe and flail have evolved into the self-binder and mower and the insatiable steam separator. In all departments of labor, machinery does now in an hour what formerly took days of hand labor, and yet the
cry is still faster, rush, hurry, push on, push on.

Today we enjoy many blessings and liberties, peculiar to our time. Many of us remember when African slavery was in full blast, when the Pope was a temporal sovereign, when Spain persecuted Protestants without mercy, and many other remains of the dark ages were still in force.

In America the home life of the people is much changed. There is less of the simple, contented, frugal character of our fathers' and mothers' time. Prosperity has brought in more luxuries, more ease and refinement, and more display. The old log schoolhouse with its long benches and stern old master, have given place to the well equipped modern building, and the refined schoolmarm. While learning was then but the privilege of the few, the poorest child today has free access to all the stores of human knowledge. The plain old meetinghouse, with its congregation of humble worshippers, and its faithful self-denying preachers, who often, poorly clad, and more poorly paid, were ever found at the post of duty; they too are passed away. Instead are grand temples of brick and stone with stained glass windows and pealing organs with (very often) unsaved choirs who render voluntaries and anthems as intelligible to the audience as Choc-taw or Greek; where sleek well paid clergymen read essays on Sociology and any other Ology but Jesus crucified and risen again to congregations dressed in broadcloth and satin, “fuss and feathers.” In far too many instances the above is only true of churches once humble, and full of spiritual power.

In the literary world truly many have run to and fro and knowledge is increased, and of “the making of many books” there seems to be no end. Volumes once priceless in value are now within reach of the masses; public libraries and free reading rooms abound, the daily mail brings papers, religions and secular, ad infinitum and (often) ad nauseam.

Is the world growing better? well, yes, in some things the world is infinitely better than when the century began. In all Christian countries a finer sense of humanity prevails, in the care and treatment of those in prison, in the milder penalties and the efforts made to lend them to paths of rectitude, in the kind and skilful treatment of the insane, in the many homes for the aged, the helpless, and unfortunate. The hearty response to call for help where fire, famine, and flood, has caused want and destitution, in wise and equitable laws, to rich and poor alike, affording their protecting influence. Truly in these respects, who can say “The former times were better than these.”

If you ask the cause of all this, we answer without hesitation The gospel of Jesus Christ has leavened public sentiment enough to produce these grand effects. This is proved by the fact that in countries where the purer forms of Christianity prevail these alleviations of human frailty, and misery are the most perfect in their character. Has the world progressed in godliness, righteousness, and true holiness, and in reverence and obedience to His holy Word? Has God changed His attitude towards sin, or has sin changed in its character? No doubt it has changed its form from the coarse, brutal, vulgar, open kind, of a hundred years ago, to the refined, perfumed and gilded variety of today. With the enormous increase in the world’s population has the “Salt of the earth” increased in proportion, enough to preserve it? We fear not.

Surely says the optimist, with church-spires in sight of each other all over the land, with colleges, Sunday Schools, Epworth Leagues, Missionary Societies, Fraternal Societies, and Lodges, you must surely be mistaken. Ah dear reader, it is one thing to be a church member, quite another to be a Christian, to have your name in a church register, or in the Lamb’s book of Life. If God were to put all the church members on earth through His fanning mill, the greater part would blow away or drop into the chaff box like the foul seeds in grain. As we sadly view the pride, the cold, heartless, formality, the unbelief and scepticism prevailing even in Evangelical churches today; when church parties and jollifications and lodge rooms are crowded, and prayer and devotional meetings almost deserted, when pleasure and rush of business have quenched the fire on thousands of family altars; when ministers undermine and destroy the faith of the people in God’s Word, with “Higher criticism” and Evolution more than all the rank infidels put together. Surely, surely the world is getting worse.

Again when we view the nations, does it look much like the Millennium? The world is a vast armed camp, wasting its energies and resources in awful preparations for human carnage. A war spirit is abroad, it is fostered by the press, secular, and even religious, instilled into the young, in school and church, resulting in boys brigades etc. Thoughtful people stand aghast and ask where and when will all this end.

Watchman what of the night? “The morning cometh and also the night.” “The darkest hour is just before the day.” The bright morning of the Bridegroom’s return is near, through preceded by deep spiritual gloom. Are we awake and watching?

“O happy servant be In such a posture found He shall his Lord with rapture see And be with glory crowned.”

“The morning cometh and also the night.”

My dear unsaved reader, that very time that ushers in eternal day to the redeemed will be to you the closing in of everlasting night. While the moments of the dying century are ebbing away, 0 number your own days and apply your heart unto wisdom.

May the opening of the new century be an inspiration to us all to renewed vigor in the service of our Master.

F. ELLIOTT.

Christ Himself is the believer’s Hope,—the unseen glory at the end of his journey, which sustains and cheers through every trial till the saint hath that for which he hoped.
We greet the readers of the Evangelical Visitor with the Master's words, Matt. 28:20, "Teaching them to observe all things whatsoever I (Jesus) have commanded you, and lo I am with you always even unto the end of the (age) world." Acts 1:8 "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me at Jerusalem and in Judea and Samaria and to the uttermost parts of the earth.

This Gospel is world wide. Glory to His name. It reaches us in this age. Notwithstanding the deadness of the church Joel's prophesies are witnessed today where he says, "I will pour out of My Spirit, saith the Lord, and ye shall be witnesses unto me at Jerusalem and in all Judaea and in Samaria and to the uttermost parts of the earth." This Gospel is world wide. Glory to His name. It reaches us in this age.

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For the Evangelical Visitor.

CHRIST HEALS OUR BODY.

We find ourselves on the opposite side of the ungodly. In the 2nd Psalm we find the reason why we are not on the divine truths. We are heathen-like imagining vain things, counselling with men who are possessed with the spirit of the world (devil) and thus it is that we have set ourselves against the Word of God. "I am the Lord that healeth thee." Well who then causes sickness? The man that came to Jesus for the purpose of having his son healed from what was even worse than sickness. It is clear to our mind as to the cause of our suffering. Remove the cause and the effect will cease every time.

In John 5:8 we read that Jesus has come to destroy the works of the devil; but you say, "the Lord trusts me." There is not a case of sickness on record in the New or Old Testament Scriptures which did not have its source or fountain-head or beginning in disobedience to God's laws. David said before he was afflicted he went astray. What caused him to go astray? Why the spirit of the devil, or else David would not have fallen. Yes but the argument is that the Bible says that he was a man after God's own heart. That is so, but what made him fall into sin? Why did not God then keep him? Because he yielded to the devil. What then made him godlike? Truth. "Let God be true and every man a liar." He acknowledged his wrong and confessed his guilt.

Psalm 107:20. "He sent His Word and healed them." Please read verse 11 on to 21, then we get the bearing of God's purpose in giving us the declaration of His Word to man in the second Psalm. We see the spirit against Him Who came to destroy the works of the devil. They imagine vain things; that is just what they did and are doing at the present time. In Psalm 15 David said, "Lord, who shall abide in thy tabernacle; who shall dwell in thy Holy hill?" Then in verse 2 he answers the question: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart, he that backbiteth not with his tongue, nor doeth evil to his neighbor nor taketh up a reproach against his neighbor; in whose eyes a vile person in contempt but he honoreth them that fear the Lord. He thatareth to his own hurt and changeth not. He that putteth not out his money to usury nor taketh reward against the innocent, he that doeth these things shall never be moved."

Christian friends, the landmarks have been moved and we have gotten on strange ground. In Psalm 23 we have David's confidence in God's grace wherein every child of God stands if in full fellowship with Father, Son and Holy Ghost. In Psalms 24 he again inquires as to who shall ascend unto the hill of the Lord. He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully."

We hope we are not digressing from our subject, the healing of the body by faith. It is a divine institution of God, by faith in God's own purpose. Dear ones, may we, with Paul, be able to lift up holy hands everywhere without wrath or doubting. Let us get near to God with assurance of faith as did Abraham, and it was imparted unto him for righteousness and he was called the friend of God; yet typically imparted but ours is the true type, Christ himself. Peter says, blessed be the God and Father of our Lord Jesus Christ who hath, not a fore-shadowed, but, present salvation, a blessed hope, by the abundant mercies of our God. The German is better (Lebendigen Hoffnung durch die ansterhung Jesu Christe von dem Todten.)

Beloved, our experiences of the real must be the indwelling Christ. The reason that divine healing is not believed and still less taught is because of the reasoning in the foregoing of our writing. But some say, most of Christ's healing was the casting out of evil spirits, raising the dead, causing the blind to see the lame to walk, cleansing the lepers, healing their sick. Among the Jews there were not dyspeptics and consumptive, and cancers and many of our prevalent diseases, as God had given them a law for the body as to what they should eat and how their body should
be kept clean, and we learn that orthodox Jews live up to the law given to them. Jesus did the most necessary work, which was casting out devils which possessed many in those days of Christ on earth. There were legions of them and that is just what is needed today. If the devil of pride and self exaltation were cast out of God’s would be children, then there would be some hope. In Matt. 23:4 we read of some who stood in the way of others. They bound heavy burdens on others, Jesus says, “Woe unto you Scribes, Pharisees, (the leaders who taught the law) ye hypocrites. You shut the way for others and you do not enter yourselves.” If God’s dear children were cleansed from inbred sin and carnality, the old man crucified and buried, instead of nursing him so tenderly, then we would learn to understand verse 23, “Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the Law, judgment, mercy and faith, these ought ye have done and not left the other undone.” Dear ones, if we say Christ is all in all then we do not do the body, but we do look to God to heal us in Jesus’ name and for His glory. But we have been side-tracked by the devil who tempted Christ after His baptism, but glory to God, Christ declared Himself to be conqueror and He has commissioned us to go and lo He is with us always to the end of this age, and in this little while while we His ambassadors shall teach all things as He commissioned the apostles.

Mark 16:16 on to the end of the chapter. Mark closes with amen. We say amen, so let it be. James gives the definite conditions, but we must take him chapter 5 from the 12th verse to the end of the subject. John in Rev. 22:10 speaks of a seal [11] of two conditions [12] of his quick or soon coming and the reward [13] his identification [14]. He speaks of a class as having done His commandments and of their entrance into a safe place, [15] of a class on the outside [16] Jesus speaks of His personal work done by_His angel and then brings in David of whom His lineage and birth is, and as He will sit on the throne He may well say as the bright and morning star [17] we have the Spirit and the Bride and a class that bears and that is thirsty. Praise God for thirsting and of being filled and a welcome to all is freely given, [18] of hearing and of adding to or taking from what is written, [19] the penalty, [20] the assurance of His near coming.

“Even so come Lord Jesus.”

The benediction, Amen.

JOHN H. MYERS.

Mechanicsburg, Pa.

For the Evangelical Visitor.

THE CREATION OF OUR SPIRITUAL HEARTS.

NUMBER FOUR.

Text, Gen. 1:14,19

I

In the fourteenth verse we read, “And God said, let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons and for days and years.”

God saw it necessary to make lights in the firmament of the heaven, and as I have said before that the firmament represents our hopes in future joy and happiness, the lights in the firmament, dear readers, is going to tell us that after God has created the firmament in our hearts and has divided the dry land from the waters, and after we began to show an example to the world, God gave another command, that command was that there should be lights in the firmament.

After we have the blessed hope God creates these lights, which divide the day from the night, which are for signs and for seasons and for days, and years, and as I have said before that the day represents our joy and peace, and the night our sorrows, troubles, trials, and temptations. Now these lights which divide the day from the night show that when we have joy and can feel happy and near to God, these lights make that season more the bright, or if these lights were not created.

Then when the night begins to come on which is our dark period then we need the lights most of all, if it were not for these lights in the firmament in the night we would soon get discouraged and would soon come off from the good way.

The signs, seasons, days and years mentioned in the above verse represent our joyful and sorrowful periods of life.

Now dear readers let us listen to the fifteenth verse: “And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.”

In the above verse God commands these lights to be in the firmament of the heaven to give light upon the earth. It is most necessary that these lights are in the firmament or our hope in the future joy and happiness. If these lights were in the waters, or as I have said before, our doubtings we would not derive any benefit from these lights but God was so wise and He knew that the lights belong in the firmament of the heaven, so also He made these spiritual lights to shine from our hope upon the earth which is our solid standing faith in the solid rock Jesus Christ.

The latter clause says, “and it was so.” This again shows us that if we are right willing to obey God in all things that whatsoever He commands that will be so.

In the sixteenth verse we find, “And God made two great lights the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”

In the foregoing verse we find that there were two special lights among these lights that God created in the firmament of the heaven. The greater light was to rule the day. This shows us that when we have day it is needful for a light to shine in the firmament. We can say with Solomon in the eleventh chapter of Ecclesiastes and the seventh verse, “Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” Yes if it were not for this greater light, or the sun, the day would not be half as bright as it is. We know in the natural sense that on a cloudy day when the sun does not shine how much darker it looks than when the sun shines bright and clear. So it is in our spiritual hearts when the sun does not shine. From this we can see how it would be if the sun had not been created. O dear readers how
thankful to God we ought to be for this blessed sun.

God made the lesser light to rule the night. O how glad we ought to be that God also made a light to rule the night.

We all know what a great difference, even in the natural sense, when the moon and stars shine than when they do not shine.

Dear readers, how dark are the nights when the stars and moon do not shine. We know by experience that if we are out in a dark night we are very liable to get lost. So it is in the spiritual sense, if it were not for stars and moon in the night we would get discouraged. Yes, if the moon would be the only light it would not be so pleasant in the night as it is because the moon is very changeable but the latter clause of the verse says, "He made the stars also." For this we can be very thankful for the stars always shine and are always the same.

Dear readers, let us all meditate for a moment over this, about the night and about these lights that God made in the firmament of the heaven, and let us all listen to the seventeenth verse, "And God set them in the firmament of the heaven to give light upon the earth."

O, how glad we ought to be that God put them in the firmament of the heaven to shine upon the earth. Yes dear readers, those of you who have experienced that the night came on and it seemed such a dark night, but if you put your trust in God there appeared lights in the firmament of the heaven, yes in our hope. But if we do not trust the good Lord these lights will benefit us nothing at all, therefore, dear readers, let us trust the Lord; He will help us.

Another thing we can be glad for is that they give light upon the earth, yes even on our solid understanding and faith.

And again in the eighteenth verse we read, "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." O, how thankful we all ought to be that these lights shine both in the day and also in the night, if they would shine only in the day then the night would be very dark, yes as I have said before we would get discouraged if these lights would not shine when we have dark times.

Yes and again we feel very glad that these lights also divide the light from the darkness. We can feel glad that we do not have always sorrow, trials and temptations, nor would it be good for us if we would have always day because we would go astray. For as the Apostle Paul says in 2 Cor. 12:7, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

In the foregoing verse we plainly see that it would not be good for us if we would have always happy times in the Lord, but often times it is our own fault when dark seasons draw nigh, therefore let us be careful that we are not the fault of drawing dark nights over us.

In the latter clause we read, and God saw that it was good. Dear readers, O, what a wise Creator we have, for all things that He makes are good, yes He Himself sees it, and not only He alone but we see that it is good. Yes I have said that if these lights were not created in our spiritual hearts we would soon get discouraged and so it would be therefore we can see that it is good.

And in the nineteenth verse we read, "And the evening and the morning were the fourth day. From the above verse we learn that as God creates one thing after the other in our hearts the time is still changing. We are having some dark periods of life and also some happy periods. From this fact let us not be discouraged but let us still press on ward for in due season we shall reap if we faint not. Your brother in Christ.

Levi P. Sheets.

Folino, Pa.

For every missionary landed in Africa is landed seventy thousand casks of rum, ten thousand casks of gin, and fifteen tons of gun-powder. This is how the Dark Continent is being civilised and "Christianised!"

—Selected.
are glad to say we were not disappointed. On our arrival we found an old log building of a story and a half, and the Chief, "Shingelmac" by name, 95 years old, a large corpulent Indian, dressed in our costume, and his aged squaw, 88 years old, by his side. We approached them friendly, and extended our right hand, but they remained seated and used a few moments before extending their right hands, supposing that we were a "revenue agent." We spoke through an interpreter, and told him to tell the chief that we were missionaries, and that it was our business to point people to the Great Spirit, which soon changed the scene. The old chief immediately arose to his feet with uplifted eyes and hands for a short time in veneration to the Great Spirit. We were then a welcome visitor; and spoke freely through the interpreter, and for our gratification sent a young Indian on the loft to bring their implement which they used many years ago and a sharp edge of a hard stone to skin bear and deer. The day was advancing, and the writer was hungry, and we inquired if we could get something to eat, to which they readily consented. Two Indian girls kindled a fire, but it was bountiful — biscuit, a large roast of forbidden swine flesh, also beef, a dish of rice, butter, tree molasses, and tea, all of which was spread on a clean white cloth. Being invited, we requested the interpreter to ask the Chief if we could ask a blessing, to which he consented. The Head did not help the plates, neither did he say, help yourselves, but he had learned to help self, as he cut off a piece of roasted pork as we would judge about a half a pound, and devoured it all. After partaking of the meal, we stated that we had to leave, and by their permission would kneel in prayer, which was readily granted. The old Chief with his aged companion (they understood some English) kneeled upon the hard floor, while we implored the blessing of God to rest upon him, his family and his tribe.

To us it was an impressive scene. We then asked what we were indebted for their hospitality. They refused to make any charge; we laid a piece of silver on the table and extended our hand in bidding them farewell, pointing them to the Great Spirit, and hoped to meet in heaven. They all seemed seriously impressed. After going some distance we saw an Indian come running after us. We halted, supposing something to be wrong. He said, "The Chief says you should come back again."

We then visited one of their schools, which was well attended; here we were very kindly received. By the permission of their teacher, we had prayer and addressed the school. We arranged the scholars to stand in a semicircle, and said, this is our first visit and also our last on earth, but there was a day coming called the judgment. The good people would be on the right hand of the Judge and the wicked on the left, and if they would give their hearts to the Savior and be good, we would at last meet in a very good place to part no more forever. We then began at one end of the circle to bid them farewell, and their tears gave evidence that the Holy Ghost was moving upon their tender hearts.

Our next visit among the Indians was at their school at Carlisle, Pa., at its commencement, and were called upon to preach to several hundred through an interpreter. A part of them had just been brought from the far west by the noted founder, Captain Pratt, and presented a novel appearance in their paints, beads, ribbons and feathers, but they listened very attentively. This has grown to become a large institution, now enrolls 971, and if they had the proper teaching in winning them to Christ, they might be converted, but we are sorry to say, while on a visit several years ago, we heard a so-called Doctor of Divinity preach in their hall to the entire school, and during his discourse he mentioned the name of God as our Creator, and Supreme Ruler of the universe, but Jesus Christ as our Savior, the offices of the Holy Ghost, and repentance were never mentioned.

Their arrangements are that the clergy of the city in their turn preach each Sabbath afternoon, for which they receive $5.00. We may easily conclude that such efforts to convert those heathen Indians are like "beating the air." Surely we need a Holy Ghost ministry to awaken the unconverted, reclaim the backslidden and feed the flock of Christ.

Yours for Christ, John Fohl.
Chambersburg, Pa., Nov. 18, 1900.

For the Evangelical Visitor.

Dear Readers: I have for some time felt impressed to write some of my experience for the Visitor, and by the grace of God will endeavor to do so now.

I am often made to think of God's kind dealings with me, even while I was quite young the Lord was around me for my protection. Often in the quiet of the night when wrapped in slumber I would hear a voice whispering from the peaceful lips of One whose form was invisible. In the day, too, when I would be tempted to do evil, that gentle voice would always whisper, "do not go, do it not," and had I always suffered myself to be led by that good Spirit, I would have always lived in Eden under the parental affection of our Heavenly Father.

But I did not, and how inexcusable is my reason for going astray into transgression, only to regret my disobedience to my Lord, for whenever I would go astray, rest would depart from me until I would return with tears in my eyes, with shame in my face, and sorrow in my heart, and confess my error to my Lord. Thus I spent the early part of my life.

But better do I remember the stronger measures the Lord used to bring me to repentance. Although I did not live as wickedly as some people, I knew that without the new birth it is impossible to be saved, and for this I often longed, but dreaded the ordeal of repentance and other requirements of God's Word. But the time came when I could not bear up under my conviction, and I resolved to surrender my all to God. Then I found that when my will was resigned, it was no more an ordeal
of bitterness, but of joy and gladness. Although I did not receive as bright an evidence of my acceptance with God as some others, nevertheless I knew that old things had passed away, and all things had become new, and I enjoyed a foretaste of heaven, and thought I would never do anything wrong any more.

But time brought changing scenes, and the enemy brought his charms, and little by little, I began to lose the blessedness that I first enjoyed with my Lord. Consequently sadness came into my experience, and I would feel so wretched that I would prostrate myself upon my face, and entreat the Lord for His mercy, and would renew my covenant with Him. But was again and again brought low by the sad experience of disobedience so that I often wondered if I was standing in full fellowship with the Savior, and enjoying what was my privilege. Thus I was made to stand still, and as I examined myself with reason in the light of God's Word seeking after the truth, the Lord revealed what was lacking in me, whereupon I fell down at the feet of the Lord, and cried unto Him, "O Lord, cleanse my heart, and renew a right spirit within me, make of me what Thou wilt, no matter what the cost may be, I will do whatsoever Thou wilt reveal to me." Thus surrendering to the Lord He heard my cries, and answered my prayer, showing me to make confession where I had given offense, and where I had left any influence that was hurtful to the church, and deeming it a pleasure, I gladly obeyed the Lord, who abundantly blessed me.

Altogether such a refining I never experienced before. Now I had pleasure in doing everything that I thought was good for me, there was nothing too much for me to do, and nothing so small that I could not do. Then in the world I thought there were some great and wealthy, but I had something better. Neither were there any too low for whom I had no sympathy. This latter became my chief concern. The Lord put into my heart a great burden for the needy and helpless, for those who do not enjoy reasonable intelligence, and especially for those who have no knowledge of the saving power of the gospel, and live in the shadow of death, surrounded by all the misery and degradation that is possible for man to be surrounded with, making many of them an easy prey for the tyrant death. Thus one generation goes and another comes without a Savior to bless them whilst they are in this world.

"O to have no Christ no Savior,
How dark this world must be,
Like a sailor lost and driven
On a wide and shoreless sea!"

Can we for a moment imagine ourselves in their place, and then learn the lesson the Savior taught, "Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets."

On the other hand I might have reasoned with the Lord, what use can I be at such an important work? There are others so much more capable of doing good, before whom I might sink into insignificance, when called to render an account of myself. Truly if the Lord has chosen the least of all His children, then He has chosen me. But I do not want to question the Lord about that, because it is my duty to obey as I promised. Nevertheless I put myself to a test, to be more sure, and to have nothing to regret, but I know that I am a weak and frail creature, and often feel too unworthy to be noticed. Notwithstanding I am resolved to do what I can, and feel resigned to the will of the Lord, for He doeth all things well. I am alone depending on the grace of God, which He has promised to bestow upon all who put their trust in Him.

Beloved in the Lord, will you hear me up at a throne of grace, that I may ever keep in view the welfare of precious Zion.

O city of our Lord! begin the universal song:
And let the scattered villages the cheerful note prolong.
Let Kedar's wilderness afar lift up its lonely voice;
And let the tenants of the rock with accents loud rejoice;
Till amidst the streams of distant lands the islands sound His praise;
And all combined with one accord, Jehovah's glories raise.

Duntoon, Ont.

LEVI DONER.
recent Government statistics give
industrial legislation, however much
the total monetary valuation of all
precede any social regeneration.

As soon as a man has a little individualism must
beget an idea, a desire, a dream. He looks about for
the means of its accomplishment. But it is not so
simple a matter as it seems—there are so many
obstacles in the way. We must overcome them,
and then we can bring our idea to life. It is not
enough to want something, we must have the
ability to do it. The higher individualism must
beget the spirit of the Master.

THE WORKMAN AND THE DRINK CURSE.

NO ONE can approach the problem of the higher social life of workingmen without running immediately upon the economic aspects of the evil of intemperance. It is true that many other causes enter into the problem of poverty—such as lack of employment, accidents, sickness, physical defects, insufficient earnings, shiftlessness, old age, inanity, death of the bread-winner, etc.—but it is, nevertheless, true that, either directly or as an indirect contribution, the habit of drink is the largest preventable cause of the unsatisfactory condition of many workers. It must inevitably be so, when twice as much is spent for liquors as for breadstuffs, twice as much as for all cotton and woolen goods, four times as much as for boots and shoes, and three times as much as for meat.

Bishop McCabe says that in fifteen years, if we would save the seven hundred and fifty million dollars annually spent for beer and whisky, we could buy all the railroads in the country, with all their lands, stocks, bonds, and running equipment.

These facts make it evident that poverty will not be abolished so much by a change of laws as by a change in the mode of life; it is not so much the single-tax we want, as the conversion of men through Christ into sober, industrious citizens, with self-respect and self-control. The higher individualism must precede any social regeneration. Character is more important than industrial legislation, however much we may need that.

Recent Government statistics give the total monetary valuation of all kinds of liquors, not imported, as $1,217,009,305. The imagination is staggered at this huge sum. It seems like some astronomical figure, giving the distance of the fixed stars.

While eleven million gallons are consumed in arts, manufactures, and medicines, there is a per capita consumption in the United States of one-quarter gallon of wine, one gallon of distilled, and fifteen gallons of malt liquors. The saloon cashes twice as many pay-checks as the grocery store. It is chiefly responsible for the existence of the tramp-problem. If the tramps of America could be freed from the bondage into which liquor has brought them, there would not be many vagrants left in the country. Who are the men found in the cheap lodging-houses? Poor laborers, loafers, criminals? No; hundreds of men of former good character—college graduates, physicians, army officers, clergymen.

Workers in the slums report that frequently, where the daily wage is only a dollar and a quarter a day, thirty-five cents will be spent for beer, leaving ninety cents for the support of a family of five children. The difference in homes, school-houses, savings bank deposits, between license and no-license towns ought to make evident the fact that, not in forming “Anti-Poverty Societies,” or socialistic legislation after the suggestions of Bellamy’s “looking Backward,” but in total abstinence and prohibition, lies the way out to prosperity and happiness for the working millions. In Bolivia, near Pittsburg, where there is no liquor sold, poverty seems to be abolished. The people own their homes; there is little suffering, little crime, and no strife between capital and labor.

As long as there are three thousand more places in the United States for the sale of drink than for the sale of bread, meat, and groceries, there is bound to be inevitable poverty. In prosperous years there is a largely-increased drink-bill, while the sale of other goods, like cotton-cloth, falls off. It is frequently forgotten too, that the very poverty that drives men to drink, in order to drown their misery in drunken unconsciousness and hilarity, is caused by the economic conditions which are the very result of the amount wasted on spirits. These conditions affect both work and wages. Then, beaten down in despair, men seek refuge in the very evil which caused it. Alex. Gustafson, in his “Foundation of Death,” Pitman, in his “Alcohol and the State,” and Hargreaves, in “Our Wasted R-sources,” have startled civilization by their awful presentations.

If money is wasted in drink it is equivalent to so much less received or to a lower wage. If this money were put into land-drainage, there would be wheat and bread enough for all, and none would go hungry; if put into the manufacture of cloth, no one would be without a home. We talk of “profitable investments,” and go on with this preposterously unprofitable one.

The product of all manufacturing establishments is only 30 per cent in excess of the national drink-bill. The total spent for education, public and private, is but one-sixth of that thrown to the saloonist. If all Church property were destroyed, six months of total abstinence would replace it. There are trade fluctuations, but the drink business knows no cessation. It is under-consumption, rather than over-consumption, which afflicts us. Warehouses are crowded, but there is no outlet because those who need, and ought to buy, can not, being impoverished by drink. Who can compute the money valuation of the loss of the laborer’s time (one day in six on the average)—the loss of one million out of every six million dollars; the hindrances to business; the stoppage of production by breakages of machinery and absence of operatives? Who can estimate the amount of the indirect charges upon the drink business of crime—lawyers, judges, police, courts, clerks, jailors, tax-collectors, reform-schools, vagrants’ homes, workhouses, jails and penitentiaries, poor-houses, insane hospitals, and all that is made necessary for reformatory work, conducted by religious, moral, temperance, and social agencies?

Dr. Dawson Burns says there can be no permanent amelioration of the condition of the poor till the temperance reform is accomplished. That done, the worst forms of indigence and wretchedness can be dealt with. The social questions
THE STORY OF A KANSAS POOR FARM
A LESSON ALONG READ.

FINNEY County, Kan., in 1886 thought it ought to be in form with the rest of the world, and so purchased a county poor farm. They paid $15,000 for the farm and $7,000 on improvements, and were then ready for business. A man by the name of Adams contracted with the county commissioners to assume charge of the farm to take care of all paupers applying for care without expense to the county, paying the expenses out of the proceeds of the farm. Although perfectly honest with the county, he made a fortune out of his contract. After he had been there a few years it leaked out that Adams had saved up a bank account of $25,000 out of the poor farm, and he was removed. A closer contract was made with the next superintendent, but he also made a small fortune out of it, and was removed under pressure from the outside.

Then the county commissioners made a contract with the Probate Judge of the county to act as superintendent of the poor farm, to be paid an additional salary for such superintendency, to have rent for himself and family free, and to turn the proceeds from the farm into the county treasury. Since the time of this contract the income from the poor farm has ranged from $4,000 to $7,000 to the county. The secret of all this is that Kansas is a prohibition State, and as the laws are well enforced in this county, it has had only one pauper in the poor house in fourteen years. If they not will license a few hundred liquor saloons in that county they will soon have a different story.—Homiletic Review.

"I GAVE THEM MYSELF."

SAID a mother to me one day, "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of my Master's business."

HE CARETH.

CASTING all your care upon Him, for He careth for you." How often Christians forget to cast their care upon Jesus, and trust to get through themselves, and in that way make a failure. How much trouble, and how many cares many might spare themselves if they would let Him bear the burdens. He has promised to care for us. He says, "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not neither do they reap, yet your heavenly Father feedeth them. Are ye not much better than they?" We might well pray, "Lord, increase our faith." If He careth for the fowls of the air which we count of little value, how much more does He love to care for His children for whom He suffered and died that we might live. It behooves us all as professing Christians or even so-called sanctified people to sink out of self into Christ or to give up doing and let Him do. How much happier we would be. "Be careful for nothing, but in everything by prayer and supplication let your requests be made known unto God." "Let your conversation be without covetousness, and be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee." Blessed promise! Does it not pay to let Him care? Then we may boldly say, "The Lord is my helper and I will not fear what man shall do unto me." Let us not be hearers of the Word only, but doers also.—Sel.

"None are so full of cares and suffering, or so poor in gifts, that to them also, waiting patiently and trustfully on God for His daily commands, He will not give direct ministry for Him, increasing according to their strength and their desire. There is so much to be set right in the world; there are so many to be led, and helped, and comforted, that we must continually come in contact with such in our daily life. Let us only take care that, by turning the glance inward, or being lost in vacant reverie, we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God."

"How the mother carries the care of the children! And how the children should reciprocate the love of the mother! Many a man and woman owe comfort and happiness in life to a mother's prayers; and this thought should forever make it impossible for a child to think or speak slightly of a mother."
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

CAUSES OF DISEASE.

Margaret Sidney in the Health Magazine summarizes the causes of disease as follows: Heredity; impure air; impure water; climate; habitations; occupation; food; intemperance of various kinds; clothing; errors in exercise; sexual errors; parasites; contagia; expectant attention and other mental causes, including worry, etc. It will be observed that almost all factors in bodily derangement are subject to the direct or partial control of the individual. It will never do to deluge our thinking powers into another man's custody. One mind is probably as much as the Creator intended one man to manage. If he does that acceptably he is a genius.

MAKE THE CHILD'S PUNISHMENT FIT HIS OFFENSE.

The punishment should be proportioned to the offense and grow out of it as a natural consequence. A child who is lazy in the morning and persistently late for breakfast should be deprived, not of a proper amount of food, but of something he particularly likes and might have had if he had been in time, as sugar on oatmeal, or syrup on the griddle cakes. If he has been promised that he should go for a drive, or a walk, or some expedition, and is not ready at the time for starting he should be left behind. The bitter disappointment will teach him as nothing else can do as effectually, the value of punctuality. If he is sent on an errand and does not return promptly he should not be allowed to taste the nice things made with the sugar or eggs he was so long in bringing. If his errand were of some other nature he should be made to stay alone in his room for as long a time as he has kept his mother, or any one else, waiting.—November Ladies' Home Journal.

THOUGHTS FOR PARENTS.

"Whatever things are pure, think on these things."—Phil. 4:8.

Be pure, and thou must needs be brave." A wide and half-concealed immorality lies just beneath the surface of society. "A precipice lies before every boy and girl when they emerge from the shelter of their home; but a sure safe path leads round it. We must gently warn them of the one; we must lead them to the other."

Parents, your silence is dangerous, set up a habit of confidence with your children that you may the more easily warn them of its vital danger. Do not be shocked or angry when your boy utters some half ignorant remark or question. Here is your opportunity for instruction! Let their first knowledge of this evil come from a pure source.

Speak of the dignity of the body, which may become a temple of the Holy Ghost. Tell of the wonderful relationship between mother and child in the absolute union of their two lives in one body. Teach them the profanity of light and vain thoughts about love and marriage. Teach your boys to honor womanhood, the degradation of which is sin, and will surely bring punishment.—Frances S. Hallows in London Chartist.

WOMAN'S DRESS.

Dr. Mary Safford Blake in the following article emphasizes some of the absurdities of woman's dress. Happily some that lived in darkness have seen a light, and rational dress is far more common today than twenty years ago.

A woman, accompanied by her husband, came to consult me on one of the dreariest days of last winter. Her teeth chattered with the cold; and you will not wonder when I tell you she had on cloth garter-boots, thin stockings, loose, light cotton drawers, two short skirts of flannel, a long one of water-proof, another of white cotton, an alpaca dress skirt and over-skirt. This made seven thicknesses, multiplied by plaits and folds, about the abdomen. Each of these skirts was attached to a double band; and thus the torrid zone of the waist was encircled by fourteen layers. All this weight and pressure rested upon the hips and abdomen; and the results were—what they must be, if this pressure has been long continued—a displacement of all the internal organs; for you cannot displace one without in some way interfering with another. Here was this woman, with nerves as sensitive as an aspen leaf to external influences, clad so that every breath of cold chilled her to the marrow, the neck and shoulders protected by furs, the hands and arms pinioned in a muff, the head weighted down by layers of false hair, and the legs almost bare; while her husband, the personification of all that was vigorous in health, was enveloped, as he told me, from head to foot in flannel. His every garment was so adjusted that it not only added to the heat generated by the body, but helped to retain it. I question whether that hard, hearty man would not have suffered twinges of neuralgia or rheumatism, had he been exposed, as his wife was, to the severity of our atmospheric changes. Even in summer these changes are sudden and severe; and then men are usually clothed in woollen garments, only a trifle thinner and lighter than these worn in winter; while women are often decked in nothing but muslin, and are chilled by every sudden nor'easter.

We must live as if we were living in the sight of all men; we must think as though some one could, and did gaze into our inmost breast.—Seneca.

THE RESULT. — A large proportion of diseases which afflict people both in civilized and uncivilized lands is the result of ignorance and neglect, and the violation of the plainest and simplest laws of health; and if we would or could only learn how to keep ourselves in health and in vigor, we could do much towards teaching others the way of life for this world, and the life eternal in world to come.
HONOR THY FATHER AND MOTHER.

O N T H E Y outh speak contemptuously of his gray-haired father or mother, I say he has sunk very low indeed. When I see a young man as polite as any gentleman can be when he is out in society, but who snaps up at his mother and speaks unkindly to his father, I would not give the snap of my finger for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or that loving father. If they cannot have your regard or custody, the disease into her own body to save you. She would draw you back by the bands of love that never dies.

I would rather die a hundred deaths than have my children grow up to treat me with scorn and contempt. I would rather have them honor me a thousand times over than have the world honor me. I would rather have their esteem and favor than the esteem of the whole world. And any man who seeks the honor and esteem of the world, and doesn't treat his parents right, is sure to be disappointed.

Treat your parents kindly. Do all you can to make their declining years sweet and happy. Bear in mind that this is the only commandment that you may not always be able to obey. As long as you live, you will be able to serve God, to keep the Sabbath, to obey all the other commandments, - but the day comes to most men when father and mother die. What bitter feelings you will have when the opportunity has gone by, if you fail to show them the respect and love that is their due!

Which would you rather be—a Joseph or an Absalom? Joseph wasn't satisfied until he had brought his old father down to Egypt. He was the greatest man in Egypt, next to Pharaoh, he was arrayed in the finest garments, he had Pharaoh's ring on his hand, and a gold chain about his neck, and they cried before him, "Bow the knee." Yet when he heard Jacob was coming he hurried out to meet him. He wasn't ashamed of the old man, with his shepherd's clothes. What a contrast we see in Absalom. That young man broke his father's heart by his rebellion, and the Jews are said to throw a stone at Absalom's pillar to the present day, whenever they pass it, as a token of their horror at Absalom's unnatural conduct.

Come, now, have you been dishonoring your father and your mother? Do you disobey them just as much as you dare? Do you try to deceive them? Do you call them old-fashioned, and aner at their advice? How do you treat that venerable father and prayer mother?

You may be a professing Christian, but I wouldn't give much for your religion unless it gets into your life and teaches you how to live. I would not give a snap of my finger for a religion that doesn't begin at home and regulate your conduct towards your parents. —Zion's Watchman.

MAKE FRIENDS AT HOME.

A N Y boys and girls are very anxious to make friends among strangers while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel injustices. Relatives imagine themselves privileged to criticize as no stranger would dare to do.

Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for house. Love your brothers and your sisters, remembering that love begets love. You will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest.

Life would be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation. —Union and Times.

WHAT A BOY CAN DO.

I N THE year 1890, writes a missionary in India, I visited a village named Neelagungaram. As my custom was, I requested the people to permit me to preach to them the good tidings of salvation, but they refused to listen. I asked for a drink of water, but they denied me even this. About six months later I was touring in the same district, and while in camp a delegation of the elders of Neelagungaram came and invited me to their village. I said: "You would not even give me a drink of water." "That is a thing of the past," was the reply, "we are all Christians now." Upon inquiry I found that a little boy who had learned about Christ in the village where he had formerly lived had told the people what he had learned and repeated to them christian hymns. All that they knew about salvation they had learned from this boy. That day I had the pleasure of baptizing seventy-five of their number, including the boy who had led them to the Savior.

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GEORGE DETWILER, Abilene, Kans., Editor.

ELDER W. O. BAKER, Louisville, Ky.

GEORGE S. H. ZOOK, Abilene, Kansas.

Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

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Abilene, Kansas, December 15, 1900.

ADDRESS OF MISSIONARIES.

H. Francis Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Mattope Mission Balnwayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, 4 Tiljulea, Road.

J. Eber Zook, Ballygungo.

Mrs. Amanda Zook, Calcutta, India.

Anna Herr.

S. H. Zook, Havana, Texas.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Misses Fannie L. and Elmina Hoffman, Khamagaon, Berar, India.

INDIA FAMINE FUND.

Previously reported $910 81

In His name, Howard, Pa. 5 00

Total $915 81

FOREIGN MISSION FUND.

234 $1 00

May all our readers spend a happy Christmas, not in rioting and wantonness, as the ungodly world does, but in the Spirit of the new life, brought to the world in the unspeakable gift, even Jesus Christ the Son of God.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever.

"And thou Bethlehem, land of Judah! Art in no wise least among the princes of Judah: For out of thee shall come a governor, Which shall be shepherd of my people Israel.

"And she shall bring forth a son; and thou shalt call His name Jesus; for it is He that shall save His people from their sins.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and they were sore afraid. And the angel said unto them, Be not afraid, for behold I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the City of David a Saviour, which is Christ the Lord.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest, and on earth peace among men in whom He is well pleased.

It seems necessary to call the attention of our subscribers again to the conditions which are printed in every number of the paper which says, "Send money by Post Office Money Order, Registered Letter, or Bank Draft." Sent in this way or Express Order it is at our risk, but currency in ordinary letters is apt to be lost and the sender must assume that risk. It is unpleasant for us to find that money has been sent and failed to reach us.

We are disappointed in not having any report from the Matappe Mission for this issue, as they have been writing frequently up to now. We, however, hope to have word from there in time for the next issue.

It was our privilege to be at Belle Springs over Sunday Dec. 2, and attend four services. Bro. S. H. Zook had been conducting special meetings there for a week or so previous. The beautiful weather and good roads proved inviting to the people and a large congregation attended, and good attention and interest was manifested. May God graciously revive His work at Belle Springs.

Bro. Doner of Dunroan, Ont., who gives his experience in this issue, page 468, has received the Lord's call to South Africa. It is probable that he will sail for that field some time in March, and expects to join the little band who are left at Matappe Mission. May the Lord have His way with the brother, and make of him a vessel meet for His own use, and that he may himself be much blessed as he engages in the work and be a help and blessing to his fellow-workers.

D. W. Zook has been conducting special meetings in Donegal, Kan., and is the fifth member of that family who is out in the Mission field. Two of her sisters are laboring in the Mission field. Two of her sisters are laboring in India, and two in Honduras, C. A. We are informed that Bro. C. C. Roberts of Thomas, Okla., and his family are to
accompany Bro. Zook to field. They
need, and are worthy of, the sympathy
and prayers and, not less, the bounties of
those who are the Lord's stewards in the
homeland.

Seeing in a local secular paper as a
news-item that a son of one of our aged
fathers was installed as a Master Mason
a few nights since makes us feel keenly
the pain and disappointment of parents
under such circumstances. How happy
those parents whose sons and daughters
are saved for Christ and the church be­

Since our statement of “India Famine
Fund,” in our issue of Nov. 15 several
more donations have been received mak­
ing the total amount as it appears in
this issue $945.81. In our next issue we
will change the word Famine to Orphans,
and will be glad to receive any donations
for the “India Orphan Fund” and for­
ward such funds to the places designated
by the donors. It is said that the famine
has left about 1,000,000 orphans of whom
the Missionaries are gathering as many
as possible into orphanages, where they
may be cared for, and raised for God.

While the Missionaries are bearing the
heavy burdens which of necessity come
to them because of their being in contact
with the work, and are undertaking the
work in the faith that their needs will be
supplied, the people of the homeland can
share in the blessings of the work by lib­
eral donations toward the support of these
beneficent institutions. Many Christians in America are pledging them­selves to support one or more orphans
from year to year, the cost being about
$20 each per year. It will be seen by the
report of J. Elber Zook in this issue that
they have secured a new location for their
orphanage, a location which they
even regard as coming to them by the
kind providence of God, and which
is adapted in every way for the purpose.
The price seems to be very moderate and
it remains now for the people in the
homeland to stand by them and help
them with their prayers as well as with
their bounties. May our “India Orphan Fund” give evidence of a hearty
response for the support of the helpless
ones!

Bro. Elliot of Richmond Hill, Ont.,
writes in this issue of the dying century.
Privately he makes apology for its length
saying that in undertaking to revise and
shorten it, it would rather get longer. It
is certainly a great subject, and it is not
to be wondered at if, in the endeavor to
speak, even only briefly, of the many
things which will crowd up and clamor
for notice, we find that time and space
fail us. The article is interesting and
we commend it to the attention of our
readers. Certainly when the history of
the 19th century will be written the
record will not fail behind any of the
centuries of the past, nay rather it will
be more prolific in events of importance
and in its advancement and progress in
many lines than any one of the past one
hundred years. Before the next century
will have passed away several genera­
tions of humanity will have passed over
life's stage, and the individuals who are
living at the close of this century and
will be alive when the 20th century
closes will be but few. Well may we
say, the time is short, what is ours to do
we would better do quickly, for the night
cometh when no man can work.

“Days and years revolve but slowly,
Time is tedious to the young,
In the hope of coming pleasure,
Oft we wish our days were gone.
Soon they fly we know not whither,
Age comes on us unawares,
All our hopes and promised pleasures
Pass away with passing years.”

Blessed are they who have appointed eyes
and with the apostle Paul have learned
to value properly that which is seen and
that which is not seen. “The things
which are seen are temporal, but the
things which are not seen are eternal.
Live for God and we shall live again, but
live for self and we shall die.

The drunkard who fuddles his brain
until he is unfit to work and must be
supported by someone else; the Chinese
woman who bandages her feet and
tortures and tortures her body, thus rendering herself a helpless
against God, their Creator.—Sel.
My Lord and I.
I have a friend so precious,
So very dear to me!
He loves me with such tenderness,
He loves me so faithfully;
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.
I tell Him all my sorrows,
I tell Him all that pleases me;
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.
I have His yoke upon me,
And easy 'tis to bear;
In the burdens He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh,
We bear the yoke together,
My Lord and I.
He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me
My tongue can never tell;
It is an everlasting love,
In ever rich supply,
And so we love each other,
My Lord and I.

For the Evangelical Visitor.

Christmas tide.

Nearly two thousand years ago the pearly gates of Heaven swung open wide for the exit of the lowly, loving Jesus, who was born of the holy virgin Mary, the seed of Abraham, in rocky Bethlehem of Judaea, on that memorable night when the angels of God sang so sweetly to the humble shepherds on the green mountains of Palestine, chanting this beautiful sentence—"Glory to God in the highest, and on earth peace, good will to man."

See that holy, royal mother (who according to tradition was reared in the temple of God, thoroughly educated in the Law and the Prophets, and frequently had the tutorship of angels,) in deep humility yielding to unfavorable circumstances, taking her place in that rude stable to give birth to the Prince of Peace. Her countenance is all aglow with heavenly radiance, and her loving heart is overflowing with supernatural joy, as she looks into the sacred face of her darling boy, who should spring a new epoch upon the world and redeem the lost of earth.

The stable is now changed into a palace of glory. The rough stones in the walls glisten like rubies. The straw smoother and softer than Brussels carpet. The rafters like rods of gold. Because the holy Christ is born.

See the shepherds come dashing down over the hills, with beaming eyes seeking Jesus, who, the angelic host had said, was born in the lowly village, the city of David, as Isaiah prophesied—"Unto us a child is born, unto us a Son is given."

Why did He choose abject poverty?

"He became poor that we through his poverty might be made rich." Who of us can and do appreciate this condescension as he should?

No room in the Inn!

He came from a commodious and happy place. But this sinful world had locked and bolted the doors of her palaces against her celestial visitor who came with bountiful promises of peace and good will. He came to endure the hardships of earth that we might live with him in glory. He came to be rejected of men that we might be accepted of God in heaven. He came to be dishonored by the world that we might be honored by our Lord. He came to die that we might live.

"O, such wonderful love, O such wonderful love,
Jesus, my Savior, left scepter and throne,
To rescue a sinner like me."

Honored by the wise men of the East.

A beautiful star is ordered out from the celestial world to catch the gaze of the Magi to give them the signal of the wondrous birth, and guide them on their journey with their precious gifts of gold, frankincense and myrrh. They got ready quickly, and the caravan assumes its long and tiresome journey. Three men of honor and great learning of the Gentile world come with their richest treasurers and pay homage to this holy child, while only the humble shepherds of his own people honor him. May this not be significant of the Jew's rejection of Christ and the coming in of the Gentiles?

May we too give our richest treasures to Christ. "Jesus gave himself to redeem us from all iniquity and purify us unto himself a peculiar people, zealous of good works." What more could He do than give Himself? Have we given ourselves to Him? If we have then He has our lives, our influences, our services, our possessions, our business. Then we will throw open our best rooms for prayer-meetings, give the best of our flock to advance His kingdom, and love Him with all our mind, soul and strength.

Commemoration of Christ's birth.

How should Christians commemorate the birth of Jesus? Should there be introduced such hideous objects as Santa Claus? Is that Christian? Is it sense or nonsense? How must Jesus feel when he sees His professed people engaging in such ridiculous lightness in memory of His holy birthday? Many Christians, professedly so, make this a day of revel instead of devotion to their God. Be as sure as we are filled with the Spirit we will not indulge in any of these sinful things, but in hallowed reverence will worship our Lord Jesus Christ in sincerity and truth. And if we do interchange gifts we will do so in holy memory of God's gift to us in the person of his Son.

Decectrated by the world.

Christmas has become a national holiday, but its signification is entirely forgotten by the cruel world: for to them it means a day of drunkenness, dancing, gluttony, and licentiousness. It is the harvest time for the theater, ball room, saloon and brothel. What an awful stream of vice and crime flows through our land on that sacred day, and yet Jesus lovingly said "All manner of sin against the Son shall be forgiven."

May God's people be a real light to the world in the observance of Christmas day of 1900 that even sinners may be made to realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." If heaven ever was lonely it was when Jesus was absent 33 long years of toil and suffering. He was born in Bethlehem, brought up in Nazareth, condemned to death in Jerusalem, crucified on Calvary, ascended to glory from Mt. Olivet.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

Des Moines, la.
J. R. Zook.

It is said a young preacher once desiring to get the opinion of Prof. Jewett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward, if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely to be easily forgotten.—Ez.

"From first to last, during my sojourn in India, I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, They are like the people of the Bible."

—Julian Hawthorne.
SOME THINGS THAT WEAKEN FAITH.

MUCH of the growing unbelief in the inerrancy of the Scriptures is encouraged by the too prevalent practice of quoting from the sacred writings in the same manner in which we quote from uninspired authors. How very common it is for speakers, writers and teachers to give currency to such expressions as “Paul says,” or “John says,” or “Peter says,” or “James says,” or “Luke says,” or “Mark says,” thus placing these individuals on a par with writers who do not pretend to do more than give their individual opinions.

If holy men of old wrote down what the Spirit dictated, if they but repeated the message God gave them to repeat, then it was God who spoke and the expression Paul, or Peter, or John, or James says, is misleading and weakens the force of the words quoted. We have heard public teachers assert that one sacred writer antagonizes another for the purpose of correcting what seemed to him to be a misapprehension of the truth. The effect of such an assertion is to weaken faith in the divine authorship of the Scriptures and consequently in their inerrancy.

Again: We have been told why it was that Matthew wrote the Gospel that bears his name. That Mark, not being fully satisfied with Matthew’s statements, undertook, at the suggestion of Peter, to write a Gospel that would bring Peter into greater prominence, that Luke wrote another history of Christ’s ministry to emphasize something that both Matthew and Mark had touched upon rather lightly and that John wrote for the purpose of setting forth more fully the divinity of Jesus. The tendency of such teaching is to weaken the belief that these disciples were called of God to write what the Holy Spirit told them to write, nothing more and nothing less. The writing of the Gospels was not a book-making venture, undertaken by the writers of their own volition. “If the writers of the Scriptures were not told by the Holy Spirit what to write the Bible is not the word of God and is not entitled to be revered as the fathers revered it. If it is the Word of God, if its language was dictated by the Holy Spirit, then, instead of saying Paul says, or Peter says, we should be careful to repeat God says and honor the word as His and His only.

To illustrate: Suppose that the President, wishing to issue a proclamation should call Jones to write what he dictates, and a few days afterwards desiring to make another pronouncement should get Smith to act as his amanuensis and write down what he tells him to write, would we, in speaking of those proclamations, adopt the plan we do when speaking of God’s word and say Jones says, or Smith says? Surely not, but we should in both cases state, the President says. The fact that it is the word of the chief executive gives it an influence that would not otherwise possess. The same is true of the Scriptures. Let it be constantly impressed upon the minds of the hearers that it is the word of the Great Jehovah and it will be treated with greater reverence and honor and exert an influence it does not have.

This may seem a trilling matter to speak about but the habit is surely undermining the foundations of our faith in the inerrancy of the Scriptures and when that is gone there is but little left upon which to build our hopes of eternal happiness.

We need to realize that every word is the word of God, and that the writers did nothing more than write what the Holy Spirit dictated.

When public teachers quote from other writers in support of the opinions they are advancing they use precisely the same form of words they employ when quoting from the word of God, the authority that settles all disputes and reconciles all differences. Is it right to so treat the Scriptures? Is it right to give Paul or Peter or any other of the sacred writers the honor of saying what God Himself has said? Does not this habit weaken the force of the divine declaration? Does it not tend to lessen that feeling of reverence for the Scriptures which we should try to inculcate? Does it not destroy that holy awe that should fill our hearts as we read what omniscient wisdom is saying to us?

The young people of today do not reverence the Bible as their parents did, and the practice to which we object has had not a little to do in bringing about this irrelevant handling of God’s word.

Sooner we get back to the old faith—that prophets, disciples and apostles wrote what God told them to write, that when we read the Gospels we are reading what God Himself is saying to us and that to be lightly treating the book of books is to jeopardize our own eternal felicity, the sooner irreverence will grow less, the search of the Scriptures begin in deeper earnest and people become more obedient to the teachings of the Word of God. We should labor assiduously to cultivate reverence for the Bible and never by careless word or act show that we regard it as anything else than the Word of God.

SELE. BY S. MARKLEY.
shut.

blessed it is that there is set before each and the world and alive unto God and will sacrifice. And in order to make such heaven but they that do the will of my father which is in heaven.” To find out for Jesus said, “not every one that saith

reason to believe that the coming of the Lord draweth nigh. Jesus said, “then the kingdom of heaven be like un

INCE our lust report we have been busy in the Master’s cause laboring both in private and in public. We find some of the neglected widows and others who are glad to have a visit from those who are interested in them though some of them are poor and yet may be rich in faith and good works.

After the close of the Mt. Rock meeting referred to in our last, we held a few meetings in the Homes of some of the brethren, after that we filled two appointments by request in Oak Grove U. B. church. After this we attended the regular appointment at the Brethren’s M. H. at Mowersville, Franklin County Pa. The meetings were continued with a good attendance and good interest when the weather was favorable. The spirit of the Lord was with us in these meetings, bringing deep conviction upon the hearts of both professors and non-professors; quite a number became willing to take their places and confessed out and the Lord gave them the joys of Salvation.

The Lord is evidently getting His bride ready for His coming. Looking at the signs of the times we have very good reason to believe that the coming of the Lord draweth nigh. Jesus said, “then shall the kingdom of heaven be like unto ten virgins live of whom were wise and five were foolish.”

How important that each one look well to the foundation of their hope, for Jesus said, “not every one that saith Lord, Lord, shall inherit the kingdom of heaven but they that do the will of my father which is in heaven.” To find out the will of God on many lines we must needs present our bodies to Him a living sacrifice. And in order to make such a sacrifice we must needs be dead to sin and the world and alive unto God and willing to go with Jesus all the way. How blessed it is that there is set before each of us an open door that no man can shut.

The meeting closed on the eve of Nov.

30, with very good interest and one more volunteer to become the servant of the Lord. May the dews of divine grace water the seed sown during these meetings that much of it may bring forth fruit unto eternal life and for the glory of God. Many testimonies were given at this last meeting and a determination expressed to live more for God than ever before. May God grant that every vow made may be paid unto the most high, Amen.

We are encouraged with the following words. “In the morning sow thy seed and in the evening withil the not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good.” Ecc. 11:6.

Yours laboring for the lost of earth at home and abroad.

NOAH AND MARY ZOOK.

MISSIONARY.

For the Evangelical Visitor.

THE NEW LOCATION.

A S WE look back upon God’s dealings with us, specially since in India, we are melted and humbled in contemplation of His mercies. Surely, “Goodness and mercy have followed us!”

God’s providences have been precious and in many instances marvelous. Time fails to speak of all, so will mention some of the latest and most precious of all. It was doubtless by the kind providence of the Lord, that we secured our present location in Cuttack. Had it not been so, we could not have rescued the two hundred famine waifs whom we have; but we have not once felt, com­modious and advantageous as our present quarters are, that God intended the place to be bought. While it has advantages as to size and healthful location, there are also marked obstacles in the way of its being effectual as a permanent location. Among the chief disadvantages, we might mention its proximity to the City, whose bazaars and streets are an irresistible temptation to some of our boys, as fertile begging places. This is evidenced by the fact that fifty or more have run away from the Orphanage, and are now begging in different parts of Cuttack and across the river in Howrah. The compounds are large, about the buildings, but they fall far short of furnishing adequate gardening and pastural facilities.

Recognizing these facts, we set to praying earnestly that God would provide us land somewhere, not only of sufficient area, but sanitary as to location. An appeal to the Lieutenant Governor of Bengal, for suitable land, which was perhaps a deviation from the line of all, proved futile and abortive. At least, we have not so much as heard whether or not our letter reached the Governor. We looked little to that, and scarcely expected anything, having followed merely human advice in the matter.

When we were quite willing, and cared little, that nothing should come of our plea to the Governor, God began leading in the direction of Pakur, on the Loop Line of the E. I. Ry. Bro. David went in the direction indicated by the Spirit, and after a chain of indisputable providences, came upon the main owning the land now secured. This man was found at the mission station of Benegaria, twelve miles inland from Rampur Halt. While he was conversing with the man on the subject, a letter arrived making request for the very plot of land for which David was then dealing. The rub—“first come, first served” was observed, so our brother was un molested by the letter in question. All things being so favorable to the land, but above all moved by the conviction that it is God’s choice for us, we wired the writer to join him at Burdwan. From there we proceeded up the main line of the E. I. Ry., to Raneegunge, where we alighted. We were informed that the land in question was but five miles distant, and as it was not yet two o’clock P. M., we decided to go out at once to see it. Leaving Raneegunge a foot, we walked and walked, crossing a river twice on the way, by boat, till we had covered what we considered about ten miles, arriving upon the land just at sunset. There was not sufficient light to scan the place and note that the land was lime stone, with cane ten or twelve feet in height, testifying to its fertility; plenty of building stone and water available at a depth of a few feet; the extent of the land to include above two hundred acres, and the whole beautifully drained into a river near by.

Upon a large, flat rock we knew to claim the place for God and the work, and to thank Him for His providences. We paid a short visit to the small native village located on this place, and as there was absolutely no accommodations to be had there for the night, though it was already dark, we bent our steps toward the Government road, which lay some distance to the south-west, beyond a pathless jungle. Taking the planet Mars for our guide, we started in search of the road. After floundering about in the jungle several hours, thirsty and famished for food (neither of us had had more than his breakfast), wading rice­ swamps and stumbling over stones in the
darkness, and once or twice finding our path barred by lakes that stretched as far as we could see on either hand, we at last came upon the pucco road, thankful to know where we were, and to remember having seen a rest-house a mile or two farther on.

To this we made our way, roused up the native man in charge, and asked what he could give us by way of refreshments. The dear man did his best, and brought us two seers (about five pints) of beautiful milk well boiled. Perhaps for some unknown cause, this man had cooked more rice than he was able to eat (we saw the Lord's hand in it), and the balance, though cold, helped make up our rustic meal. At 10 P. M. we stretched out upon a couple of unfurnished beds, to give the mosquitoes their turn to dine. Thou'g the little pestes rendered us faithfully all night and whispered "cousin" in our ears till day-break, we awoke refreshed and soon resumed our journey to Raneegunge, where we arrived.a couple of unfurnished beds

...the native man in charge, and asked what he thought now of Jesus. He answered that He is a "God's walla" (very good fellow.

...it is ours so long as we do not sell out to others, and sent an acknowledgement to Mr. Joy, Pa., that the goods had arrived safe, and tried to express our appreciation. In a similar way, we addressed others, and 

...and one or two of us will be on the grounds, the rest remaining in Calcutta till proper for all to remove.

...and louder as the huge doors opened and the image slowly disappeared within the dark building. From the balcony of Mr. Newell's house, looking straight across the plaza in front of the cathedral, where there are no Protestants, stands the cathedral steps, ascended and stood for it was now quite dark. It readied the eyes for the first time the dear native man at the little rest-house. Before we left, we asked what he thought now of Jesus. He answered that He is a "God's walla" (very good fellow.

...and one or two of us will be on the grounds, the rest remaining in Calcutta till proper for all to remove.

...and one or two of us will be on the grounds, the rest remaining in Calcutta till proper for all to remove.

...and one or two of us will be on the grounds, the rest remaining in Calcutta till proper for all to remove.
dians calling upon an image to help them, shrieking forth their troubles and trials, their wants and their wishes, asking God (i.e., the image) to bless their crops and their cattle, to smite this or that enemy, or to bless their friends. This scene has been enacted for years, the representatives of the Government 'officially assist.' The priests are there in great numbers, and everybody present 'respects' the sight by either kneeling or standing bare-headed. The wailing is tremendous, reminding one forcibly of Elijah and the prophets of Baal; but it is the wailing of deceived people, and we who are here desirous of preaching the good news of a risen Lord were deeply pained, and felt how great was the responsibility of those who keep these people in such darkness. The image stands unresponsive, but God hears the wailing, and is surely anxious that His people should do their utmost to deliver these poor oppressed souls.—Faithful Witness.

SEHT, WELCH EINE LIEBE!

Herr Jesu, dich zu kennen, Mit Freuden dein sich nennen, 

Da rufst: Bald komme ich! Wie wird's den Vater freuen, Wenn Er dann die Getreuen Kann trostend laden heim zu Sicht! —Das Manna.

MARRIED.

COBER-ESHELMAN. — Married at the home of Mr. George and Anna Fisher, North Tonawanda, N. Y., on the 5th of December 1900, Bro. Joseph Cober of Emsley, York County, Ont., and Sister Leah A. Eshelman of Clarence Center, N. Y. D. V. Heise officiating.

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NUTT-OVER. — Married by the Rev. Dr. * Blayney, on Nov. 21, 1900, at the home of * the bride's mother. Abilene, Kansas, Mr. * D. T. Nutt, late foreman of the composing * room of the Dickinson County News and * EVANGELICAL VISITOR, to Miss Kate Over. * daughter of the late C. S. Over, all of * Abilene, Kan.

* * * * * * * * * * * * * * * * * * * * * *

OUR DEAD.

MYERS.—Clara E. Myers, daughter of Bro. and Sister Jacob M. Myers of Greensville, Franklin county, Pa., was born May 2, 1897, and died Nov. 26, 1900, aged 3 years, 6 months and 23 days. Her sickness was whooping cough and pneumonia, suffering about two weeks. She was of a pleasant and kind disposition. The family feel the loss very keenly, and have the sympathy of friends and neighbors. Funeral service, conducted by Elders C. S. Lesher and G. S. Wingert, were held at the Antrim M. H. near Greensville, Pa., on Nov. 26, 1900. Interment in adjoining cemetery.

"So fades the lovely blooming flower, 
Frail, smiling a lapse of an hour. 
So soon our transient comforts fly, And pleasure only blooms to die. "Then gentle patience smiles on pain, And dying hopes revive again, Hope wipes the tear from sorrow's eye, And faith points upward to the sky."

SMITH.—Hiram Henry Smith was born in Paradise, Lancaster county, Pa., Oct. 7, 1830, died at Gettysburg, Darke county, Ohio, Nov. 21, 1900, aged 70 years, 1 month, and 4 days. He was united in marriage with Sarah Rohrer Jan. 25, 1854 at Canton, Ohio. They were blessed with four sons, and two daughters, sixteen grandchildren, and one great grandchild. One son preceded him to the home beyond. For several years he has been a devoted member of the River Brethren Church. Funeral services conducted by Eld. H. Davidson, Bro. A. M. Engle and Bro. Harvey Miller, were held at the Highland M. H., Miami county, Interment in Highland cemetery. Text, Psalms 116:15 and Rev. 3:21.

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2. Life insurance is a scheme which frequently swindles many of their hard earnings.
3. Life insurance offers great inducements for the gratification of greed.
4. Fraternal life insurance is based on scientifically wrong principles.
5. Life insurance ignores the principles of equity and righteousness.
6. Life insurance is attended with great extravagance, sheer folly, and vain pomp.
7. Life insurance is the cause of much crime.
8. Life insurance is a prolific cause of hard times.
9. Life insurance is a great obstacle to the spread of pure religion.
10. Life insurance finds no support in the Word of God.

The above is an outline of a new pamphlet which we have just written and published on this subject. It is in bound paper covers, and contains 28 pages. It furnishes some startling facts and figures, and throws a flood of light on this important question.


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