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HELS BY THE WAY

1. Remember your salvation rests upon the finished work of Christ; what He has done, not you. You are linked on to Him by faith.—Isaiah 53:5, 6; Gal. 2:20.

2. God has put your sins "under the blood," leave them there. Don't look at yourself, look at Christ.—Isaiah 43:25; Psalms 103:3,12.

3. Rest upon God's facts, not your feelings. Fact 1. "All have sinned," and you are included in that "all."—Romans 3:23. Fact 2. God demands a perfect keeping of the law; you failed, but Christ took your place.—Rom. 3:22. Fact 3. God has accepted Him as your substitute, is satisfied with Him and His work, and you are free.—2 Cor. 5:21; Hebrews 7:25. "It is Christ's responsibility to keep you; it is your responsibility to trust Him to keep you" (Rev. S. A. Selwyn) —Psalms 121:5; Isaiah 27:3; Jude 24.

4. Be content to be a little child and take one step at a time.—1 Kings 8:1; Hosea 11:1.

5. Give God time to speak to you and reveal His will. He is never too late; learn to wait.—Hab. 2:12; Psalm 37:7; Isaiah 46:4; Luke 10:39; Isaiah 64:4. "He never comes too late, He knows what is best; vex not thyself in vain, until He cometh rest."—Luke 12:29, margin.

6. Don't steal tomorrow out of God's hands! He who saves will keep. The present is yours, the past and future are God's; live today and "rest in the Lord."—Isaiah 12: 2; Luke 12:29, margin. "We may trust Him fully, all for so to do; they who trust Him wholly, find Him wholly true."—Luke 12:23, 29, margin.

7. Don't get discouraged because you don't know everything at once. All discouragement comes from the devil. Sit at the Master's feet, and expect God, the Holy Spirit, to teach you. Read Joshua 1.

8. Never think you have reached a terminus! Every blessing is only a stepping-stone to something better beyond. Conversion is only the door into life, growth must follow. "Much more."—Romans 5:17; Phil. 3:13.


9. You will never grow by pulling up the roots of your experiences! Learn to leave yourself and your feelings alone. Walk in the light, and the Light of the world will reveal your soul needs to you. Die to your feelings and experiences: live in what God is now.—Jer 20:11, 12; John 1:7.

10. Don't waste time wondering how God is going to deliver you out of your difficulties. Believe He will do it in His own time and way. "Faith is the crucifixion of the question how?" (Martin Luther). Trust and obey.—Isaiah 1:10; 42:6; 27:3.

11. Make Christ your model; copy Him not other Christians. Aim high; "God has no favorites," "all things are yours."

"All the rivers of Thy grace I claim, Over every promise write my name."—Eph. 1:18, 19.

12. When God gives you a command, obey it at once, without asking questions. Hesitation always makes obedience harder. Don't argue with God.—Zeph. 3:2; Job. 36:11,12.

13. Always take a low place, and be willing to be "nobody." Don't think you lose influence by owning yourself in the wrong. Put God first always, others next, and yourself last.—Phil. 2:7,8, R. V.; 1 Cor. 1:17, 20.

14. Don't play with the world. It crucified your Lord, and is His enemy; in Him you are crucified to it.—Gal. 6:14; James 4:4 R. V. Toward," Genesis 13:12 led "in" Genesis 14:12.

15. Don't starve your soul. Feast on the Word of God. Let "good books" take the second place, and remember the living Word is the written Word. God always feeds hungry souls. Anchor your soul to the promises of God don't ignore His conditions or commands—for "all God's commands are communicated possibilities of power" (Rev. C. A. Fox) —Col. 3:16; Acts 17:11; 18:24; 28.

16. Remember, nothing can touch you but God's will for you. Rest in it. I'm lying down in the centre of the will of God."—Madame Guyau.—Matt. 11:28, 29; Psalms 40:7, 8; Romans 5:13.

"In everything give thanks."—4. A. A. Barker in Young Ladies' Christian League.
LAUNCH OUT.

The mercy of God is an ocean divine,
A boundless and fathomless flood;
Launch out in the deep, cut away the shore
And lie lost in the fullness of God.

The river of God is an ocean divine,
And linger so near to the shore;
And.gust on the o-eau so wide;
Oh let us launch out on this ocean so broad,
But many alas! only stand on the shore,
Till the depths of His fullness we know.

With their calling, and so out of harm's way,
To launch on the fathomless tide.
And others, just venture away from the land,
And linger so near to the shore;
That the surf and the clime that beat over the strand.

For the Evangelical Visitor.

THOUGHTS ON 1ST CORINTHIANS.

CHAPTER 6.

We have here another new sub-ject brought before us, as the apostle corrects another of the many irregularities that existed in the church at Corinth. The brethren were going to law one against another and the other. This was so inconsistent with their calling, and so out of harmony with the spirit of the gospel and brotherly love that the apostle exclaims with apparent surprise. "Dare any of you having a matter against another, go to law before the unjust, and not before the saints?" As much as to say, how dare you do such an inconsistent thing, you who have been called out from the world as to go back into it to have your difficulties settled? Do you not know that the saints shall judge the world (in association with their Lord) in the great day which God has appointed? See Dan. 7:22; Jude 14,15; Rev. 20:4.) and are you not able to judge the smallest matters that may arise among yourselves? Why, do you not know that even the angels who sinned and kept not their first estate shall be judged by us? (2 Pet. 2:4; Jude 6.) How much more things that pertain to this life?

Verse 4 is rendered in the Revised version, "If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church?" Paul was not commanding them to give judgment into the hands of those who were least esteemed in the church, but rather reproving them, or putting them to shame, because, apparently, they had been doing this with the result that no agreement could be arrived at, and finally they would go before the unbelievers to have the difficulties settled. In verse 5 he says, "Is the case so bad that there is not a wise man among you? no not even one who shall be able to judge between his brethren so that you have to refer your matters to the unbelievers?" And he continues, "Now therefore there is utterly a fault among you, because you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be de-franded?"

We have then here three things taught most clearly, and from which there is no room left to vary. 1. That all difficulties or misunderstandings that may arise between brethren are to be judged and settled among themselves. 2. That in no case should brother go to law against brother before the unbelievers. 3. That it is better to suffer wrong and be de-franded than to go to law.

The question of lawsuits between brother and an unbeliever is not touched upon here, but in the sermon on the mount Jesus said (Matt. 5:40), "If any man will sue thee at law, take away thy coat, let him have thy cloak also." This is not the principle of self-defense or fighting for one's rights, but rather of that taking wrong and suffering ourselves to be de-franded, as in verse 7 of our chapter. In trying to defend our cause and maintain our rights, it is easy to get over zealous and overpower the mark, so that someone else is wronged or de-franded, as was the case with the Corinthians, v. 8. Thus it is always best to take wrong and avoid being a wrong-doer.

In verse 9 and 10 we have a solemn warning against all un-righteousness. It really seems that some people suppose because they are in the church they are all right and can go right on in their unrighteousness. But no, it is a dreadful deception. The unrighteous, whether in or out of the church, shall not inherit the kingdom of God. Those who are guilty of living in the things here enumerated have no right to the promises of God, they are yet outside the fold of God, and their first need is to repent and receive the forgiveness of their sins, before they can rightly enjoy the blessings which grace bestows.

"And such were some of you," says the apostle. But a great change had taken place. "Ye are washed,"—made clean; "ye are sanctified"—separated from the evil; "ye are justified"—made righteous — "in the name of the Lord Jesus and by the Spirit of our God." Oh what grace! For all this marvelous work of transformation is but the fruit of the pure unmerited favor of God in Christ Jesus toward us. And now being clean, we are to walk in a clean way.

From verse 12 we learn that not always because a thing is lawful is it expedient or profitable for us to use it, or at least not to use it, to the full. The lawful appetites of the body may be so freely indulged as to bring the person into bondage to them. This is wrong and sinful. Paul says, "I will not be brought under the power of any" of these appetites. And in chapter 9 he says, "I keep under my body and bring it to subjection." The individual who is under the power of any appetite or habit is not a free man. But we have been called unto liberty, and the whom Christ makes free is free indeed. "Only use not liberty for an occasion to the flesh." This is just what some of the Corinthians were doing. They turned liberty into license, and permitted many gross things in their lives, under the plea, perhaps, that they were not under the law, forgetting that by yielding to sin they were making themselves the servants of sin. Now the command of God is, "Let sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:12. And
the conscience of the people is not very prominent; and what is worse, the body is included, and we will not be surprised at the frequent exhortations to keep themselves from it. Here in these Roman Catholic countries we find the moral condition somewhat similar, and this sin included, and we will not be surprised at the frequent exhortations to keep themselves from it. Here in these Roman Catholic countries we find the moral condition somewhat similar, and this sin very prominent; and what is worse, the conscience of the people is not exercised to see the heinous character of the sin, so that they do not look upon it with the abhorrence with which we rightly regard it. And the conditions having been such in the time of the early church, it is easy to see how the Christians were especially exposed to this sin, and how it sometimes made its appearance among them. But the apostolic teaching is unmistakably clear and leaves no room for this nor any other sin. "For this is the will of God, even your sanctification, that ye should abstain from fornication." "For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:3-7.

We have in the last part of this chapter some blessed teaching concerning the body. We should remember that in redemption's plan the body is included, and we will not enter into the fullest enjoyment of salvation until we receive our glorified body, but of the mortal body in which we are now living, and he says, "The body is not for fornication, but for the Lord; and the Lord for the body." "The body for the Lord." If the body is for the Lord then it must be holy. And so we have it in Rom. 12:1. "Present your bodies a living sacrifice, holy, acceptable unto God." Not to be made holy, but as already holy, are we to present our bodies to God. The body of every believer is holy, and is to be kept holy—free from all uncleanness; and it is to be kept wholly for the Lord. Our bodies are the members of Christ. v. 17. How could we think then of taking that which is so vitally a part of Christ, and joining it to a harlot? v. 15 This would be horrible. It would not only be sinning against Christ but against our own body also. v. 18. "Flee fornication," exhorts the apostle; yea, flee from the very thought of it. Let not the unclean thoughts find shelter for one moment lest they lead ultimately to the defilement of the temple of the Holy Ghost, for such is our body, and we are not our own, v. 19. We have been bought with a price—the precious blood of Christ—and the purchase includes our bodies, so that in presenting them to God, we are but giving Him that which belongs to Him by right of purchase. Therefore, because we are God's we are to glorify Him not only in our spirits, but in our bodies also, v. 20. All the members of our bodies are to be yielded as instruments of righteousness unto God. Rom. 6:13.

"The body for the Lord." And when the body is thus fully consecrated and yielded to God, what will the Lord be to it? He indwells it by His Spirit. Not only is it the house in which we live, but with us dwells the all glorious One, unseen and unfelt perhaps, but known by spiritual perception, and by the comforts which He brings. And what will the Divine Guest do for the body? Surely, He will keep it and preserve it blameless unto the consummation of our Lord Jesus Christ."—1 Thess. 5:23.

He quickens it too, because of His indwelling. Rom. 8:11. May this not mean that He strengthens the body when it is faint? that He heals it when it is sick? Surely, these blessed results have been realized again and again by those who have learned the entire commitment of themselves in faithful trust to the Lord of the body. Finally, God who raised up the Lord will also raise us by His own power, v. 14. This will be the grand consummation of our salvation. Then shall we be like our Lord, for we shall see Him as He is, 1 Jno. 3:2. This will be infinitely glorious and blessed.

Now in closing, let us take another glance at this intensely practical subject in reference to the body. The body belongs to God, having been purchased by Christ; and we may not therefore do with it what pleases us, but are to present it to God a holy thing, by a definite act of consecration, and by a continual yielding of every member to Him, so that He may be always and only glorified in it. Have we done this? And is this the attitude we now maintain toward God? If so, then we may fully count on the Lord being all that we need for our bodies. Not that He does this in exchange for what we have done, but rather our surrender to Him and the taking of our proper place, open the way for the inflow of the streams of His boundless grace.

J. G. CASSEL.

Gracias, Honduras, C. A.

WALKING THROUGH SHADOWS.

"Trusting Thee ever, 
Doubting Thee never."

"Yes though I walk through the Valley of the Shadow of Death I will fear no evil, for Thou art with me."—Psalm 23:4.

There are various kinds of shadowy valleys looming up in our life's horizon, some to be passed by, whilst others we have to enter, and having passed through, we emerge at the other end of the valley, into the bright sunlight again.

Sometimes, whilst traveling along life's highway, we look ahead and our hearts sink as we see that our road apparently takes us through a dark, uninviting valley, over which the thunder clouds seem to hang, with pent up fury, waiting only our entrance to burst above our heads. We have been very happy so far; we have enjoyed the brightness of the road, the song of the birds, the perfume of the flowers, and the happiness of our fellow travelers has found a responsive chord in our hearts. But now, the birds may sing ever so merrily and the music is harsh to our ears, the flowers that waft their perfume to us, do so but to sicken and we shiver in the bright, warm sunshine. What has caused such a change? So far the change is not in our actual surroundings; the birds, the flowers, the sunlight are unchanged and are still hovering about our path, but it is these glimpses we get of this dark looking valley on beyond; we grow more and more anxious over the dismal prospect,
pressed have we become, that we so burdened, so anxious, so foreboding! But even as we are about entering the valley, the road takes a sudden turn, and we find we are facing a bright sunny horizon, with not a cloud to mar the prospect. Our path never was planned out to run through the valley, and if we had been wise and truthful, we would have been enjoying the bright, beautiful walk, and we would not have to look back with regret that our pre-occupation has made us far from helpful to our companions who are traveling with us. Some of them have left us, possibly at this sudden turn in the road; went out into the bleakness of the storm, through this dark valley which we feared, and we gave them no cheering words, did not put hope into their hearts, and their pathway is all the darker for having met with us.

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." There are times also when the road leads right into one of these valleys; it may be the Valley of the Shadow of Death, or the Valley of the Shadow of some other great change, and it gets very dark, and our friends lament over us, and if it were not for "the rod and the staff" we too would despair. Deeper and deeper into the Valley we go, and we are already looking for the ford of the River; surely we have gotten to the deepest part of the Valley where the River always is, or can be no deeper, gloomier part of the Valley for us to reach, but as we thus reason, lo the road abruptly circles around and we emerge again into the sunlight, very near to where we first entered; we have had no deeper water to ford; the River was not reached.

King Hezekiah walked through a very shadowy valley one day; he almost heard the ripples of the River, but he did not wish to cross so he cried to his Guide and was led back. How many others since then have almost banded their feet in that same valley, and yet they too have cried out, have been brought back out of the Valley into the sunshine. Others have gone across the ford and yet have returned; one such was Lazarus; he could tell how cold the waters were, how dark the Valley. Those loved ones he parted with, were each of them entering other valleys, the day was getting dark to them also, as they mourned their brother's departure, but what an emerging out of the valleys there must have been after Lazarus had obeyed our Savior's call "Come forth;" come forth out of the darkness, out of the gloom, come forth into the sunlight. No matter at which end of the valley the beloved of the Lord comes out, he will hear the welcome "come forth" of Jesus, he will step forth into the Sunrise, the Sunlight of Jesus' presence; it is always there.

"Though I walk through the Valley," there is an ending to every valley, to those who walk it; we walk through the shadows, arrive again in the unclouded sunshine, and can look back at the road we have come, with thankfulness, feeling that these testing times of faith have been profitable to us. When the shadows were upon us, we drew closer to our Guide, we placed our hands more restfully in His wounded palm, we kept close step through the narrow way with His pierced feet, we drew nearer to that dear side from which flowed a Redeemer's Blood. Thank God, the way is never so narrow but that Jesus can be at our side; the narrower it is, the closer His loving presence enfolds us. And Jesus is no silent companion; He knows all about the beautiful beyond; He sees the sunlight on ahead and He seeks to give us bright visions that will soon open up to us. Listen as He tells us that the sunshine is on the other side of the valley; that there is merely a cloud between us and the light; that the circumstances which are casting such a shadow on our path have an ending. His eyes have looked into the tomorrow, and He knows that all the things which are coming into our lives are working for the good of those who love Him.

Satan may bring many clouds between us and the direct rays of the Sun, but in the shadows we learn sweet lessons of trust, and coming out of them, we can shout our Hallelujah Praise; and cry "The Lord has led me. He has done all things well." These walks through the valleys, furnish us with some of our most precious experiences. How the enemy of Jesus comes to us, the way is never so narrow but He is there, whispering his doubts against Him who is our Guide, and who has promised His trusting follower "I will never leave thee, nor forsake thee." How as the Lord is teaching us to walk through some new pathway; as the way of holiness and faith opens up more brightly to our view; as Jesus reveals some sweet piece of service, where the path narrows; where we have to leave behind us friends and fathers and mothers, and brothers and sisters, oh how quickly then does Satan bring his clouds over the pathway that Jesus has marked, and which looked so bright and plain; but, praise Him, the path is still there, He is with us and the shadows like birds of prey, will soon fly away.

Sickness comes upon us; human help fails; the heart takes in the glorious fact that Jesus is still the Great Physician for the body as well as the soul; the walk of faith is renewed, we bid farewell to medical aid, and our way looks bright and promising; but how quickly the path gets shadowy, and how dark the clouds; will our faith sink or will we look through the darkness and see the clear shining, the end of the dark valley, and shall we sound the burst of praise?

Sell all that thou hast, and give to the poor and take up thy cross and follow me" floats from Gethsemane into the ears of some redeemed soul, as He kneels at the foot of the Blood-stained cross. The words of Jesus, oh, how they enter into a receptive heart, and a ready assent brings joyfully from the lips that have been unlocked to sing salvation praises. How the angels rejoice, and how Jesus rejoices in their presence, and how our Father joins.
in the joy of His Son, and of His household. And on earth how the Holy Spirit rejoiced and how Jesus' people rejoice too as they see this life, planning out a narrower walk than most of the Lord's followers attempt. Yes, there is much rejoicing over a consecrated soul, but there is one who does not rejoice; see how quickly he brings the clouds over the bright horizon, how dim and obscure he makes the pathway seem, that, before he brought his dark shadows over it, was so plain, so clearly marked, so safe and which seemed to run through the beautiful green pastures and by the quiet waters;—what a change is over the scene! The pastures seem to have lost their beauty; the waters appear angry, and even our Guide seems to have left. But it is only the shadows that hide the beauty and the safety of this narrow way; that glimpse of the loveliness of the walk was not born of our imagination, but was founded on the sure promise of God. Mortal eyes could never have seen, mortal ears have heard, nor mortal heart have understood the glorious realities which lie before each believing follower of Jesus, but praise God, these glimpses are given us by His blessed Spirit which does dwell in us.

Our Guide was never away. He is indeed our Paraclete, our Constant Companion; our way becomes clearer, the mists and shadows are flying away, and look! the path is still there; there are the beautiful pastures; there are the waters of stillness, and look backward! we wonder how we could ever have faltered, ever have doubted; with what skill has the pathway been planned; none but the All-wise-one, the All seeing-one could have so led us.

"I have nothing to do with tomorrow, My Father will make that clear. Should He fill it with trouble or sorrow He'll help me to suffer and bear. I have nothing to do with tomorrow. Its burden then why should I bear. Its grace and its strength I can't borrow. Then why should I borrow its care."—A. M. C. S. Middle Masopodobolt, Nova Scotia.

People look at you six days of the week to find out what you mean on Sabbath.—Sel.

The Danger of drifting.

For some time I have been much impressed with the Scripture in 2 Tim. 3rd chapter which speaks of "having a form of godliness but denying the power thereof," which is certain fear of no avail. We read in Luke 24:49, "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high," and now while the form of godliness without power is of no avail, there are those who claim to have the power and want to put away the form altogether. But we must believe, according to God's Word, there is a form, and it seems to be a dangerous thing for us to try to tear down what we believe God has directed. What some one says, "Did God direct forms?" Yes, does He not say, "Ask and ye shall receive?" Do we not believe that our forefathers asked in sincerity to be directed by God when they were about to establish a form according to His Word? Also, are the churches drifting to today; still a little more worldliness coming in and destroying the power. Oh may God keep us from having any part in putting to naught the forms directed in ages past. I cannot say as some do that they are only man's forms. If God has directed it, it is certainly His way, and we find His ways are ways of pleasantness and all His paths are paths of peace, but we do realize that we must keep our eyes and hearts on Jesus and not have anything between us and God, whether it be the form or whatever it be, for if we do get anything between us and God on which we have our hearts more than God we are sure to lose the power. In Thess. 5:12, 13 we read, "And we beseech you brethren to know them which labour among you and are over you in the Lord and admonish you." This is another form which some teachers want to put away. They say, we are going to serve God and not care what brethren or anyone thinks or says. Did not Paul look to what his brethren thought when he said, "Wherefore if meat make my brother to offend I will eat no flesh while the world standeth." Oh for the true love, to love one another as Christ loved us and gave Himself for us; inasmuch as Christ pleased not Himself so ought we not to please ourselves. May the Lord help us to be willing to receive all in His Word. We read in 2 Thess. 2:11, 12, "For this cause God shall send them strong delusions that they should believe a lie that they all might be dammed who believed not the truth.

Yours in His Name.

For the Evangelical Visitor.

Is Christ exalted?

"And I, if I be lifted up from the earth, will draw all men unto me."—Jon. 12:32.

"As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up."—Jon. 3:14.

For some time my heart has been impressed with the thought of the exaltation of Christ by His children, and that He does not receive the honor due unto His holy name, when we realize that it is only through Christ we have access to the manifold blessing of God, to the great store-house of Grace. "My God shall supply all your need according to His riches in glory by Christ Jesus." "Lord, who is like unto thee, which deliverest the poor and needy from him that is too strong for him, yes, the poor and the needy, from him that spoileth him?"

In God's Word, from Genesis to Revelation, is His glory shown forth and it is all given to us that we might have made known unto us the "ways of life," and that living faith might be our ours (see Rom. 10:17.) and that we might receive through our Lord Jesus Christ the salvation of our souls. Oh, how can we magnify the name of Christ enough? Tongue and time fail us to tell of His excellency, His love. Who can describe Him? Is this not as nearly as possible, "Christ is all, and in all?" Is He not Savior?

"For God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish but have everlasting life." (John 3:16). Is He not sanctifier?

"Of him are ye in Christ Jesus, who of God is made unto us wisdom,
righteousness, sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. 1:30,31.

Is He not Healer? "I am the Lord that healeth thee."—Exod. 15:26. Christ Himself was held up before them, dying on the cross for them, they were brought under condemnation and conviction. And we are made to think of Paul's words, "I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

At one special time we had the privilege of attending a street meeting where one after another of the Lord's children gave in their testimony from the stump of a tree. As we felt our time was come to witness for Christ we stepped out, and as we exalted the name and service of Jesus, it seemed like the richest of oil came down over us, and oh, how our souls were filled with His glory.

We cannot forget it, and also believe that if all of God's children would exalt Him, our great Blesser, more than glory in the blessings received, we would see such conviction seize the hearts of the unsaved, they would cry out as on the day of Pentecost, "Men and brethren, what shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Was it not the testimony of Jesus (which is the 'spirit of prophecy') given in the power of the Holy Ghost that brought conviction to the hearts of the people? Is it not true, that if He is lifted up He will draw all men unto Him? Oh, friends, let us exalt His name.

We believe, too, that many honest souls are seeking blessings when what they need is the Blesser, and while we receive blessings, oh, let us seek to know Christ as our "All in all." Let us have Him come into our daily life, in our conversation, be willing for His sake to be killed all the day long and accounted as sheep for the slaughter. Let us go with Him all the way, though it may lead to the uttermost parts of the earth.

Oh, beloved! may we all our powers engage to do our Master's will. Let us be willing to wander about in sheep-skins and goat-skins in dens, caves and holes, and even lay down our lives for Christ's cause and His glory. Amen and Amen.

"There's a part in that chorus

For you laid for me;
Unto Him who redeemed us.
Our praises shall be;
Hallelujah, 'tis done, I believe on the Son,
I'm saved by the blood of the crucified One.
Yours for Christ alone.

Pennsylvania,

For the Evangelical Visitor.

R. M.

"But what things were gain to me, those I counted loss for Christ. Yes doublets, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—Phil. 3:8.

ACCORDING to the value that is placed on a thing so other things rise and fall in value. That you have in possession from some dear friend is very valuable for some reason. Perhaps because you are supported by it or because it is a means to call to your remembrance some precious words that were spoken by that friend. In proportion as you prize this gift so other things rise or fall in value. If you count it the most precious thing in your possession just so long you will count all other things but loss to retain this gift. If some other gift is presented to you that is more precious, so long as you keep the value on the former you will lose sight of the value of the latter, and not until you count the former but loss will you be able to gain or think more of the latter. Just so it is in a spiritual sense. In proportion as we prize the things of this world so Christ manifests Himself to us. Christ cannot rule supremely in our hearts until we place no value on the things of this world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

The above scripture shows that Paul found out the wondrous secret of getting and retaining this definite experience of sanctification or full salvation. Paul did not count anything dear to himself; not even his life. (Acts 20:24). Before Paul got sanctified everything else landed on the dung heap.

Today there are many people who
Beloved in the Lord, I feel moved by the Holy Ghost to give in my testimony. I have been thinking much lately about the blessed condition of the soul after entering Beulah Land or Canaan. Bunyan speaks of it and the prophet Isaiah says, "They shall be called Beulah for the Lord delighteth in thee."

Well Beloved, I am glad I am in the land and that I enjoy the fruit of Canaan, bless His Name. It is so much better than the wilderness, for instance, life that I often wonder how people can content themselves when there is something so much better for us. But, you see, some would not enter in because of unbelief, and that is what is keeping many out today; so many hungry souls are longing for this blessed experience of the baptism with the Holy Ghost. All around us there are those who tell us they don't enjoy themselves; they feel their need and that they lack power.

We read, "After that the Holy Ghost is come upon you shall receive power."

That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake.

O hallelujah to God for victory in my soul, because He gives me every longing desire of my heart, yea, "The finest of the wheat, and honey from the rock." Beloved if you feel your need, don't rest until you are made complete in Him. Bless His Name.

PETER STECKLEY.

For the Evangelical Visitor.

J. O. LeHMAN.

For the Evangelical Visitor.

Beloved Land.

Evangelical Visitor.

The Jews as the descendants of Abraham present to us the most remarkable history of any nation upon the earth. So long as they continued to fear God and obey His commandments they prospered and were called His peculiar people. But history often repeats itself in churches and nations; they rise and fall as one generation after another passes away. No wonder the Bible warns us not to trust in the arm of flesh.

The Jews as a people were repeatedly banished, suffering the most cruel sufferings of any people on earth. At the destruction of Jerusalem history (Dr. Watson) informs us that about one million, one hundred thousand perished in various ways, and that about one million, one hundred thousand passed away. No wonder the Bible warns us not to trust in the arm of flesh.

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saturate it with whiskey.

number among any other nation on fewer criminals in our jails aud
the sea.. We wish the same fate down a steep mountain and down in
charged with wilful waste by suffer­
would bappeu to them all. Adam
ficial to man He would have been
Juo. 1:11. While the chief priests
traits as a nation, through unbelief
Nevertheless with all their noble
a swine with tobacco, and we add,
charged with having a devil, and that
Savior with having a devil, aud that
"without holiness no man shall see
the Lord.”

So we Christ wants us to ac­
cept Him in all His fulness; obey
His word; do all His commandments;
love and serve Him; live for Him,
and do what He tells us. Get estab­
lished, get sanctified “for this is the
will of God even your sanctification.

Let us remember that only converted
or sins forgiven will not do if we
stick there. God helps us out in the
deep. Jesus commanded His dis­
ciples to launch out into the deep.
Oh let us not be afraid of the deep
things of God by standing still too
long at one place instead of going
on to perfection. We may go to
hell with the plain clothes on; I
love plainness and could not think
of having any thing else for it is only
what becomes a Christian. He don't
want anything else for we shall be
meek and lowly in heart. Can there
be a humble heart and a proud look?
I say no, never so. There is no
salvation in the covering nor feet
washing nor in baptism nor the holy
kiss nor plainness, but the blessing
lies in obedience to God's Word
which Word teaches all these truths
and many more. His Word says,
if we lack in one we are guilty
of all. Let us think. Would being
meek and meek, and lowly and lowly
in heart is of no use, or a Christian
must write, I have no rest any more,
while riches may not take you there, or a lie may not for you
may not be rich neither tell a lie as
the angel which was cast out heaven,
but you Oh moral man can go to
hell if you do not accept Christ in
all His fulness. It may be pride,
vain glory, and many things that
may lead you there. So let us who
are saved get pure as God wants us
pure; get established as he wants
us established; get sanctified as He
wants us sanctified; get made whole
as He wants us whole, for not only
the out-side sinner may be lost but
the doubting believer as well. May
God add His blessing.

We'll work till Jesus comes.

AMANDA SNYDER.

Great sins frighten where little
sins entangle. It is easier to escape
the huntsman's arrow than the
crafty lure. And where are they
set? Riches and poverty, sickness
and strength, prosperity and adver­
sity, friendship and loneliness, the
work and the want of it—each has
its snare, wherein not only are the
unwary caught, but the wise and
watchful sometimes fall a prey. Lit­
tle things, mere threads, hardly
worth guarding against—yet they
are strong enough to hold us and
may be the beginning of our de­
struction.—Mark Guy Pearse.
For the Evangelical Visitor.

WATCHMAN WHAT OF THE NIGHT?

The deeds done in one night often destroy a whole life. The night ill spent brings a remorse of conscience all the day. Often more evil is committed in one night than in all the days through the week. Under cover of darkness, in the night, is the criminal's harvest time. This is especially true in the towns and cities more so than in the country. The street lamps like watchmen with torches shining bright, stretch away in long lines on either side of the streets where the gay and fast have their enticing scenes of attraction; the saloons and the billiard halls are run in full blast; and the strains of music often send forth their enchanting sound in these haunts and houses of attraction, where the mills of destruction are grinding out health, honor, virtue and happiness of the rising generation.

The city with its gas light is not the same as it is with God's sunlight. Night in the city is a dark time, while it is a season of holy and heavenly delight and bliss; and the city with its gas light is a place of endless disaster. The streets in the city are a thousand times more than in the country. Often more destructive than in clay places, the city of night is the criminal's harvest time. This is especially true in the towns and cities. The night ill spent brings a remorse of conscience all the day. Often more evil is committed in one night than in all the days through the week.

The perilous places and pitfalls in which the humble homes of the virtuous poor, thank God, are entire charnel houses of dead womanhood, with ghastly skeletons in every closet, abodes of a wretchedness to which the humble homes of the virtuous poor, thank God, are entire strangers. Fashionable society in its utter shamelessness makes merchandise of the holiest things of the God-ordained home, befouling the white altar of marriage, trampling the sweet orange blossoms in the mire with its wanton dancing feet, and substituting "beasts and creeping things" for the holy pledges of whom Jesus says: "Of such is the kingdom of heaven." Verily the poor fools of the giddy Vanity Fair crowd "have their reward" in that unspeakable, intolerable desolation which at the last burns out every green thing in the desecrated garden of their hearts. Let no one envy them. Pity them, for the bitterest grinding poverty is infinitely better than their lot. Of such as these the stern old Apostle James says: "Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your heart in the day of slaughter." Poor souls! What a price to pay for a little season of self-indulgence, vanity, pride, and folly.

Over against these fashionable desecrators of the marriage altar and defilers of the home, whose desolate hearts cry out, and there is no answer of filial love and holy trust—over against these, for contrast and comfort, contemplate the old-fashioned mother, the sweet and beautiful queen of the home, as God made her, whose life has been given to the humble toils and tender ministries of the household; whose husband rests trustfully and happily in her love and truth; whose children rise up and call her blessed; who has made the earthly home a haven and a heaven for other hearts; who has lived a life of daily fellowship, with Jesus in all experiences of toil and trial, and who will by and by pass out from the clashing arms in the earthly home, to enter the home eternal, where there is "fullness of joy and pleasure forevermore."

Such mothers are the best gifts, next to the Unspeaking Gift, that God ever gave to this world. When they die out, then let the funeral bells ring through all the doomed and despairing habitations of the earth, for the last woe is come.

SHE GAVE THEM HERSELF.

The good mothers are not all dead yet. In humble and in high places the gracious Father, who sets the solitary in families, does still keep the beautiful light of home burning. And many are the mothers, of whom the world hears not, and of whom the world is not worthy, who, like the mother of Moses, are nursing their children for God, and from Him are receiving their "wages."

One such mother, speaking to a friend out of the fulness and joy of her own experience, uttered the following words, which might be proclaimed as the true gospel of the home:

"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 go-
ing about my Master's business
wherever He has need of me. I have
a thousand beautiful memories of
their childhood to comfort me.
Now that they have gone out into
the world I have the sweet con-
sciousness of having done all I could
to make them ready for whatever
work God calls them to do. I gave
them the best I could—myself.”

A SCOTTISH HOME MEMORY.

The humble Scottish home of the
eloquent Rev. John McNeill was
also such a nursery of the Heavenly
graces and virtues, with a mother
such as only God can make and
keep. Often has the writer heard
this strong, stalwart man speak with
tenderest pathos of the patient,
cross-bearing mother, to whom he
owes so much. On one occasion he
said:

“My sweetest memory is to rem-
ember lying awake at night on my
bed in my little room hearing the
voice of my dear mother, who for
twenty-five years had never a night
without pain, and never a night with
two hours unbroken sleep, and
through all that quarter of a
century this light shone, till it
brought in the everlasting day. My
earliest and tenderest memory is
lying awake and hearing her, not
singing but trying to forget her
pains by reading in the silence of
the night, with all the house, as she
thought, sleeping around her, though
I was awake. And I can hear her
in her woman's voice—and all mem-
ories hover over it for the sweetest
voice that can fall on man's ear is
that of his mother—Yea, though I
walk through the valley of the
shadow of death, I will fear no evil.
Thy rod and thy staff they comfort
me! Sweet mother!”

ONE OF GOD'S MOTHERS.

The Methodist grandmother of
Dr. Horace Bushnell was one of
those devoted ones whose loving
ministry the Lord used and crowned
far beyond her thought. In the
biography of Dr. Bushnell there is
a passage concerning this godly an-
ccestor of his, written by himself.

“Going to live in a newly settled
part of Vermont, near the end of the
last century, she became at once
interested in establishing Sunday
worship, and meetings were held in
her own house.

“She put it on her husband to
offer prayer; and she selected a
young man about twenty years of
age, to read the sermon. She had
no thought of his being a Christian,
and he had as little of being such
himself. She only knew him as
a jovial, hearty youth, with enough
of the constitutional fervor in him,
as she thought, to make a good
reader, and that determined her
choice. He read well, and continu-
ally better, as he had more experi-
ence, till finally her prayers began
to find large expectation in him.

“Advancing in this manner, she
by and by” selected a sermon in
which she hoped he might preach
to himself. He read with a fervor
andunction that showed he was ful-
filling her hope. When the little
assembly broke up, she accosted him,
asking him to remain a few minutes
after they were gone. Then she
said to him, having him by himself.

‘Do you know, my dear young friend,
that you have God's call upon you
to be a Methodist preacher? ’ ‘No,’
he answered promptly. ‘I am not
even a Christian. How can I be
called to be a preacher?’ ‘No mat-
ter for that,’ she replied; ‘you are
called both to be a Christian and a
preacher; and one for the sake of
the other, even as Paul was! I think
'I say this by direction. And now
let me request of you, on your way
home, to go aside from the path into
some quiet place in the woods where
you will not be interrupted, and
there let this matter be settled be-
fore God, and He will help you.’

“The result was that he reached
home with the double call upon him
both of a disciple and a minister of
God. And thus began the public
story of the great Bishop Hedding,
one of the most talented and grand-
ly executive men of the Methodist
Episcopal Church—led into his work
and office, we may say, by the per-
nonal influence and prayers of his
woman-bishop guide.”

A MOTHER WHO RAISED GOVERNORS.

“We must yet add to the above
facts and incidents the following,
from the pen of our departed friend,
Rev. H. L. Hastings, whose own sur-
viving wife is one of those blessed
model mothers whom God delights to
honor. The article was written
three years ago and appears in the
last issue of The Christian as fol-
ows:

“What do you expect to do when
you get to America?” asked a fellow
passenger of a woman who was cross-
ing the Atlantic, about a century
and half ago.

‘‘Do? why, raise governors for
them,’ said the woman.

“She was as good as her word, for
she became the mother of Gen. John
Johnson, the second governor of
New Hampshire, and of James Sul-
livan, the Governor of Massachu-
setts. She was one of many women
who have given of their greatness
to their children and children's
children, often through toils and
tears and labors and conflicts. The
sacrifices which mothers have made
to educate the great men of our land
will never be known in this world,
but their reward is sure in the glory
of the world to come.

A MOTHER OF PRINCES OF GOD.

“Years ago a family of four—a
father; a mother, and two sons—
dwelt in a small house, situated in
the roughest locality of the rocky
town of Ashford, Connecticut. The
family was very poor. A few acres
of stony land, a dozen sheep and a
cow supported them. The sheep
clothed them, and the cow gave milk,
and did the work of a horse in
ploughing and harrowing. Corn
bread, milk and bean porridge was
their fare. The father being laid
aside by ill health, the burden of
supporting the family rested on the
mother. She did her work in the
house and helped the boys to do
theirs on the farm. Once, in the
dead of the winter, one of the boys
required a new suit of clothes. There
was neither money nor wool
on hand. The mother sheared the
half-grown fleece from the sheep,
and in one week the suit was on the
boy. The shorn sheep was protect-
ed from the cold by a garment made
of braided straw. The family lived
four miles from the meeting house.
Yet every Sabbath the mother and
her two sons walked to church.

“One of these sons became pastor
to the Congregational Church in
DIG DEEP INTO GOD'S WORD.

ON THE surface of the Bible you will find the letter that killeth, and associated with it the physical strata. This deals with the narratives, incidents, records, customs, places, and people. One may know all these things and be able to repeat from memory much Scripture, even knowing the Bible by heart as some say, and yet be ignorant of God in the might of His salvation.

Underneath and associated with this is the intellectual study of the Bible. This leads one into mental pursuits and pleasures, with literary and ethical subjects, together with maxims and examples for this life and may no doubt give delight to many. Yet this may prevent one having fellowship with God in the Spirit.

The Spirit of God guides into all truth, leading one directly to Christ as Lord and Savior, as well as teacher and leader.

This last strata leads one to find gold and that which is sweeter than honey and the honeycomb. Get this Spiritual insight and understanding of Jesus, our Lord, who is the Way the Truth and the Life.

Through your study of God's Word, do not let the physical and psychical so attract and occupy you that you cannot see this under veil in which God is ever real to you. It makes His will plain concerning every duty and relation in life. Keep on digging deep in study, ever comparing spiritual things with scriptural. Then you will know the mind of the Lord, and will never walk in darkness but will have the Light of Life.—Selected by Emma Minter.

All growth in the spiritual life is connected with the clearer insight what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live in the real life of faith which dying to self, live wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ finding strength in Him as our life, to fight the fight and gain the victory.—Andrew Murray.

For the Evangelical Visitor.

THE JUDGMENT DAY.

No. 1.

The judgment day is drawing nigh, Perhaps is very near! (Matt. 25:31.)
When all the nations of the earth, Before the Judge appear.

CHORUS,

The Judgment day is rolling round
Make ready to go home.
The Judge will sit, and on His throne,
In majesty divine, (Matt. 25:31.)
The saints of God will then come forth,
With heavenly robes they'll shine.
Oh! that will be a joyful day,
When all the saints will meet;
Parents, children, friends, and loved ones,
Each other there will greet.

But Oh! there will be weeping too,
In that great Judgment day;
When sinners will be driven out,
Far, far from God away.

But Oh! how sad when friends must part,
And part to meet no more;
They'll bid each other a last farewell,
Before they leave this shore.

The parents will go home to God,
With him forever dwell;
The children will be driven down,
Into the gloom of hell.

The husbands and wives, that there must part,
Will part to meet no more;
A last farewell each other give,
And part forevermore.

The husbands to the right will go, Matt. 25:10
The wives turned to the left;
They'll mourn and weep as they do part,
The one of joy bereft.

Brothers and sisters there must part,
Never to meet again;
The one will sink to woe and pain
And one with Christ to reign.

The wicked then will weep and wail,
When they their sentence hear,
Depart from me, I know you not,
They'll tremble then with fear. (Matt.25:11)

Harrisburg, Pa. HENRY BALSHAW.

To be continued.

God sows His fields with precious grain,
That must in cold and darkness lie
Until the Lord shall come again
In power and glory from on high.

They shall the seed in weakness sow,
Bear fruit in beauty like His own.

Remember that all our subscribers
who wish can have "Notes on Bible Study" sent to them for 1901 for 25 cents.
The Visitor and "Notes on Bible Study" for $1.25. To all who wish it, a sample number will be sent free.

FRANKLIN, Conn., to whom he preached seventy-one years—living to the age of ninety-eight. This was Samuel Nott, D. D. Two generations went from that church to make the world better. The other son was Eliphalet Nott, a minister and afterward one of the most successful of college presidents. As president of Union College he influenced the lives and character of hundreds of young men.

The grandson of this noble woman was Samuel Nott, Jr., one of the earliest American missionaries to Bombay, who translated the New Testament into the Marathi language, his translation still being the only complete one yet in use, although portions of the New Testament have been translated by others. He only spent four years, however, in India, and died at Hartford, Conn., aged eighty-one. Samuel Nott, Jr., was also one of the famous 'Haystack Missionaries' of Williams College.

Two kinds of rewards.

There are those who shirk the duties of motherhood and deem the burdens of maternity too onerous for them. They may have their reward in ease and pleasure, in vanity, in folly, in broken health and in untimely graves, but those who heed the Apostle's injunction to marry only to the Lord, 'to bear children, guide the house, and give none occasion to speak reproachfully,' will have their reward when their children rise up and call them blessed, and especially when the Master at last shall crown them with that crown of glory that fades not away.

Sweet will it be for such mothers, after the toils and pains of a faithful earthly home ministry, to catch the glad smile of Jesus and to hear him say, 'You have done what you could.' In the memory of his own child life in the humble home of Mother Mary at Nazareth, the dear Lord will take special pleasure in setting the beautiful crown of rejoicing on the heads of the good mothers who have followed in the royal succession of her who pillow'd his own baby head on her bosom. —The Evangelical Visitor.

EVANGELICAL VISITOR.
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A Semi-Monthly Religious Journal,

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

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

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To Subscribers:—Our terms are cash in advance.

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3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the visitor within on days from date of issue, write us at once and we will send the number called for.

To the Poor, who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

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Abilene, Kansas, January 1, 1901.

ADRESSES OF MISSIONARIES.

H. Francis Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matopo Mission Bulawayo, South Africa.

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

D. W. Zook and wife, A. Tilijija, Road.

J. Elmer Zook, Belly Tangle, Mrs. Amanda Zook, Calcutta, India.

Ann Herr, Anna Herr, Ballygunge, Mrs. Amanda Zook, Calcutta, India.

S. H. Zook, Havana, Texas.

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

Miss Fannie L., and Elmina Hoffman, Khampaon, Berar, India.

A letter from Sister S. H. Zook dated Hebronville, Tex. Dec. 11, informs us of their safe arrival at the R. R. terminus of their being well and happy in the Lord: of lessons of patience and perseverance which He is teaching them, and of their purpose, D. V. to start on the overland journey the following day. Their future address will be Hidalgo, Texas.

The EVANGELICAL ALLIANCE for the UNITED STATES sends out an appeal to all Christian people to unite in special world-wide union of prayer at the beginning of the New Century. It is recommended to mark the advent of the New Year by watch-night prayer and further that the week of January (6th to 13th inclusive) be devoted to special prayer for one another, for the Church Universal, and for the unsaved world.

On account of our proposed absence from the office for about 20 days after Dec. 20, we send this issue out considerably ahead of the date. We hope to turn again in time to send out the Jan. 15 issue pretty near on time. We appreciate the many expressions of kindly interest, and are thankful for favors shown us. As directed in our last issue let letters ordering Bibles or Testaments that need immediate attention be addressed to us at Shereton, Ont. Other mail matter can be sent to us at Abilene, Kan., as before, and it will receive consideration as soon as possible. We would also explain that in order to get through with our work so as to be able to leave on the day appointed we make this number only 16 pages.

The present issue bears date Jan. 1, 1901, the first number of the New Year, and also the first, number of a New Century. The days, weeks, months and years have come and gone during the century now closing, making up its volume of history. Through it all the Lord has been faithful. According to His promise given in the far away, dim past, Summer and Winter, seed-time and harvest, have not failed. May we not have confidence that He will be faithful still. He countenanceth not. "He abideth faithful: He cannot deny Himself." Even if we believe not yet He continues faithful: ever the same, because "with Him is no variableness neither shadow of turning." Many and varied are the prophecies indulged in by the people, but God knows His purposes from the beginning and we may safely leave Him to execute them. We wish to all our readers a happy new year in the Lord.

A HUNDRED YEARS TO COME.

Where, where will be the birds that sing, A hundred years to come? The flowers that now in beauty spring, A hundred years to come? The rose lip, the lofty brow, The heart that beats so gaily now, Where will love's beaming eye, Where, where will be the birds that sing, Where will love's beaming eye, A hundred years to come? A hundred years to come?

To the EVANGELICAL VISITOR.

AND YE shall be unto me a kingdom of priests and a holy nation; these are the words which thou shalt speak unto the children of Israel."—Exod. 19: 6. Rejoice poor trembling believer in God the Savior and listen to the encouraging and honorable titles which He has put upon His people. Every one who is born of God is heir to a crown; and when they are established, God will say, "Pale, trembling age, and fiery-youth, Where, 0, where? a hundred years to come. The rich, the poor, on land and sea, A hundred years to come. Pale, trembling age, and fiery-youth, On land and sea, we will not be forsaken. Where, 0, where? a hundred years to come? Where shall we find a Man who is pure? Who worship God with willing feet, Where will love's beaming eye, Where will love's beaming eye, A hundred years to come? A hundred years to come?

Yes, Yes! a hundred years to come.

—The Casket.
The sacrifices to God and He is so well pleased with them on His Son's account that every sacrifice they offer through Him is accepted of Him. Heb. 13:5. "Let your conversation be without covetousness, and he content with such things as ye have for he has said, I will never leave thee nor forsake thee." The saints while here are like a few struggling outcasts, but unto God they are a kingdom, and when all shall be brought home they shall appear a very large kingdom. Rev. 17:14. "After this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues stood before the throne and before the Lamb, clothed with white robes and pinnas in their hands and cried with a loud voice, saying, salvation by our God which sitteth upon the throne and unto the Lamb." In this rough uneven world the child of God may stumble, you fall, and wound his soul, bruise his spirit, and cause dejection of mind. Satan may sadly daub his hands and cry with a loud voice, saying, "they have much of their natural corruption hugging about them they are God's peculiar people." Titus 2:14. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." A chosen generation a royal priesthood, 1 Peter 2:9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, ye should show forth the praises of him, who has called you out of darkness into his marvelous light," and through Christ are all made "Kings and priests unto God," Rev. 1:6. "And has made us kings and priests unto God and his father, to him be glory and dominion forever and ever, Amen." We are not righteous in and of ourselves but Christ of God is made unto us righteousness. 1 Cor. 1:30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." Wicked wordlings and formal professors despise those most whom God loves best. Live up to your privileges as a king and never be a slave, and as a priest let all your sacrifices be offered unto God, whose priests you are. Never sacrifice to heathen idols, but when lust presents satan tempt, remember Christ has made you a king to reign over them and a priest to sacrifice them. Never offer a sacrifice to the world, the flesh or the devil.

Christian hope is a confident persuasion of obtaining those good things which God has promised. Dear ones, we realize this hope and know and have experienced in times past and even now that God does just as He has promised. If we ask in faith believing He will give unto us, and since my last article in the Visitor. We came to Philadelphia, the city of Brotherly love on the 22nd and attended.

WAYSIDE JOTTINGS.

And from thence when the Brethren heard of us they came to meet us as far as Appi Parum and the Three Taverns, Whom when Paul saw he thanked God and took courage.—Acts 28:15.

I WAS our privilege to meet our Sister Eagle on Sept. 4th, and a little later, Bro. G. C. Cross in Lancaster, Co. Pa., on their way from South Africa to their home in Kansas, Ws., with Paul take courage in that He whose eyes never sleep has cared for them and in a wonderful manner kept them. "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusted in Thee.—Isaiah 26:3. May the dear ones be of great use in the home hands. We praise God and take courage in meeting Brethren. We met our dear brother and Sister, Noah, and Mary Zook at the same time in Lancaster Co., being in their company, visiting the saints and attending worship. We were shown no little kindness; their homes were open day and night, and we were made to partake of the blessing that they had received from a bountiful Father and giver of what we need when we travel.

We came to Lancaster on the 14th and found the dear workers and the children at the Ish Faith Home in good courage their health being good, praise God. It is our purpose to now behold all waters. On the eve of the 15th we were privileged to drive about 22 miles east of Lancaster with an Amish Brother and on Sunday morning we (wife and myself) attended service in the Amish church, also Sunday School and Sunday service. While we were not given the privilege to preach the Word we feel quite sure that we were used of the Master in sowing some good seed. We spoke a little in the Sunday School. These people would seem very Christian-like if we would draw our conclusion as to what is separation from the world in the outward appearance (or apparel). Well God sees into the heart, praise His Name, and may there come forth from that people of the called out and the prepared as the Bride.

We came to Philadelphia, the city of Brotherly love on the 22nd and attended.
Love feast. By request of Bro. a Sister Stover we remained in the city about six weeks taking charge of the Mission during their absence as stated by Bro. Stover in the Visitor. While there we had the opportunity to go to other Missions and church services. We attended three services in the Friend's Meeting, also in the Young People's Meeting where we heard men and women speak; having an introduction to the pastor we were kindly received and asked to make the opening prayer. This church in outward appearance would not compare well with the plain dress Conservative Dunker people, yet here we heard of the Lord who saves.

We also attended one service at the Progressive Church on Tenth and Dauphin sts. The speaker's subject was on the passover meals. As we listened to the young man's discourse delivered in such graceful manner it seemed to us he felt as if he had done the right thing, yet as proving his assertions they seemed to us rather traditional, and we are made to think of what the Saviour said in the 23 chapter of Matthew, 23 verse. Yet with all christian courtesy we feel to leave the Word of God for us all to decide and build our salvation upon.

Dear readers of the Visitor. Let each one of us know that we are born of the water and spirit. We cannot enter into the kingdom of God unless born into the kingdom by being baptized into the church. His body yet buried with Christ by baptism, resurrected with Him to walk in newness of life, then all other ordinances will be made plain to us. Praise His Name. We paid several visits to the Menonite Mission on York street in charge of Sisters Mary Dongler and Amanda Mussetman. They are dear devoted workers, their church standing by them in sending them that which is needed to carry on the work.

Wengain return to the Mission on 2nd St.

As to our service while there we have no merit to crave, we leave it as in the past, yet we feel in compliment the zeal of our Brother and Sister Stover for their life of usefulness in the service of the Lord. May they be spared to live long for future usefulness. Our plea is, Dear Brethren and Sisters, let us help them not only with our prayers but by giving of our means and praying for them as they need a stronger one than we are. "Oh the good we all may do while the days are going by."

Sowing in the morning, sowing seeds of kindness
Sowing in the noontide, the dewy eve!
Waiting for the harvest and the time of reaping.

Yours for the reaping.

JOHN R. AND ANNA MYERS.
Philadelphia, Pa. 11-22, 1900.

"A PLEA FOR INDIA."

NOW that our Brethren at Calcutta, India, have been given a land grant for the use of the "Premandya Faith Orphanage," there is before all who love the Lord and His cause in India, an open door to lend a helping hand to erect suitable buildings on these lands for the accomodation of the Missionaries, and the children they have been successful in rescuing from death by starvation, the most horrible of all deaths.

It is the object of the Missionaries, first, to train those children in the way of the Gospel, that they may become efficient workers in the great harvest of souls in that land of idolatry. We are glad to learn by letter that on the last Sunday of October eleven of those children, rescued last January, were baptized. They upon examination were found to be genuinely converted and saved by faith in the atoning blood of Jesus. This is very gratifying to the Missionaries, and to all interested, to know that in a few months those who knew absolutely nothing of God and of his Christ should so early learn to know God and Jesus Christ whom He has sent to be the propitiation for our sins and also for the sins of the whole world.

Praise the Lord. Secondly, it will be the purpose to also train these rescued boys and girls in various kinds of industry. Farming will be taught to at least a number of them, and other branches of industry will no doubt be taught as the war opens for them. They have written to certain parties for some American field seeds, corn, sweet corn, and vegetable seeds of different kinds, and grass seeds.

As we trust steps will be taken in a short time to send these needed seeds, at the same time there can be added to this shipment any kind of canned fruit or meats to tin cans, no dried fruit as there has been a large shipment of that. Also bedding, such as sheets, quilts or comforters is needed. Those having made dresses for boys or girls can send them. Dark colored goods are preferred.

All those wishing to take part in this shipment should begin at once and as soon as they can get them ready ship them by prepaid freight to Bro. D. H. Engle of Mt. Joy, Pa.

A box of clothing that came too late for the last shipment is still on hand with Bro. Engle.

One of the essential things needed to put up the buildings and get matters in shape for successful work is ready cash.

Will the dear readers of the Visitor pray for divine direction in this matter, so as to know the mind of the Lord about that which he has put into your hand to lend to for Him and for the advancement of His cause.

Yours interested in the cause and ready to make a sacrifice.

"ORPHAN FUND."

In the issue of Dec. 15, the Editor announced the word "orphans" for "orphanage" in our India work. This has impressed me to write something in connection with the subject.

The "Famine Fund" was meant to rescue from starvation the "Orphan Fund" is meant to support those who were rescued, and teach them to live useful lives for God and their fellowman; to live unto Him who died for them, and bring the same Jesus to their Brethren and Sisters who sit in darkness.

Those who have gone forth are bearing the heat of the day which I fully realized when making my tour over a large portion of India, visiting various missions and orphanages, two years ago, seeing the wonderful work wrought in the orphans, saved in the famine of 1877. Many have been saved from starvation by the Missionaries who cared for them, and taught them the way of salvation. I herewith give a few letters from a little girl, now nine years old, a written hand in her native language, translated into English.

KHANGAN, DRAM, INDIA. 1-14, 1900.

My Dear Friend Fornev: We have never seen each other but I write a letter to you. Through the letter your and my acquaintance will be. In the famine that is just past I came here. My father, mother, two brothers, and I to Khangan came. My mother Aunti Yoder (the Matron of the orphanage) my deliverance came. In three or four years (my mother died; my little brother died and my other brother where is he I do not know. I have come here in August two years was, now eight years old and I. After the famine was over I went to live twice my father came. He in
In this year of famine in our country this year a very large famine has fallen. Many people starve, are dying. It is my faith that in this famine he may be saved. From your little friend. SUBHUTIE.

Another one later.

KHAMGAON, BERUN, INDIA, July, 18, 1900.

My dear Friend:— Your Subjecti desire to write a letter to you. The time of examination is here. Will you please pray for me in order that I may pass. Thirty widows have come here from Ramnab's house. A very large famine has fallen and some people from hunger are dying. Aunt Yoder and Aukybai go to the village to preach. People's hearts are very hard. They don't understand anything about God. Therefore you continue to pray for them.

If you sent you another letter, have you received it or not? This to me tell. Many children have come here; they understand very little about God. That the Hindoos may become Christians for this I am making much prayer.

Our Aunt Yoder has built a feeding house and in it many boys and girls are staying. If she tell them about God, then they listen with very good attention. For this we give special thanks to God.

I have came in the other famine. Then I did not understand anything about God. But now I know Him well. For all this I give much thanks to God. When I was came I was about dying, and then my dear Aunt Yoder saved me. Three or four days afterwards, my mother died in the market; my little brother died, and where my big brother was, this I do not know. Will you please pray that I may meet my dear brother. My father came for me but I did not go with him. Pray that all my people may turn to God. God bless you.

Pray that I may be a good girl. I am happy. SUBHUTIE.

This is the testimony of a little girl and there are thousands and millions of them, that would give the same testimony of Jesus had they someone to give them the same teaching. It has been said, India's hope is in the rising generation. India has an open door for the Gospel and many have never heard of Jesus. We are not able to go to teach them. The question to us in the homeland is are we doing what we can or what the Lord will have us to do, helping those that have gone forth in the way of support. This is the easiest part and we should take it up as a privilege.

Some say, we don't believe in Foreign Missions, but we find it included in Christ's last and great command, Matt. 28:19,20, and Acts 1:8. Surely God is true and meant what He said. Have we passed up God's work?

My Brother, my Sister, may we all consider carefully what God has for us to do and then obey. If we don't hear to His voice, is that not sufficient proof to ourselves that His life is not dwelling within us? Much could be said of the lives and work of those in the foreign field, but time and space would not permit, but will yet say that my sympathy is with those in the work. Yours in the name of Christ.

J. K. FORNEY.

Abilene, Kansas.

For the EVANGELICAL VISITOR.

WHO WILL HELP US?

W E ARE impressed (we believe it is of the Lord) to make mention to the dear readers of our Visitor, of our dear young Sister, Emma C. Long, of Harrisburg Pa., who L. A. Cutcliffe calls of God to go to the Madoppa Mission South Africa, this coming March or the beginning of April, and as the outgoing Missionaries do not have their way paid out of the Mission fund, but look to the Lord to supply the need, the dear Sister has this confidence that He will in some way supply the need. Let each reader of the Visitor inquire before God of what is his or her part in this matter as those interested in the work there, know the great need, and we believe the dear young Sister will be an efficient worker. The sacrifice she makes is not a small one. Let us help in answering the prayers of the dear workers there who feel the need of help. Therefore let us all come up to the work with our prayers and our bounties and give the Sister wings to fly across the waves. All contributions should be sent to her.

Harrisburg, Pa.

A LITTLE BOY'S LETTER.

Dear Editor:—

I AM nine years old. I love the Lord and I want to grow up to be a good man. And I will work for Jesus. He is good to me. Christ has saved me. I go to school to learn. I am in the Second Reader. I learn a lot of things at school.

I like to go to Sunday School and learn about Jesus. I read the Scriptures. My name is LONDON WEST STICKLEY, Bethesda, Ohio.

Bones of contention should be buried out of sight. Life is too short to content for them. We need loving activity and a spirit of fellowship. If I hurry till I come, what is that to thee? Follow thou me, to the invasion is mine, I will repay, saith the Lord.
MY SERVICE

I asked the Lord to let me do
Some mighty work for Him:
To fight amidst His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.
He placed me in the quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.
Small duties gathered round my way,
They seemed of earth alone;
I who had longed for conquests bright
To lay before His throne,
Had common things to do and hear,
To watch and strive with daily care.
So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting was my Master knew
Just what was best for me to do.
Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."
—The Quiet Hour.

"BOYS WILL BE BOYS!"

"Boys will be boys," but not necessarily bad boys. Naturally, boys love fun; but only bad boys delight in meanness.

It is as natural for the bright, healthy, vigorous boy to be mirthful, active, noisy and to run, jump, wrestle, climb trees, as to speak the words of a poem. It is only the inevitable result of his training, that will direct his energies in the right channel, and enable him to expend their activities on things proper and useful. Give them plenty to do in the shape of useful studies or profitable labor, and give it to them in such a way as to enlist their interest, and then the more active and energetic they are the better.

The reason "boys will be boys" in a bad sense is generally because they are not properly trained. Most boys will develop right, socially and morally, if they are carefully trained and properly protected. If a large proportion become law-breakers of a vicious or disastrous life, it is probably because of defective training or vicious environments.

Give our bright, light-hearted, enthusiastic boys the proper training, and then properly protect them against the vicious influences of the saloon, the cigar store, the dime novel, the vile newspaper, and more of them will grow up happy, sober, thrifty, useful citizens.

How does the writer know? Because he was once a light-hearted, enthusiastic, fun-loving boy himself, and has not forgotten the influence of that histrionic period of his life-earth. Because, also, of nineteen years' experience as a teacher. He also found that by this method he gives the Authenticated and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Text. It is Self-Pronouncing.—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.

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