EVANGELICAL VISITOR.

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.—Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

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and we would rejoice to see the performance is capable of much good, temperate life." The young man puts upon himself, and no temptation which was uttered by President McKinley in a recent address when he says, "there is no prohibition so potent as that which an individual puts upon himself, and no temperance lesson like the example of a temperate life." The young man who puts himself under prohibition, not alone in abstaining from the intoxicating cup but also under prohibition as regards swearing, gambling, and other vices, will find that himself is a great gainer. If the boy or young man is determined to follow the evil passions and appetites which so largely dwell in the corrupt heart there is no human power that can prevent him making a wreck of himself, though he may say he loves his mother whose heart he is breaking, or respects his father whose gray hairs are being brought with sorrow to the grave. On the other hand if he will put himself under a wholesome prohibition he will be the joy of his parents, and the life will be a satisfaction and blessing to himself and to his fellow men. Jesus said, "My yoke is easy and my burden is light." And truly if the young men will put themselves under the prohibitions of His gospel it will be the working out of a life which has the "promise of the life which now is and which is to come." There is not a part of the requirements of Jesus Christ that will work out our loss. O how many are making the mistake of believing that the yoke of our Lord is heavy. No Christian has ever found it so. Put yourselves under prohibition at once, now and forever. Show the example of a temperate life. The one way leads to life eternal, the other to eternal ruin. "Choose ye this day whom ye will serve."

Year after year thousands of travelers and sightseers visit Niagara Falls and look with awe, wonder, and astonishment at this sublime wonder of nature. For centuries has this volume of water from the upper lakes rushed down through the river and leaped over the falls to pursue its course to the lower lake and eventually mingle with the waters of the ocean. It has long been evident that here an immense energy of thousands of horse power is daily spent, but it has been reserved for the last decade to see Niagara harnessed and made the servant of man. Only a very small proportion of the immense volume of water is diverted into a channel 250 feet wide and 1700 feet long and with a depth of 12 feet, and there is a capacity for generating 100,000 horsepower. Thus is power obtained sufficient for a hundred new industries attracted to this manufacturing center, and upon which Buffalo, 15 miles away, depends for the operation of many of its street railways and mills. How wonderful are the works of the Creator. The things created, the heavens and the earth declare the glory of God. How will it be when once the curse is removed, and the new heavens and the new earth, with Jesus Christ as Sovereign and Lord enthroned, will be the abode of the redeemed! The time will soon be here and it be­hooves us not to forget what the Apostle Paul says, "The things which are seen are temporal, but the things which are not seen are eternal."

"Created unto good works." The salvation of man is all of grace, through faith, not of works lest we should boast, yet as one says, "Let no one be startled and offended with the doctrine of good works. They necessarily flow from faith. They are faith in action. They are the works are wanting the grace cannot be present. Our activity and our service will be the everlasting recog-
nition and expression of the fact that we have been redeemed by blood and saved by grace. It is of infinite moment that they who believe in God should be careful to maintain good works—that their life should be pure, their character transparent, and their conduct patent.

**KEEP THY HEART.**

*The Church.*

Keep thy heart with earnest effort, To thy God thine ear incline; Put away all foolish longings, Waiting for His will divine.

**CHORUS.**

Keep thy heart with fervent watching, Cleanse its courts with loving care— Face to face in sweet communion, Thou shalt meet thy Savior there.

Keep thy heart thou shalt not stumble In the path of truth and light If with firm and earnest purpose Thou shalt keep thy heart aright.

Keep thy heart—dare not to enter In the broad but downward way Thine the narrow path that shineth Brighter to the perfect day.

Keep thy heart—thy Father seeth All that is to men unknown, Surely in the day of sentence He shall claim thee for His own.

**For the Evangelical Visitor.**

**JUSTIFIED BY FAITH.**

Justification by Faith as Found in Romans.

JUSTIFICATION, is a gracious act of God, whereby He pardons and accepts of sinners on the account of Christ's righteousness imputed to them and received by faith.

—Cruden.

1st. Our justification was confirmed and ratified by the resurrection of Christ. Rom. 4:25.

2nd. It is manifested by the good works of believers. James 2:21, 24, 25 and Rom. 6:22.

As I read and study the epistle to the Romans I see more and more the high standard of a Bible justification by faith and see the more shamefully the standard has been trailed in the dust. What even some holiness professors have been holding up as the standard of justification, is not more than good conviction.

In the following I purpose to point out some of the way-marks of justification by faith, and some of the proofs by which we may know whether we have it in possession or not.

Firstly we will refer to what we consider a grave mistake in the application of the 7th chapter of Romans, as we expect to dwell mostly on a few chapters in this epistle.

In chapter 5 verse 1, Paul introduces this subject and farther on in the chapter and in the 6th he brings out the conditions into which the soul is placed.

The 7th chapter has in the past been frequently pointed out as the justified life which has been lived but I think the only clear position, that we can take with reference to it is, that Paul was setting forth the condition of the man under the law, seeking to be justified by the works of the law. (Imagine a Christian being carnal sold under sin.) verse 14. The law is spiritual in its demands, and those demands cannot be met without a living faith in Christ. In the 24th verse he reaches the point where he finds helplessness and the utter inability of the law to deliver, he doesn't find it in the law, but in the next verse he cries out, "I thank God" [that He has delivered me] "through Jesus Christ." Many a soul in referring to their earliest Christian experience, thinking they were justified fail to bring out clearly their being "justified by faith." They tell of their convictions, how they made right their wrongs, and how they received ease of conscience, but the fact remains, they rest on what they have done, have never lost sight of their own works and reached the place or clear comprehension where they saw only the finished work of Christ and alone His merits upon which to rest their faith, and their salvation.

With this I do not throw away the necessity of righting our wrongs. Nay; it is one of the marked, and scriptural evidences of Bible repentance.

Now let us look at the conditions referred to above which a Bible justification brings us into as we find them. Chapter 5:1. We have peace with God, (not through what we have done) but through our Lord Jesus Christ.

Ver. 2. By Him we have access into standing grace.

Verse 3. It brings us to where we can glory in tribulations.

Verse 5. We have the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us.

Verse 6. We now have strength.

Verse 11. Having received the atonement we have joy.

Chapter 6:2. We are dead to sin.

Verse 7. Being dead we are free from sin.

Verse 14. Are not under the law but under grace.

Verse 16. Are servants of obedience unto righteousness.

Verse 18-22. Made free from sin and have our fruits unto holiness.

JACOB N. ENGLE.

Donegal, Kansas.

For the Evangelical Visitor.

NOW.

T HE word "now," has been on my mind a great deal. In general, humanity does not realize the importance of the word "now," this moment, the present time. Now is the accepted time (2 Cor. 5:2), and not tomorrow or next year, but now. There is no better time to serve the Lord than now.

God's time is always now. Satan's is always tomorrow. I am just now reminded of a certain dear one who had long felt to make her peace with God, and coming to a revival service when the invitation was given she arose and said, "Tonight is the time for me."

O, dear one, make use of the time now. And then again to those who feel down-hearted and have not that real peace and satisfaction, pray now, make good use of the word "now;" strive earnestly, always with a praying spirit. Keep on, on, on. Don't give up seeking, seeking, till the Lord will satisfy your longing.

But dear one, these grand experiences only follow upon being obedient and let it be ever so small. The mother of Jesus said, "Whatsoever He saith unto you do it." Jesus knows all about our trials and struggles. Praise His name. We can trust Him for all things "Jesus my Savior is all things to me, O what a wonderful Savior is He."

Yours in Jesus' name.

MARY E. STOVER.
WHOSOEVER WILL MAY COME.

DEAR Readers: "Grace be unto you and peace from Him which is and which was and which is to come; and from the seven Spirits which are before His throne."—Rev. 1:4.

I feel to say with the prophet, Oh, that mine eyes were a fountain of tears, I would weep day and night for the loss of earth.

I feel so glad for the word, that whosoever will may come and drink of that fountain that flows freely. That includes me, glory to His Name. O, I feel such an outpouring of the Spirit that I am not able to tell how precious the Saviour is to me. I praise His holy Name that He counted me worthy to be called a child of His. I feel that obedience is better than sacrifice. I would be unable to express how wonderfully the Lord has kept me since we live in the city. But through His wonderful love and mercy He keeps us by His power.

I am glad he knows all about us, whether we are honest, or only appear to be so. From the depth of my heart I can say, I desired to be honest before God and man. But while I desired to be honest, I am sorry to say, I have not always lived up to my privileges. Yet He has been so merciful; He has cared for me out of darkness into the light.

Oh how dark and dreary the way appeared when a very dear father of mine said, "Why not go all the way?" Oh he knew what a glory awaits them who obey and go all the way with Him. I believe that he went all the way and is now resting in glory.

I can say to the honor and glory of God, He has answered my prayer and has set me free. He brought me out of darkness into the light that shineth brighter and brighter until the perfect day. Glory to His Name.

While there are only a few here at the Mission we are encouraged. We mean to fight the battle here in this life and when the battle is over we shall wear the crown.

Dear ones, pray for us that we may hold fast that which He has committed to us. Amen.

FANNIE ENGLE.

ObEDIENCE TO CHRIST.

DEAR Readers of the Visitor: With a heart full of love and praise to my Heavenly Father I will this evening endeavor to write something for the Visitor with the hope that it may encourage some one, as I can often glean encouragement through reading its columns.

I thank God for His leadings, and for His keeping and saving power. Praise His Name. I am so glad I have become obedient to His callings. Obedience, not in a legal but in an EVANGELICAL sense, is the narrow way that leads to eternal happiness.

Observe first, our obedience must proceed from faith; for this is the main principle of the Christian, (2. Cor. 5:7). Second, it must flow from the principle of love, for "This is the love of God, that we keep His commandments."—1 Jno 5:3. Third, it must be impartial and without reserve, having a due regard for all His commandments and exercise piety towards God and charity towards men.

Jesus Christ looks upon men according to what they are and not what they say. It will benefit us nothing to profess piety if we practice iniquity. Not those that say, Lord, Lord, with their lips, but deny Him in their hearts and lives shall enter into the kingdom of Heaven. Compliments may do for men but will never do for Christ, for His religion is in power and not in form and words.

Christendom is not a good thing why do we profess it? And if it is a good thing let us practice it; let us either obey Christ or cease to call Him "Lord." Notwithstanding Jesus Christ is truly Lord He will not be put off with a mere acknowledgment of it with the lips without obedience in our hearts, (Matt. 25:7,8).

He is the Lord of glory and expects us to have regard for His glory as well as our own. He who goes no further in religion than LORD, LORD, will stop short of the Kingdom of Heaven. Men may be well acquainted with the forms of religion who are entire strangers to the power of the same.

If we do the will of Christ, we do the will of His Father who is in Heaven, for the will of the Father is the will of the Son, and His Father is our Father if we are born of Him, (John 1:12,13) and if we do His will on earth we shall reign with Him in heaven.

But in vain do we talk about faith in Christ unless we obey His commands. A living faith is a working faith, (Gal. 5:6). A holy will will produce a holy life. We are such debtors to God we can never pay Him all we owe, and surely we ought to do the little we can: all that He requires is a willing obedience to His will. The servants of God are all known by their willing obedience to the will of God. There, no doubt, are many who know God's will but do their own will, and who, while they have a head full of religion, have a heart full of world, (1 John 2:15).

There are many who confess Christ in words, but who deny Him in works: who know much but do little; who talk about heavenly things fluently while they pursue earthly things eagerly, and have a fair outside but a foul inside, (Matt. 23:27, 28.) To "confess Christ before men" we must, notwithstanding that there is danger and opposition, openly profess and adhere to His truths and ordinances, and not flee from duty even to save our life, (Matt. 10:37-39). We profess our faith in Christ by suffering His will as much as in doing His will, and what Christ has made our duty here will be our highest honor hereafter, "him will I also confess before my Heavenly Father." If we are not ashamed of our relation to Him before men He will not be ashamed of His relation to us before God. Him will I confess as one of Mine, as one who loved Me, he confessed Me when it cost Him hard service, and "I will confess him," when it will do him good service, (Rom. 10:9). I will put
in a good word for him, as having owned My cause openly, and borne My cross faithfully, now I will confess him publicly.

In opposition to the pride of human reason the true believer confesses Christ to be that “Word which was with God” (John 1:1-3) and unequivocally acknowledges Him to be the Mighty Maker of all things, “God manifest in the flesh.”—1 Tim. 3:16. He feels a lively concern for the extension of the Gospel of Christ.

Whoever, in a Scriptural sense, confesses Christ and manifests this, proves his zeal by owning, adhering to, and aiding the followers of Christ, by administering affectionate and reasonable reproof to the ungodly, by exhibiting to the world an example of Christian excellence, and by suffering wrong rather than doing wrong.

If we truly confess Christ in our day He will just as truly confess you in His day. This gracious declaration is a cheering consideration, a sweet consolation. Heaven in hope is worth more than the world in hand. The Christian’s hope is a firm expectation of the good things promised in the Scriptures of truth, and is distinguished from the worldling’s hopes.

Cheer up, believer, and “hope thou in God, for thou shalt yet praise Him.”—Psa. 42:11. Live near to God, hang upon His promises, cleave to the truth, hold fast His faithful Word, never part with the truth. Keep the truth and the truth will keep you. Hope in, and wait upon, God continually.

Yours in obedience to Christ.

MAMIE STOVER MORRISON.

Philadelphia, Mission.

God is not always with the strongest battalions—the race is not always to the swift nor the battle to the strong. The triumphs of days are the victory of years, and the advantage of one moment may only add to the confusion which is to follow. Napoleons may glory in an Austerlitz, but the future has in store for them a Waterloo. The prayers which God needs are not answered in a day. Years may be needed to bring the plans of the Infinite to fruition.

For the Evangelical Visitor.

TESTIMONY OF ENCOURAGEMENT.

I FEEL again to write to the Visitor and in so doing I wish to honor and glorify God.

I am only a young plant in the garden of the Lord, but am growing in grace. I feel happy in Jesus. I would never think of turning back into the world and do as I once did for any price, for I have found more peace, joy and happiness than ever before. But dear ones, I am all unworthy of that which the Lord permits me to enjoy. It is only on account of Jesus’ great love that I am what I am. Never will I be able to pay the debt I owe to Jesus. I mean to work out my own salvation with fear and trembling.

I have felt impressed ever since I started on this good way to work more for the Lord, but it seemed I could not account on my own work, but I thank the Lord that He has now opened my way so that I can now serve Him fully. I remember how the Lord talked to me, and I was impressed that I should stay at the Mission; why I should do this I cannot tell. I thought of my parents, and was afraid of offending them as they are yet out of the ark of safety. Seemingly the hand of the Lord worked and does work in a mysterious way. We do not know all of the Lord’s way, for his ways are not our ways. But I mean to keep real patient and continue obedient to the Lord. I know the Lord has much in store for us. We have dear Sisters here at the Mission whom the Lord has called to go into the saloons to do work for Him. This seems a hard task, but I know there is a work for everyone of us to do, and wherever Jesus can go we are not alone. Kindly bear them up in your prayer that their work may not be in vain, but may be the means of saving even from drunkard’s graves. The city (Philadelphia) is very large; there is much work to be done and truly the laborers are few. O that the Lord may send more laborers for truly the harvest is great.

We as a little band of soldiers seem to be in unity with one another and it seems as though it were heaven here upon the earth, and what must it be in glory! We feel to thank our dear brethren and sisters of Lancaster, Montgomery, Dauphin and Bucks counties for the encouragement they have given us. It is so blessed to meet, even a small body of us, but when we all shall meet in heaven, what a gathering that will be, and where there will be no more parting. I would especially encourage the young who have so lately started on this way to keep on, for the further on we go the brighter the way becomes. If we forsake father and mother for the cause of Jesus let us not be discouraged for He has promised to provide for all His children. Bro. Sower is kept real busy. Half the time he works to support his family and the rest, he devotes more especially to the Lord’s work. And now he also undertakes to feed quite a number of the children especially our Sunday school scholars. At these times we sing and pray with them and tell them of Jesus. Bro. Amos Lehman is the superintendent and takes a real interest in the children who seem to appreciate his kindness. I believe we all should take more interest in the children. How it gives them such delight! They seem as if they would rather not go home: and by them being so interested the older ones are encouraged.

We do much visiting here and as we see so many going down to destruction it makes our hearts to bleed, and we pray with them and warn them to flee from the wrath to come. We also come in contact with such as are poor and have nothing to eat. We talk and pray with all such and supply their needs. Read James 2:16, 17, “And one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not the things which are needful to the body what doth it profit? Even so faith if it have not works is dead, being alone.” Let us not be afraid to help the poor. I feel so glad that that spirit has prevailed at Philadelphia Mission. Truly the poor are despised and rejected too much. We as the children of God should show respect to them for God is no respecter of persons. Let us remember that, “Pure...
E V A N G E L I C A L  V I S I T O R  

HOw few of us realize the depth of the above truth. If we fully believe this with our hearts, we are enabled to fulfill 1 Pet. 5:7—

"Casting all your care upon Him for He careth for you." How grand it is to be thus free from worry, and rest sweetly in Jesus. It may sometimes be impossible to know just how good can come from some certain thick clouds, but our part, instead of trying to understand how, is to trust. Isa. 26:3.

We may become sick. How can this in any way help us? The Psalmist said; "It is good for me that I have been afflicted, that I might learn thy statutes."—Ps. 119:71. Again our sickness may be an opportunity for God to perform a miracle of healing; or, if we have sinned, this may be a warning to us.

We may lose a few dollars on an investment. Yes, we may learn to be more careful the next time, but do we learn the deeper lessons to sympathize with those of similar circumstances, and to be perfectly contented with Him whether wealth or poverty may come?

Our crops may fail, and our labor seemingly is lost. "Our Lord, Thou canst teach us that we are no better than those in famine districts." Do we thank Him really, for a little food? Do we realize it is alone by His favor that we have any? Are we thankful for heavenly mammals? We can now learn whether we are wholly consecrated in regard to worldly ease, table dainties, and empty honor that wealth may bring.

Men may speak falsely against us. Let us learn to enjoy the blessedness of Matt. 5:10. Our friends may treat us coldly and oppose our doing good. O that we might cling more fully than ever to the cross, and thank Him for a friend that sticketh closer than a brother. Our brethren may not understand us. Do our patience and charity and longsuffering measure up to the gospel standard?

Children under our care may cause much annoyance. If by God's grace we are always gentle but firm with them, we are continually being rooted a little deeper in love.

"But," says one, "sometimes I suffer defeat." Do not be discouraged. The children of Israel were defeated at Ai, but they removed the cause, trusted God again fully, and gained an overwhelming victory.

One may think, if my husband were earnest, then I could be. There is an opportunity for you, my sister. Let your light shine before him; and if he once fully yields to God, you will not count your toil and pain for joy that he is wholly serving the Master.

What if everything does look dark? Trust, trust, the sun will shine again more brightly than ever. The more fully we trust, the more quickly the sun will shine. We will there have opportunity to prove the promise, "As thy days, so shall thy strength be."

Electricity, used in one way, may put a man to death; in another way it may draw the car in which he rides, and light the way for him. May not our trials bring us farther along in the Christian way instead of sapping out our spiritual life?

We must remember, however, that the life of victory consists not so much in making resolutions as in standing true in every unexpected trial. This is possible not by our trying alone, but by simple trust in Him. The people of the world work by their own power. We trust in the power of God.

Do we thus see how that all things work together for good? It is easy to understand, however, that in order to enjoy this blessed experience we need to be wholly consecrated to God and do His will at whatever cost.

H A R V EY F R E Y.

T A L M A G E, I N.

T E M P T A T I O N S AND T R I A L S.

T E M P T A T I O N S are always from Satan, never from God. Trials are from God, and differ from temptations.

Temptations are always of the devil, and to promote sin. Trials are always from God and to promote holiness.

Temptations are from beneath, and appeal to the human nature. Trials are from above, and appeal to the new man.

Temptations are permitted; trials are sent from God.

Temptations, by resistance, lose their power, and Satan is defeated. Trials, by endurance, increase our faith.

The devil tempts you to feel sin or to commit sin and destroys you. God tries you, to find and show you your weak places and strengthen you.

The devil seeks by temptation to draw you down into the mire. God seeks by trials to lift you up on to the Rock of Ages.

The devil's temptations are like the blow that breaks the rivet off. God's trials are like the blow that clinches the rivet the tighter.—Set,
THE OLD AND NEW DISPENSATIONS
UNITED IN CHRIST.

It has often been a matter for contemplation to the thoughtful mind why the salvation offered to man by Jesus Christ was so long in preparation; why so many centuries must have passed before the Savior could appear? God has not rested in His work of redeeming love. The Old Testament was indeed stern and severe but it was a glorious preparation for the coming of the Redeemer.

The infancy of fallen humanity was rude and barbarous. Through the blackest darkness the rays of truth had to thread their way. Only a discipline of law could mortify the pride of the Jew and lead him heart-broken and trembling to the promised Redeemer. And when we turn to heathendom a still more mournful sight greets us, "having changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things." They were given up to uncleanness, bound by hand and foot, and yet for these many centuries among the heathen as well as among God's chosen people, the Jews, there were dim longings and blind gropings for a deliverer. The fingers of the soul had never even in the deepest degradation ceased to reach forth, though trembling, towards the desire of all nations; and at last after the decay of Judaism and after the rolling away of paganism was heard the voice of one crying in the wilderness, "Prepare ye the way of the Lord."

Four hundred years no prophetic voice had broken the almost agonizing silence. Malachi had been the last to utter words of warning and of comfort, and the world had waited almost hopelessly, but all things were now ready; the fullness of the time was come, and this rough man, with coat of camel's hair and leather girdle, and feeding on the rudest desert fare was the forerunner of Him Whom the world had waited The Messiah came, came to turn men from their idols to serve the living God, to break down the wall of partition between Jew and Gentile and to declare the universal brotherhood of man and Fatherhood of God.

Thus were the ancient prophecies fulfilled, thus were the longings of heathendom satisfied. The testimony of Jesus is the spirit of prophecy, says the Apostle, meaning that all the rays of light streaming from the prophetic sources for the enlightenment of moral darkness of the race converge to and are centered in Jesus Christ. He is the bond of union between the past and the future, the older dispensation and the younger.—Selected by John A. Wenger.

THE HOLY SPIRIT IMPRESSED ME TO WRITE.

"The Holy Spirit impressed me to write. "Yes," I replied, "What shall I write?"

"All the experiences of these passing days."

"But there is nothing worthy of writing. The days are alike, all commonplace. The daily round of duties each so small, what can I say of them, dear Spirit of my God?"

"Do you hold it a small thing, a commonplace experience to awaken in the morning wrapped in my arms with my breath fanning thy heart?"

"Nay, my Lord, forgive me for saying this is a small thing, but surely this is not what you would have me write?"

"Aye, speak of the consciousness of my presence as you dress and go to the barn. Speak of the communion we have and the knowledge of my brooding presence as you go about the work of feeding, milking, and the care of the animals. Is it a small thing to bubble over with joy all the day long because you feel my presence and hear my voice?"

"Oh! no, Lord, it is better than a pillar of cloud by day or a pillar of fire by night."

"Is it a commonplace life to know constantly the upspringing power and thought of God in your body, holding at bay Satan and many temptations and diseases which otherwise would have assailed you? To walk and work in a vigor not your own? To be so clothed upon by me that you walk in power? Out of weakness are made strong to perform the labor I plan for thee?"

"No Lord, this is wonderful."

"Is it commonplace to dwell in the secret place of the Most High? To abide under the shadow of the Almighty? Commonplace to be in union and communion with me, so you know you are a child of mine? Is it a little thing to be the temple of God and let Him bring forth the fruit of the Spirit? To be His open letter, even in little things, 'known and read of all men'? Is it a small thing to stand among the meek an inheritor of the earth? Is it small to be constantly in God's Spirit of light and obedience? Your commonplace life is all this; will you say again it is little and commonplace?"

"Beloved child, you have measured the days by your desires to do for me. You work to see results, and seeing how small they seem to you, you call the days commonplace; and being hedged in by my loving circumstances, and hidden in my tender hand from the strife of tongues, you have noted what others were called and fitted to do, and measured your doings by theirs, and so made a mistake. Look no more at them. Look at what I desire to do for you and in you. Look at me, and as you look be changed into my image. Your strength is to sit still."

"But Lord, I heard Thy command, 'Go ye into all the world and preach the gospel,' and I have tried to do good and save souls."

"How fared the work, dear one? Did you save souls?"

"No, Lord, that was Thy work."

"Did you succeed in doing good?"

"No Lord, that too was Thy work."

"My child, cannot you see that had you been quiet and emptied, I could have used you more effectually? All your running, all your trying, hindered my doing. When you were still I could speak and you would hear and answer, and we could commune, and when you were empty I could use you to convey the blessing to another. Beloved one, I know thy strong desire to please me; rest then in me. Let me have you quiet, empty-handed, with ear att-
I will read a message from the Word of God. It is a message of love, an invitation to come to Christ, an exhortation to seek the Lord. If it were not that God gives the invitation from the blessed old book, and by the Holy Spirit, I would not stand here to preach it to you, would have no right to give an invitation, and to tell of God's willingness to save. From Genesis to Revelation the whole theme of this precious Word of truth is the salvation of man.

"We will now turn to Isaiah 55 and read, 'Ho, everyone that thirsteth.' First of all, God wants our attention. He cannot enable us to see what there is in store for us, much less get us to forsake sin, and seek his face unless he can get us to listen to the voice of His Word. People are too much taken up with the things of this life to stop and listen to God, and it takes the power of God to awaken them. Many have desires, but they are not the right kind. They are not desires to seek God. They have no thirsting for the water of life. Many of you have no doubt, been seeking the pleasure of the world, and you have a thirst for everything else but to be filled with the fullness of God. God's message to you is, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' Sin has so corrupted and perverted the human heart that there is scarcely a pure desire in the unregenerate man. Some, no doubt, have, some time in your life, known what it was to be very thirsty. At such a time, how refreshing to get a pure drink of cool water! Just so it is for those who are thirsting for the water of life. Jesus says, 'Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'

God's stream of salvation in the human heart is like an artesian well. It satisfies at all times. "God's invitation to the thirsty soul is, 'Come ye to the waters.' It is the privilege of everyone to come. How often we sing, "I'm glad salvation's free. Salvation's free for you and me, I'm glad salvation's free.' "It is 'without money and without price.' Alas! how many of you are spending your money for that which is not bread, and labor for that which satisfies not.' Some of you are spending your time, your energy, your strength and your money to keep up with the fashions of the world; but you do not find satisfaction to your souls. Too many labor for the meat which perisheth, and neglect their soul's salvation. Heed the voice of God, the voice of His Word, and seek the salvation of your soul.

"It is for the poor as well as for the rich. It costs nothing yet it costs all. Those who have nothing can possess it, and those who are rich can have it; but it will in either case, cost all you have. Time, talent, and earthly store must be given to Him. God is saying to you, 'Hear, and your soul shall live.' The reason why there are so few who are fully saved is because people will not hear. Again and again God gives us the admonition in the Word, 'He that hath ears to hear, let him hear.'

God wants you to receive the message. 'In the day that thou hearest His voice, harden not your hearts.' You who are without Christ are dead in trespasses and in sin, and God wants to breathe life into your souls. He cannot give you life unless you receive His Word into your hearts. 'Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked for-
The devil has no surer way of defeating you than by getting you to put off seeking the Lord. He is a liar and the father of lies, and when he comes to you and tells you there is ample time yet for you to seek the Lord you may know he is lying to you; and if you obey him you are in danger of being lost forever.

"There is a time we know not when, a place we know not where, That marks the destiny of men, For glory or despair."

"Unless you are willing to surrender to God and meet the conditions of salvation, God cannot save you. His Word will not return unto Him void, but will prove a savor of life unto life, or of death unto death. You will have to give an account unto God for the truth you have heard from His Word. God is glorified in the destruction of those who will not receive His truth, and He proves the truths of His Word in the destruction of those who will not forsake their sins. He makes them examples to others, just as He did the old king down in Egypt in the time of the bondage of the Israelites.

"An infidel once tried to defy a preacher of the gospel in a protracted meeting, during which many were saved. Finally, he agreed that if the preacher would preach from a certain text in the Bible, he would come to the meeting, and sit on the front seat. That night the Lord gave the minister a smooth stone which brought down the giant infidel. He quoted a single text which was sufficient by the Holy Spirit to break the man up, and he went out and wandered up and down the road in the night until his conviction became so great that he called up his neighbors to pray for him; before morning he was converted and praising God. His father had been an infidel before him and

met a sudden and unexpected death. He had hardened his heart and would not seek God. That night when the text was read, "He that hardeneth his heart and stiffeneth his neck shall suddenly be destroyed and that without remedy. This man remembered the death of his father and knew that God had verified the truth of His Word in his own father's death; and thus God broke up his hardened heart.

"Those of you here who will not heed the voice of God, who will not repent, will some day be cut off. Thank God, if you will open your heart and receive the message, if you will but hear, your souls shall live, and you can know for yourselves what it is to have your sins forgiven, your hearts cleansed, and enjoy the fullness of the blessing of the gospel of Christ."—Sent of God.

SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The immediateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring around the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause of humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to your elf, stood revealed to you.

Place yourself beneath the cross of Calvary see that sight of love and scorn; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask your

self as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

CONVERSION OF SIR ARTHUR COTTON

During the voyage, while sitting on deck of the ship one evening, admiring the sea and the sky illuminated with stars, the thought struck him forcibly; Who made these worlds? Upon whose handiwork am I gazing now? It is the work of God, the great Creator, if He made the world, the sun, the moon, and the stars, what do I know of Him? Has He ever spoken? If so, what are His words? The Bible is the Word of God, I ought to read it; I should like to know what He says.

"There and then, on the impulse of the moment, he went into the saloon where ship's officers and some of the passengers were playing cards. As he entered he asked the question: 'Is there a Bible on board the ship?' A loud shout of laughter greeted this question: he was going to turn religious. However, on again making his request, it was suggested that some one present possessed a Bible, which was packed in the bottom of his box. It was brought and handed over to him. It may be said, from that hour until the last day of his life, his chief delight was in the study of the Scriptures. He porled over the Bible that was lent him; the rest of the journey was full of the deepest interest, as he drank in its new life-giving truth, new and precious to him. The result of this experience, and the change that now took place in his life and thoughts, were in no sense transient. His future career was in every way influenced by it; his hours, both of toil and pleasure, were marked by a sense of the presence of his unseen Savior. His whole nature was characterized by devotion to His Bible, which he al-
beauty is a tribute to country preachers.

Everybody ought to know and appreciate the fact that among the noblest servants of God on earth, whose blessed work will abide when all the pomp and glory of the world shall pass away, are the widely scattered preachers of the gospel in the country districts, who minister to small and poor congregations and to lonely homes on the far frontiers. The following article from the Youth's Companion, is such a well fitted and beautiful tribute to these unsung heroes of the kingdom of God; that we must share it with our readers:

"There was a conference of Methodist ministers at Norfolk, Virginia, recently, at which the members made reports of their work during the year, and told what their salaries were. One man had received nothing. Another man had an income of twenty-six dollars. Many without a thought or complaint or reproach, reported sums so pitifully small as to be almost beyond belief.

"The conditions are not peculiar either to that conference or to the Methodist Church. There are men in the other parts of the country and in all the denominations serving, like these, for smaller wages than the hod-carrier or the crossing-sweeper earns. They are the country preachers who make up the rank and file of the army of the church and do the hardest of the work.

"It is they who hold the remote outposts of civilization against religious ignorance and unbelief; who break the bread of life in little back-woods churches and gather their congregations in cross-roads school houses. They beg zealously for missionary funds, they plead earnestly for money to build colleges and assist other churches; but of their own needs they say little.

"They never receive 'calls' from rich and influential parishes. They never open the morning paper to see their names in the headlines and their sermons in the news columns. Year after year, in patience and with smiling faces, they answer the countless petty calls upon their strength and sympathy; and when at length they fall, others, who know all the conditions, all the hardships they must face, are yet willing to step into their places and carry for ward their work.

"The theme of the country preachers may be simple, his speech sometimes uncultured, his learning often slight; but the spirit of his faithful and ill-paid service is divine. Under the rusty old broadcloth is a figure most nobly dignified, most rarely beautiful."—The Evangelical.

THE PREACHERS AND REVIVALS.

ONE OF the mightiest revivalists that ever thundered and lightened in the churches of America was Rev. Charles G. Finney. He had learned the secret of God in personal consecration and a ministry of faithful devotion rarely equaled. What such a man has to say about revivals is worth knowing. The following extract from Mr. Finney's "Lectures on Revivals," sent to us by Rev. James D. Acker, is so timely and pertinent that we gladly give it a place in our columns, believing that it will be found a word in season to many of our readers. Mr. Finney says:

"But the thing which I wish more particularly to insist on in this letter is that the true revival spirit has been in a great measure griev ed away from the church, and as far as my observation and knowledge extend, efforts to promote revivals of religion have become so mechanical, and there is so much policy and machinery, so much dependence on means and measures, so much of man and so little of God, that the character of revivals has greatly changed within the last few years, and the true spirit of revivals seems to be fast giving way before this legal, mechanical method of promoting them.

"Now the thing that needs to be done is for every one who would attempt to promote revivals of religion to be sure that he himself has a single eye, has a deep inward walk with God, has the life of God so richly developed within himself, as to be able not only to prevail with God in prayer, but to preach the gospel to others with the Holy Ghost sent down from heaven, in demonstration of the Spirit and power.

"It would seem as if the ministry and churches proposed to promote revivals in the hardness of their own hearts, and without deeply breaking up their own fallow ground. They get up protracted meetings and go to work to promote a revival without beginning first in their closets and thoroughly breaking down their own hearts before the Lord, and getting all melted and subdued, filled with faith and with the Holy Ghost. They seem to expect that they shall get waked up during the meeting. They appoint a meeting while in a backslidden state of mind. They begin the meeting, and perhaps continue day after day, the minister laboring for the conversion and waking up of the church, while perhaps he himself is created over, hardened, full of unbelief, worldly-mindedness, and with much respect to his own reputation as being deeply concerned in the progress of the work. Thus the meeting will continue day after day until they become considerably excited have some confessions, and perhaps a few conversions; but upon the whole, they have sowed among thorns instead of breaking up their fallow ground.

"The fact is, brethren, a revival must take place among the ministers. If there could be a protracted meeting for the ministers; if some hundreds of ministers would assemble and preach and pray and labor for each other's spiritual welfare, until there was a deep and thorough revival of religion among them; if they would deal so faithfully with each other, and so affectionately, as to get their hearts together, and together get into a deep sympathy with Christ—they would no doubt return from such a meeting to their several charges, and the result would be a general revival of religion throughout their churches."—The Evangelical.
A SEARCH FOR ATONING BLOOD.

In the spring of 1898 I was holding some Gospel meetings in San Francisco, and on several occasions was able to address the Jews attending a "Mission to Israel." On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any Hebrew who desired to ask questions and state difficulties, or for any who had been brought to Christ to relate their conversions. The experience of an old Jew interested me greatly, and as nearly as I can I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the motsah— unleavened wafers—and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all.

He did not say, 'When I see the leaven put away, or when I see you eat the motsah or the lamb, or go to the synagogue;' but His word was, 'When I see the blood I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have blood, blood, blood, BLOOD!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him.

"Blood!" It is an awful word, that, for one who reverses the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue, and learned Hebrew from the Rabbis. I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: 'The blood of Jesus Christ, His Son cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that, 'Without shedding of blood there is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? Are you trusting in God's smitten Lamb?—Sel.

"And now abideth pride and fashion in the church. The preacher is such a nice man he has to preach to please the people, not tell the whole truth lest it should hurt their feelings; for they would soon tell him that if he did not preach as they wanted him to, and not always preach about pride and fashion, they would get a preacher who would preach what the Bible says. Some time ago a woman who had been at church in the morning and heard a good straight sermon preached, and had been hit, in the afternoon went to a different meeting, saying, 'I want to hear a gospel sermon this afternoon this morning I heard a sermon about flowers and feathers and how the church should be kept, that it was wrong to have Christmas trees in church.' There are a lot of people today like that."

Evidence is accumulating that a strong effort will be made in the next congress to re-establish the iniquitous army canteen.
HEALTH AND HOME.

CLOUD AND SUNSHINE.

Waiting in gloom and pain:
Weary, oh! so weary!
Steeply falls the rain,
Dark the day and dreary.
The bitterest winds are wailing loud,
And the funeral sky is clothed in cloud;
Will the sun never shine again?
Courage! to heart and brain,
Though the day be dark'ning;
Waiting is not in vain.
If for God thou'rt heark'n'ing,
The dreariest weather will change some day,
And never a cloud but will pass away,
And the sun must shine again.
Be still, sad heart, nor mind
The heat of fiery trying
The mystery entwined
With sorrow and with crying.
The costliest gold, by a method slow,
Must lose its dross in the hottest glow,
But it cometh forth refined
—Captain R. K. Carter, in N. Y Observer.

RELATING TO OUR BODIES.

The body of man appears to have been subject to attacks of gout from the remotest ages, as there is evidence that the disorder prevailed in all ancient civilized communities.

Iron in both the organic and metallic form is absorbed and eliminated by the system, and becomes a part of the body. Its continued use generally causes an increase in the quantity and quality of the blood.

The three principle causes of obesity are heredity, over-indulgence in food and lack of exercise. Fat aids in the further deposit of fat. Acting as a non-conducting pad all over the body, it prevents the dissipation of heat and the refuse is deposited as fat.

The greater prevalence of rheumatism among certain classes of laborers, such as washerwomen, cooks, coachmen, soldiers and sailors, may be accounted for largely on the ground that such persons are subjected to extreme variations in temperature while undergoing active bodily exertion involving muscular fatigue.

The digestive processes are influenced both by external temperature and internal body heat. Man instinctively seeks cold food and beverages in hot weather and warm food and drink in cold weather. Modifications in temperature affect digestion indirectly by influencing the circulation, respiration, and the nervous system.

Drugs are sometimes introduced into the circulation through the influence of electricity. The process is called kataphoresis. The medicament is passed through the tissues between the two poles of the battery. Such articles as quinine, iodine of potassium, chloroform and ether are so employed, when the patients stomach cannot bear drugs.

Alcohol does not elevate body temperature by increasing the number of heat units. Its effect is to accelerate the heat action and thereby drive the blood from the centers to the extremities. Vital depression follows its action, and while more heat may be created under its influence, so much heat is dissipated that the temperature nevertheless falls, in consequence of the too rapid destruction of the tissues.

Another instance showing the intimacy between the functions of the brain and the remotest parts of the body is observed by those who have to do with the inmates of the asylums. It is that which concerns the thumb and the brain. It is said there is one infallible sign of insanity. Let a person speak ever so rationally and act ever so calmly, if his or her thumbs remain inactive there is no doubt of insanity. Lunatics seldom make use of their thumbs when writing, drawing or saluting.

WOMANLY WOMEN.

The superior advantages in education and culture enjoyed by the women of America are marked and hope-inspiring. As compared with her condition centuries ago, and with that of the present in some countries, they are truly marvelous.

But pessimism and selfishness on the part of narrow-minded men are wont to regard this wonderful advance as a dangerous sign of the times. They fail to discriminate between that which ennobles, refines and gives greater power to all the functions of life and the sentiments of the soul, and greater wisdom in the use of those powers on the one hand, and the preservation of power and the misconception of one’s true mission as a member of human society.

That now and then a “progressive” woman, so-called, has mistaken her true sphere as a member of the human family is readily admitted; but for every one that has done so there have been a thousand whom education, and culture, and the enjoyment of larger rights and privileges have only made more womanly.

Nor can it be otherwise. True education only develops, draws out the innate powers of soul and body. Woman’s innate powers, implanted by the Creator, are eminently and unchangeably adapted to the woman sphere in society. These will ever assert themselves, even despite the much false education imposed by the fashions and customs of perverted society. How much more, then, under the fostering care of true education and correct culture will her refined womanly instincts become strong and her powers be wisely exercised for the good of the race.

One of the strongest and noblest instincts of the woman nature is love for the home. A well-ordered, happy home is her ideal of an earthly paradise. False education, such as is insidiously imposed upon the minds of girls and young women by the club-house, the boarding-house, and the chit-chat indulged by the poor victims of “high life,” may, and often do, create in the heart of women the false notion that a home is not desirable and that the care of house and children is feminine drudgery.

But such women are never truly happy. The true education and social culture of today develop exactly the opposite views; for, as said above, it brings out the true womanly nature in all its nobility, purity, and loveliness.

This nature has been and is still a saving influence in human society; and to the extent that true education, correct culture, and the enlarged scale of privileges and responsibilities are all freely accorded to all women, to that extent will all the powers of refined, ennobling womanly nature be made to tell for the elevating and Happifying of the race.—Religious Telescope.
EVANGELICAL VISITOR.

TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinance from all things harmful."

HOW TEMPERANCE WOULD HELP TRANSFORM THE WORLD.

SCRIPTURE teaches us to be temperate in all things. Temperate in conversation, in dress, our daily food, and temperate in all our habits, but above all, let us beware how we look upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at last it biteth like a serpent and stingeth like an adder. From a human standpoint it hardly seems possible for the curse of intemperance to be plucked up, crushed out and driven from our homes. But God's ways and means are above frail methods and a continued warfare on the demon rum by all the followers of Jehovah will bring the looked for time the Revelator John saw when he said: "Behold! I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And he heard a voice from heaven saying, behold the tabernacle of God is with men and He will dwell with them and they shall be His people and God Himself shall be with them and be their God." Such a transformation is well worth the labor of every earnest worker for souls. God shall wipe away all tears from their eyes. No more tears for the wife who for long weary hours has watched and listened for the coming of that husband who promised to be her brother's way. The man who is a stumbling block to his wife and is a stumbling block to his brother who after the first drink is taken loses self control and one drink after another brings them to the gutter—led there by the moderate drinker who boasts that he knows when to take the last glass.

And there shall be no more death, for when that glorious day shall dawn no more will those one hundred and seventy new made graves be opened daily to receive those who have destroyed both soul and body by indulging in the first drink. There may tomorrow tarry for the second and is a stumbling block to his brother who after the first drink is taken loses self control and one drink after another brings them to the gutter—led there by the moderate drinker who boasts that he knows when to take the last glass.

Parents, Christians, temperance workers, young people's societies and all who love good society, happy homes and sober young men, unite in one mighty effort to save all, but if those long on the road to ruin will not hear them, save the boys. Save them at any cost that when they grow up to manhood that they may shun the very appearance of the evil and steer their bark clear of the rocks, the shoals and the turbulent waters of intemperance.

When the boys are saved, homes will be made happier, the world made better and from hill top to hill top, on the mountains and in the valleys will be echoed the song that the world is being transformed and the sons of men are become the sons of God.—Young People's paper

THE DRUNKARD.

It appears the drunkard has been a terror from time immemorial. The Chinese, Hindoes, Persians, Mexicans, of old, and all nations of the present time join in the midnight revelry of the drunkard.

It is related of Noah that he came out of the ark, disgusted with the water all over the face of the earth, and took upon himself strong drink; therefore that act was called the first drunk.

Nabal was drinking when his beautiful wife, Abigail, returned from her expedition to save her husband.

Herod was in a drunken revelry when the daughter of Herodias wheeled in the dance before him.

Belshazzar, and many others with him, were singing the midnight song when the handwriting appeared on the wall.

Isaiah mentions the drunkards of Ephraim.

A law was passed by the Athenians to be punished, given a man double punishment while drunk.

It was at that time when Alexander the Great arose from a banquet, and struck a spear through the head of Citius.

In the time of Oliver Cromwell the evil was great; the offenders were compelled to wear a drunkard's cloak.

All ages join in this crying curse of humanity.—Green's Fruit Grower.

To tell young persons that they may drink intoxicating liquors, if they are only careful to stop before becoming drunkards, is as absurd as to tell them that they may bathe in the rapids of Niagara, but keep out of the cataract.
In my dreams I see my mother
Past the dream! an3 rent the circle!
See the droop of infant eyelids,
Home I turn to tread through dream-land
For the hope of a reunion
All are here not one is missing;
Seems no task to her but pleasure,
Mother's foot upon the rocker,
Sigh of winds and sight of flowers
Forms again in yon bright home-land;
question, a second time, was asked im­
devotee. One wuild continue her studies
become the mistress of a beautiful home.
Music and art would each have its
miration, fame, were among the attain­
Her answer was eagerly awaited.
Louise, at what cost mine is so fair; and
thin toil-stained dead one, and said: 'See
Girls, I can't describe Stella's grief; she
have been most unsatisfactory.
weighed upon them some disagreeable
up the illness of the. one servant, as it
made the days pass merrily. Our pleas­
exchanged rings. Mother's illness made
it seem' more natural and easy at first,
and everything moved on so smoothly,
that I really think she regained her
health more quickly. All the mending
and sewing was done promptly under her
direction, and we always silenced her by
saying we liked to do it. She seldom
knows what is prepared for tea or break­
fast; we beg her not to inquire, for we
know that she enjoys little surprises.
The boys and the dear baby are better and
happier for having so much of her time
and attention.
Last summer I visited Stella again.
She is the light of the home. Only for
the discipline I had passed through could
I understand how she is able to ac­com­plish so much. Once, when I expressed
something of this to her, her eyes filled
with tears, as she asked: 'Do you sup­
pose she can see us—that she knows
what I am trying to do?' Her hands were
not 'fair and beautiful. Why, girls I
never see a pretty hand now without
wondering whether it has a right to be
fair and white. So I am going home to
help mother; I shall be happy, because I
know it is my duty.'
As Louise finished speaking, the retir­ing
bell sounded. Not a word was spoken,
but the kiss which each bestowed
upon the flushed face of the earnest
speaker told of the impression her words
had made. Those mothers alone can tell
whether the influence was lasting.—
Everybody's Magazine.

"Be sure you go first and then go ahead." The average man 'goes ahead'
then asks if it is right. We act then ask
God to bless our actions instead of wait­ing
know the will of the Lord, and to
follow His leadings. In this way we
bring much trouble and sorrow upon
ourselves. God has then to deal with
us as wayward children and His chastise­
ment is often grievous. If we could al­ways
remember that God is the senior
partner in the firm, and always have re­spect
for His judgment we would be
saved a world of trouble.

In this age, the kingdom of God is
within us, under the sway of the Holy
Spirit, but in the coming age the whole
kingdom will be manifested in open
glory, throughout the world, under the
royal personal sway of King Jesus, and
both of these stages of the Kingdom are
set forth in Scripture.—Set.
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Annie L. Hoffman, Girgum, Bombay, India, Berachah Home Grant Road.

Elmira Hoffman, Kedgun Poona Dist., Hamamba Home, India.

The Lord is my portion; we supply to our subscribers in connection with their subscription, we are now prepared to supply the Holman Bibles and Testaments at as low prices as they can be bought anywhere.

2. An appreciative letter from Miss Barbara M. Kern who through her warm-heartedness and pity for the homeless children, has furnished the needed means to prepare the building, on another page in this number.

Besides "Our Premium Bible" which is supplied to our subscribers in connection with their subscription, we are now prepared to supply the Holman Bibles and Testaments at as low prices as they can be bought anywhere.

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

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50¢.

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GEO. DETWILER, Editor.

Elders W. O. Baker, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:-Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.

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

3. When you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Post Office—Who are unable to pay, we will 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 on separate sheets.

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

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, registered letter, or Bank Draft to Office Manager, Abilene, Kansas. Canadian Currency is discounted.

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, JULY 1, 1901.

ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matopoa Mission, Bulawayo, South Africa.

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

D. W. Zook and wife, Evangelical Visitor, Orndal Post Office, Mrs. Amanda Zook, Burdwan District, Ann Herr, Bengal, India.

Mr. and Mrs. H. Zook, Havana, Tex.

Mr. and Mrs. D. C. Roberts, Hidalgo, Tex.

G. G. and Mrs. Susan Cassel, Box 119, Guatemala, Central America.

Annie L. Hoffman, Girgum, Bombay, India, Berachah Home Grant Road.

Elmira Hoffman, Kedgun Poona Dist., Hamamba Home, India.

The Lord is my portion; we supply to our subscribers in connection with their subscription, we are now prepared to supply the Holman Bibles and Testaments at as low prices as they can be bought anywhere. A catalogue describing the various styles in sizes and binding and giving the prices, will be sent to all who may ask for it. From this catalogue any kind may be freely ordered by simply stating its number, and accompanying the order with the amount of the price, and the book ordered will be forwarded by mail without delay. We would be glad if many of our friends would avail themselves of this offer.

Spain ruled in Porto Rico for four hundred years and gave not one school house to the island. The government of the United States has assumed control, and has sent an official to oversee and direct the building of school houses and establishing schools. In a recent number of the Gospel Messenger this officer, whose name is Brumbaugh, writes interestingly of dedicating school houses. Thus new privileges are opening to this oppressed people, and if with the introduction of education, there also comes the saving Gospel of Jesus Christ, and the people are made free in Christ Jesus then truly may we look for rich results in the advancement of this people, and from them will flow streams of blessing. Jesus said, that rivers of blessing will flow from those who believe on Him as the Scripture hath said.

Our aged Sister Barbara Bashore writes from Naponee, Neb., under date of June 13, 1901, words of greeting in Jesus' Name to the Editors and readers of the Visitor, and to the Missionaries entrusted for South Africa. She sends a donation, and says, "My heart is full of love, I praise the Lord. I wish to send a donation to the missionaries who are needy. I am not rich in this world, but am willing to help what I can. May the Lord bless them and give them willing hearts to perform their duties. I am near my journey's end, my heavenly home with Christ to dwell in His glorious home above, and there to sing and praise the Lord of glory, Jesus the King, Son of our heavenly Father. There all the faithful children in Christ will meet to part no more for ever."
A NOBLE CHOICE.

OF Moses, the writer of the Epistle to the Hebrews says, that “he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had respect to the recompense of reward.” And this he did by faith. The way of man is to have respect to that which promises present gratification, but men of God in past times had respect to future good, and were willing to sacrifice present enjoyment for the future reward.

Moses as a young man enjoyed exceptional advantages; it was possible for him to occupy a high and exalted position among his fellowmen. Was brought up and educated as a prince of the royal family of Egypt, and no doubt his training and talents would have fitted him eminently to occupy an exalted position in the realm.

His own people were an oppressed race: held in cruel slavery, subjected to most cruel hardship, and it meant much for the young man in princely station to identify himself with the oppressed people, even though they were his own people. What was it then that prompted him to make the choice he did?

“He had respect to the recompense of reward.” Although he was brought up and known as the Son of Pharaoh’s daughter, yet by some one he was taught the relationship of the oppressed people in which they stood towards God, and although the outlook was so very un-promising he did not stagger at the promise of God, but had faith that the future would prove the faithfulness of God, and that it would be safe for him to take his place as one of the despised and oppressed race. He had hardship and trial to endure. His people were heavily and sorely afflicted. He chose to suffer with them and his afflictions were not light, but after endurance of the afflictions and after drinking some of the bitter cup of hardship, his reward came at last. He looked into the beyond and saw that to the cross bearer there remains a crown.

In this that Moses chose to cast in his lot with the people of God his name and fame were perpetuated. Likely if he had chosen the other side; chosen the “pleasures of sin for a season.” The world would not know his name today. Worldly success is transient, its fame soon vanishes, but the name of Moses is perpetuated and held in reverence even after the several millenniums have passed away. Yielding himself to God as he did, the Lord could make use of him in very important work. We then may draw a number of important conclusions.

The world has pleasures. In Ephesians 2 the Apostle says that it consists in fulfilling the desires of the flesh and of the mind.” One kind of pleasure which the world has is that which pertains to the gratifying of the lower nature, that which pertains to the flesh in its appetites and passions and lusts. All of which produces excitement and pleasurable feelings but only momentarily so, to be followed by reactions and sicknesses which far outweigh the pleasure. The gluton and the drunkard speak of pleasure, the sensual person gives way to the fleshly lusts and is led as a lamb to the slaughter yet he calls it pleasure and although it means the ruin of himself in the future he still pursues his course, because of having become a slave to uncleanness, and appetite.

Then there is the pleasure derived from fulfilling the “desires of the mind.” This is the pleasure of the world on a higher plane than the other. The intellect finds pleasure in that which comes to it in the things of science and art and literature. There is gratification for the mind in these and brings a peculiar pleasure, but being only of the world and not subject to the will of God, its pleasure falls short of what the soul longs for. The world’s pleasure passes away. It soon vanishes and the future has no reward in store. God’s people pass through severe afflictions. Jesus Christ never encouraged his disciples to expect that they could get to heaven on dowerly beds of ease. The bitter comes before the reward. The being dispersed by the world: the not being known of the world, yea, even the being hated by the world is today yet the lot of God’s faithful ones. The world is not a friend to grace, never was and never will be in this age, and so all those who will live godly in Christ Jesus shall suffer persecution. We are to follow in the steps of Jesus “Who did no sin neither was guile found in his mouth, who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously.” So through warfare, and affliction, and self denial, and persecution, and disappointment the path of the people of God leads now, but a far more exceeding great reward awaits them in the future.

Further, Moses chose; it was a deliberate choice that he made. He counted the cost and saw what the enjoyment of the world would be, and what would be the reward of the people of God, and accordingly made his choice. It meant to give up worldly prospects which had charms; worldly honor which men are so anxiously coveting, prospects of power.
and riches all were put aside, for the re¬
ward in store for God's people. How few there are who would make choice with Moses. The crowd says we will take the pleasures at hand, as for the future we

Moses. The crowd says we will take the
ery weight (all encumbrance) and the sin

lors of God in the future. There is pro¬

yan escape, but when we make choice

therefore, let us also,

wilderness with Moses, or three years in

ward in store for God's people. How few

looking to Jesus the author and perfector

made perfect. Therefore, let us also,

ness borne to them through their faith,

ward is not all future. There is a present

and seventy miles, and amid storms and

choppers" found enjoyment for their

knowing that all such have a place at

level with the small boy who maltreats

substitutes of the church of Christ of

The Evan¬

• which we hear occasionally!—

measure of character.—

Sel.

You never knew anybody on earth un¬

1. As far as the Bible account goes we

find the Spirit coexistent with the Fath¬

er and Son. By a comparison of Job 33:

4; Ps. 33:6 with Col. 1:16; Heb. 1:2; Gen. 1:

23 we discover that the material univer¬

ce and man were created through the

agency of the Holy Spirit. The Father

works through the Son and Holy Spirit,

so that the Godhead is active in creative

work. Then I say as I write, the pen

with which I write and the desk at

which I am sitting, and the lamp which

gives me light, and the paper which I

am writing upon were created by the

Holy Spirit,—not only that, but my ex¬

istence is due to His work.

Not only have all these been created by

the Holy Spirit, but according to Ps. 104:

29, 30 their existence is maintained by

the Holy Spirit. "Why should the spirit

of mortal be proud?" and why should

man rebel against God when his very ex¬

istence is due to God's permission?

3. The Holy Spirit strives with men.

Gen. 6:3. That which prevents the devil

from taking entire control over business

and social life and crushing out the

church of God is the striving of the Holy

Spirit. That which saved Luther and

the Reformation from the clutches of

Rome; that which saved the missionaries' 

lives among the cannibals of the islands

of the South Sea; that which prevented

the complete overthrow of the Lord's

work, and the death of all the mission¬

aries in China in the recent Boxer insur¬

rection, etc., was the Holy Spirit.

4. The Holy Spirit convicts the world

of sin, and righteousness and of judge¬

ment. John 16:8-11. It is not our preach¬

ing that convicts men of their sins. This

is the cause of so many meetings being

held where there are no conversions.

This is sometimes the fault of the min¬

ister. He thinks that this work d< pends

upon his wisdom, personality or per¬

suaion. Perhaps it is more often the

fault of the church. The church decides
to call the evangelist and expects him to
do the work. He comes, begins his work
with half the seats of the membership
vacant. No prayer in the homes. Too

busy with the worldly cares to get to the
church on time. Only a few will respond
when called upon to lead in public prayer.
With such surroundings the evangelist

will do his best, but there is a limit to what he

can do. He cannot make good converts

where there are no conversions. The church

then decides that if they had the right kind of a

man to preach for them they could have a

revival; so they try another, and another,

go the rounds, vainly hoping to suc¬

ceed in building up the Lord's work. Let

us realize, dear Brethren, that the great

need is to look to God for help, seek the

baptism of the Holy Spirit,—then pre¬

sent the truth of Jesus in a simple way,

being assured that God will not suffer

His Word to return to Him void. The

essentials for this gift are confession of sin,

self-abnegation, and being of 'one accord

In one place!' in prayer. As we

look out and survey the possibilities be¬
fore us—the "field's white unto harvest"—

may there be such a call to prayer, and

renunciation of self that ere the close of

this first year of the new century many

thousands may turn to God.—E. B.

Fitzwater in Gospel Message.
**CHURCH NEWS.**

**MESSIAH RESCUE HOME.**

Cash donations for the month of May 1901.

<table>
<thead>
<tr>
<th>Name and Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Susie Deeds, Mechanicsburg, Pa.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Wolgemuth, Florin, Pa.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Homer Gish, Deodate, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Lizzie Gish, Deodate, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Sister Lesh, York, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Elias Good, Manchester, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>John D. Brechtbill, Orrstown, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Miss Barbara M. Kern</td>
<td>$50.00</td>
</tr>
<tr>
<td>Sister Lesh, York, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Manchester, Pa.</td>
<td>$1.00</td>
</tr>
<tr>
<td>W. L. Kreider, Palmyra, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>A Friend of Miss Kern's</td>
<td>$10.00</td>
</tr>
<tr>
<td>Susan Deeds, Mechanicsburg, Pa.</td>
<td>$5.00</td>
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Total: **$19.00**

**MESSIAH HOME ORPHANAGE.**

Report for month of May, 1901.

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>Offerings at dedication</td>
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</tr>
<tr>
<td>Miss Barbara M. Kern</td>
<td>$50.00</td>
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<tr>
<td>A Friend of Miss Kern’s</td>
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</tr>
<tr>
<td>Susan Deeds, Mechanicsburg, Pa.</td>
<td>$5.00</td>
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Total: **$149.22**

**PHILADELPHIA MISSION.**

Report for the month of May 1901.

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<td>Balance on hand</td>
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<tr>
<td>Souderton</td>
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<tr>
<td>Clarence Centre, a sister</td>
<td>$1.00</td>
</tr>
<tr>
<td>Clarence Centre, a sister</td>
<td>$1.00</td>
</tr>
<tr>
<td>Clarence Centre, a Sister</td>
<td>$1.00</td>
</tr>
<tr>
<td>Louisville, Ohio</td>
<td>$6.00</td>
</tr>
<tr>
<td>Franklin Co. Beautiful</td>
<td>$6.00</td>
</tr>
<tr>
<td>Clarence Centre, a Sister</td>
<td>$1.00</td>
</tr>
<tr>
<td>Mount Joy</td>
<td>$2.00</td>
</tr>
<tr>
<td>Nottawa, Ont.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Phila.</td>
<td>$2.25</td>
</tr>
</tbody>
</table>

Total: **$96.78**

**EXPENSES.**

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>For a poor Sister</td>
<td>$2.00</td>
</tr>
<tr>
<td>For a poor Sister</td>
<td>$2.00</td>
</tr>
<tr>
<td>For mission</td>
<td>$3.25</td>
</tr>
<tr>
<td>For poor</td>
<td>$6.53</td>
</tr>
<tr>
<td>Expense for Council meeting</td>
<td>$3.35</td>
</tr>
<tr>
<td>For poor</td>
<td>$7.75</td>
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Total: **$17.88**

**DEDICATION OF ORPHANAGE AT HARRISBURG, PA.**

On May 18th we had the privilege of welcoming to the Messiah Rescue Home at Harrisburg, Pa., our brethren and sisters who were interested in "Home Missions" to attend the dedication services of the new Orphanage. Among those whom we entertained and to whom, next to God, we owe our gratitude for the building, was Miss Barbara Kern from Indianapolis, Ind., accompanied by a few of her friends.

In the evening the first services were held in the Orphanage. The Brethren Aaron Martin and Wingert addressed the meeting, followed by testimonies.

Lord's day morning the house was crowded within hearing distance. Elders Oberholzer and Davidson gave wholesome instructions regarding "training up children in the way they should go" and encouraged "Rescue Work". During the morning service the Orphanage was formally dedicated to God.

From 1 o'clock to 2.30 o'clock P. M. song service.

At 3 o'clock special Sunday School exercises in the meeting room of the Home.

At 7 o'clock testimony meeting and preaching. Bro. Jacob Martin and Eld. Oberholzer addressed the meeting, encouraging deeper consecration on the part of believers.

Altogether the services were enjoyed by all who were interested in this kind of work, and we trust and pray that much good may result from the effort put forth at this place.

Pray much for the work and workers in this small part of God's vineyard. Here as elsewhere the field is needy. "Pray ye the Lord of the harvest to send forth laborers."

We have a good substantial and pleasant house to dwell in with all sanitary conveniences.

We look to God with hearts full of praise and humbly say, "Bless the Lord my soul, and all that is within me bless His Holy Name. Bless the Lord O my soul and forget not all his benefits."

Who forgiveth all thine iniquities, who healtheth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies.

Who satisfiseth thy mouth with good things so that thy youth is renewed like the eagles." Bless His Holy Name.

**A LETTER FROM B. M. KERN.**

Rose Glen, Perry Co., Pa.  
May 23, 1901.

My Dear Friends:

We arrived here safely and the friends were at the station to meet us. We have met with so much kindness at every place since we left our home; and especially do we appreciate the kindly greeting given to us at the beautiful home for aged people at Harrisburg.
And just across the yard, to which we could go on the board walk, we were invited into that pretty up-to-date, commodious brick building, with all modern improvements, erected especially for homeless and dependent orphans. What a happy thought.

The opening services on Saturday evening were very impressive as we again the beautiful dedicatory services on Sabbath which day will certainly never be forgotten. Every person appeared to be so happy and so devoted, and I the only one who failed to do my duty in not rising to my feet and expressing my thanks for the prayers that were offered up in my behalf, and in the interest of the home.

How I wished on that memorable day that all my friends could have been there. It certainly has been one of the greatest events of my life, and now let us trust in the providence of God, and that there may some elderly Christian Sister step forward and fill the place of matron and mother to those little ones who may be gathered in. This is the wish and prayer of one who has had the experience of being a poor orphan. Yours very truly.

B. M. KERN.

For the Evangelical Visitor.

THE NARROW WAY.

DEAR Brethren and Sisters, and all who read the Visrror; I have for some time felt impressed to write for the Visrior, but feeling myself incompetent and unworthy for this work I will attempt it only in the name of Jesus, knowing that without His help and the guidance of the Holy Spirit our work will be a failure. My desire is to glorify God.

Well, I am glad for the narrow way; it is a delightful way, "an highway, and it shall be called the way of Holiness the unclean shall not pass over it." It was a long time before I could get willing to take the way; I knew what it meant. I had to die to many things. Oh how hard it went to give up my little idols and come down to the feet of Jesus to learn of Him. But, I had no rest day nor night, until I became willing, and as soon as I was willing to lay all on the altar and make a complete sacrifice, the Lord did so wonderfully set me free and fill me to overflowing with His love so that I could love every one, both saint and sinner, and then I felt like praising Him. Today I feel I can never praise Him sufficiently for all he has done for me. If we are walking the narrow way it leadeth unto life, but the word says, "few there be that find it."

Well, I praise the Lord, we can find it if we seek with all our heart, for he that seeketh findeth, and God's words are yea and amen. I find on this narrow way the Lord has a work for His children to do. Oh may we ever be ready to do what He has for us to do. I am so glad we have the promise in God's Word that we can do all things through Christ who strengtheneth us. Let us be willing to work and if it is to write an article for the Visitor. Our Savior did good wherever He could and if that is our motive the Lord will bless the undertaking. I often wonder why more of our dear Brethren and Sisters don't write for the Visitor. There are so many selections.

My prayer is that many dear souls who are still going on in sin may seek the narrow way before it is too late. Come to Jesus. He will show you the way and stay with you.

Pray for me, dear ones, that I may ever keep on the narrow way. Your Sister,

Gormley, Out.

M. MACKLEMM.

For the Evangelical Visitor.

THE COMING OF THE LORD.

Savior, Savior, art Thou near us,
Is Thy coming at the door?
Wilt Thou gather Thine elect ones,
Far and near, from shore to shore?

Shall we see Thee soon descending,
Hear the blessed trumpet call,
"Lo He cometh! Come to meet Him,
Jesus reigneth over all!"

Shall we see Thy blest appearing,
Thou, for Whom we've looked so long?
Wake to join the gladsome song?
Thou, for Whom we've so long longed?

Shall we see Thy face, Lord Jesus?
Shall we see Thee clothed in white?
Shall we see Thee from on high,
"The King of glory cometh in!"

Psalm 118:24, "The Lord shall come as a roe, and as a young hart shall he leap upon the mountains of holiness."

BIBLIE LESSON.

IN Luke 12:4 Jesus said, "And I say unto you, be not afraid of them that kill the body, and after that have no more that they can do, but I will forewarn you whom ye shall fear; fear Him, which after He hath killed hath power to cast in hell, yea, I say unto you, fear Him." Again in verses 10, 11, "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that deneth me before men shall be denied before the angels of God."

I am not ashamed to confess my Lord before men for He is my only hope. He gave His life for me out of love. Let us follow Jesus the King of Glory. He said, "Take your cross and follow me daily." So let us follow Him in earnest prayer, meek and humble to the end. Praise the Lord. Amen.

"Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God." "Grace be unto you and peace from our Father and the Lord Jesus Christ."

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy."

I was glad once more to see your [Elder Zook] face. The Lord blessed my heart. When the hand was laid upon my head in prayer to God, I felt the blessing and the power of God come upon me. I was so glad in my heart. I could not express it; no one knows it but alone God. I felt better at once in soul and body; my pains left me and I could sleep better in the night. I felt renewed; my desire was fulfilled. I praise the Lord.

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."—Rom. 14:10-13. "Let us walk honestly as in the day" before God and man.

BARBARA BASHORE.

THE FASHION.

Which is the more desirable—the ceaseless change in dress now imposed upon both sexes by fashion, or a fixed national style, graceful and hygienic, and suited to the climate and the people?

The latter. Dress that fashion decrees often violates common sense and sometimes common decency. Many seem to believe in the old saying, "Out of the fashion, out of the world," and as a result of obeying this rule they are choked by high collars, or have their breath squeezed out of them by clothing that Fashion says should be skin-tight,
If she orders a short cut, a train six feet long, a hoop, a balloon-sleeve or no sleeve at all, or so small that one cannot get into them, she is obsequiously obeyed by countless thousands of men and women. Women are injured more by the desire to be in fashion than men. With many the cut of a skirt or the style of a collar is of more importance than the strength of a virtue or the form of a mind. They consult the fashion plates oftener than their Bibles, speak of them oftener than of virtues, and follow style closer than they follow their Savior.—Lora D. Petfish in Christian Herald.

SUFFERING FRIENDSHIP.

IN THE French revolution there was a young man condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his best earthly friend; his father, and the love he bore the son was proven this way. When the lists were called, the father rode in the gloomy charriot, she is obsequiously obeyed by them, and commands them to follow, and the last to go to the axe is the son, and the father rolls his eyes and tax this, that a man lay down his life for his friends." But Jesus died for the ungodly! He is the friend of sinners. There is no friendship like Christ's.—Sel.

A preacher who takes his text from Charles Dickens, and denies the reality of a hell, will no more feed souls than if you tried to make bread on ground corn cake.
A VOICE FROM THE DEAD.

My youthful mates, both small and great,
Stand here and you shall see
An awful sight, which is a type
Of what you soon shall be.
I did appear once fresh and fair,
Amidst the youthful crowd;
But now behold me, dead and cold,
Wrapped in a sable shroud.
My cheeks once red like roses spread,
But now you see how 'tis with me,
A lifeless lamp of clay.
When you are dress'd in all your best,
In fashion so complete,
You soon must be, as you see me,
Wrapped in a winding-sheet.
Ah! youth, beware, and do prepare
To meet the monster death;
For he may come while you are young,
And steal away your breath.
When you unto your frolics go,
Remember that I say,
In a short time, theo in your prime,
You may be called away.
Now I am gone, I can't return,
And me no more you'll see;
But it is true, that all of you;
Must shortly follow me.
When you unto my grave do go,
The gloomy place to see;
I say to you, who stand and view,
Prepare to follow me.
Oh! come ye young this warning take,
Forsake the ways of sin,
Your youthful hearts to Jesus give
And live and die in Him.
—Selected by Henry Balbaugh.

OUR DEAD.

WANNER.—Josiah Wanner died of consumption at his father's home, Willmot, O., on May 7, 1901, aged 67 years, 7 months and 3 days. He was converted but a short time before death. He said, if he had known how good it was to be a child of God, he would have given his heart to God, long ago. He leaves a wife, father and mother, two brothers and one sister to mourn their loss. Funeral services were held in the Brethren church conducted by Bro. J. W. Hoover of Buffalo, assisted by Rev. Jacob Krebbiel. Text 2 Tim. 4:6,7. Interment in Clarendon Center cemetery.

RHODES.—Died after a brief illness of pneumonia, on June 1, 1901, Elder Peter Rhodes of Clarence Center, N. Y., aged 63 years, 4 months, and 26 days. The deceased was born in York county, Pa., and in early life moved to this place where he resided till death. Of him it could be truly said he was a good man, always ready to give words of encouragement and sympathy. Many will cherish his words of admonition given in a loving manner which deeply impressed the hearts of the hearers. His last days were spent in a blessed communion with his Heavenly Father and we know he has passed from death unto life. His loss is deeply felt by his loving family and friends and by all who knew him. Text Rev. 14:13. Interment in Mechanicsburg cemetery.

BRUBAKER.—Mary B. Brubaker (nee Baker) was born in Lancaster county, Pa., June 2, 1834, and died April 26, 1901, aged 66 years, 10 months and 24 days. She was married to John L. Brubaker, Oct. 27, 1853, and was the mother of 12 children 8 sons and 4 daughters. Two sons and three daughters preceded her to the spirit world. Sister Brubaker was converted and joined the Brethren about 40 years ago. Funeral services were held at the Mechanicsburg M. B. conducted by Elder J. Wert, assisted by the home Brethren. Text Rev. 14:13. Interment in Mechanicsburg cemetery.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

RHODES.—Died after a brief illness of pneumonia, on June 1, 1901, Elder Peter Rhodes of Clarence Center, N. Y., aged 83 years, 4 months, and 26 days. The deceased was born in York county, Pa., and in early life moved to this place where he resided till death. Of him it could be truly said he was a good man, always ready to give words of encouragement and sympathy. Many will cherish his words of admonition given in a loving manner which deeply impressed the hearts of the hearers. His last days were spent in a blessed communion with his Heavenly Father and we know he has passed from death unto life. His loss is deeply felt by his loving family and friends and by all who knew him. Text Rev. 14:13. Interment in Mechanicsburg cemetery.

Many ask, "Why does God permit so much corruption and evil?" Rabbi Ishmael answers, "Not God, but ye, yourselves, are the creators and supporters of moral evils. When a field is covered with weeds, shall a farmer complain to God? No; let him blame himself for his carlessness and neglect. Noble, indeed, is the feeling of the man who reflects what is valued the highest in the secret soul, that his virtue is his own work, and truly woeful is the profligate who cannot but know that his guilt is his alone. To the pure help comes from on high," was the sentence which cheered our pious forefathers, and which should encourage us."

Talmud.

"Sin is an obstruction in the heart, an inability to feel and comprehend all that is noble, true, and great, and to take part in the good."

If a man is to be freed from sin his mind and heart must be opened to the influence of enlightenment. The power of the passions must be subdued, and all prejudice, selfishness, and self-complacency be removed.

Talmud.

God has a chance to show Himself in little things far more than in great things, because natural greatness so readily attracts the eye of the creature.

Every being of the human race is a worshiper. Whenever it is discovered what is valued the highest in the secret soul, it can be known what is the deity of the worshiper's adoration. The object most loved is the shrine at which he bows and subject he adores. Never till we love God above every other object do we make him our deity that we heartily worship.

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