
George Detwiler
comfort them and help them to see that the present separation was for their good; that he would be from them but a little while, when he would return and take them closer to him then ever before.

This benediction of peace is a heritage for all believers. Writing to the Philippians, the Apostle says: "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." The peace of God is the peace of Christ. As our Lord spoke to the troubled waters of Galilee and to his perturbed disciples while with them on earth, so now he stills the tempests in the troubled hearts and lives of men. The anxious followers of the Master feared that some mistake had been made—that he did not understand; and their confidence was shaken. But he reassured them, told them that the Holy Spirit would come to them, and with them his peace would abide. In a little while their eyes were opened, their hearts were satisfied, and they went forward in joyful service and with abiding peace in their souls.

Jesus gave his disciples distinctly to understand that his peace was not that of the world. There was no promise to them that they would have no outward conflicts, that no storms would arise in their lives. But his assurance was that whatever might be on the surface, down in the depths of their souls there was to be the stillness of supreme content, a deathless confidence in God, an abiding trust in the Lord Jesus Christ. On the sea, the mightiest storms and the deepest waves go very little below the surface. The winds may blow, and the waves climb to the skies, but in the depths it is stillness and peace unvexed. We take this as a picture of what our lives may be in Christ Jesus. The Lord does not say that there will be no friction, or conflicts, but he does promise that in our hearts the storms of life shall not come; that in the depths of our souls there shall be that peace which passeth all understanding.

The peace of the world is a superficial peace. The nations that are outwardly at peace with each other are always ready for war, and alert to grasp each other by the throat. They declare they are at peace, yet go on building warships, strengthening their armies, and waiting for the time of the inevitable outbreak. Theirs is not an abiding peace, but a mere breathing-time between conflicts. But the peace that the Lord gives in the heart is an everlasting peace, which can not be touched or disturbed by the passions of the world or the enemy of our souls. While outwardly we may share the conflicts which disturb other people, it is a blessing and a joy to know that nothing can touch our hearts; that the sources of our being are guarded by the infinite love, and sheltered in peace everlasting. In the secret places of the soul we have the confidence of God and the stillness of divine love and peace. All the shadows that come can not make our lives permanently sad and somber. "Weeping may endure for a night, but joy cometh in the morning." The heart is fixed, trusting in the Lord.

The reception of this precious benediction of Christ is on simple conditions. The Lord does not give it to us if we do not want it. The presence of Christ stills the waters and stayed the winds, and it is the Christ in our hearts and lives who brings the peace which shelters us from the storms and agitations that come to men. Paul says, "Christ dwells in me by faith, and the life I now live I live by faith in the Son of God." That great soul, with the stormy outward life, was divinely calm within. Down in the depths, beyond what men could see and understand, he had the confidence of God, and the blessedness of everlasting peace. May this be our precious heritage, whatever may be the outward conditions of our lives. So, then, let us by faith appropriate the benediction, "My peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be fearful, neither let it be afraid."—Christian Standard.
EVANGELICAL VISITOR


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EDITORIAL.

Justified by Blood.

It is always of interest to read the Bible account of Israel's deliverance from Egyptian bondage and consider its relative lessons in the justification and deliverance of man from the guilt of his transgressions, and from the bondage of Satan. Paul in his defence before Agrippa said that he was commissioned to go among the Gentiles "to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me" (Jesus). Without the shedding of blood there can be no remission of sins, and in Israel's deliverance from bondage in Egypt blood occupied an important place. Before Israel could escape or be brought out from Egypt the pass-over lamb must be slain, and the blood applied to the doorstep and lintel of the Israelite houses, which being done, those dwelling under the shelter of the blood dwelt in safety. We herewith present an interesting study of this topic as given in "Notes on Bible Study," by R. V. Bingham. May we hold fast to the truth of God as regards blood-atonement and not be deceived by the modern belief that denies this important essential in man's salvation. We quote as follows:

JUSTIFIED BY BLOOD.

(Exodus xii.)

"This topic, which has always been important, needs to be especially emphasized in our day, when men occupying the place of Christian teachers are denying the necessity of atonement by blood, and are thus undermining the foundation on which the Church has built its hope.

"There are two verses in our lesson that bring out very clearly the divine teaching in regard to the blood, vs. 13-23. 'When I see the blood I will pass over you, there shall no plague be upon you to destroy you, when I smite the land of Egypt.' Concerning this covenant of blood we observe first, that it was divinely chosen, and furthermore, it was divinely honored. However men may bicker and argue, and expose their foolishness in questioning the necessity of any such arrangement, the fact remains, that this was the divine appointment for Israel. And again, the same foundation underlies the safety and deliverance of God's children during all ages. Jesus Christ is the Lamb of God that taketh away the sin of the whole world. (John i. 29.)

"Christ himself spoke of his blood as that by which men should have eternal life, and through the rejection of which they should be excluded from life. (John vi. 53-56.)

"The Apostles taught the same thing as plainly as human language could teach anything. In Romans v. 9, Paul says: 'Being justified by his blood we shall be saved from wrath through him.' He further states that 'we have redemption through his blood, the forgiveness of sins,' (Eph. i. 7; Col. i. 14-20. In the Epistle to the Hebrews his teaching concerning the blood of Christ is very explicit, as he clearly proves that by it we are brought nigh to God, and through the rejection of it we are brought under eternal guilt. (Heb. ix. 12-14; x. 29.)

"The apostles Peter and John, in their Epistles, built on the same foundation, (1 Peter i. 18, 19; I John i. 7), and in that remarkable Apocalypse, the saints viewed in their heavenly condition are ascribing their salvation and their glory to the wonderful efficacy of the blood of the Lamb. (Rev. i. 5; v. 9; vii. 14; xii. 11.)

"In the lesson before us we learn that the blood of the Lamb was efficacions in a double sense:

1. It ensured safety. God had promised, 'When I see the blood I will pass over you,' and when all the first-born of Egypt died, no stroke of judgment rested upon a single house of Israel that was covered by the blood. Men may question as they will, but the fact remains, that judgment will never touch the soul that takes refuge beneath the blood of God's appointed Lamb. (Rom. viii. 1, 34.)

2. It brought peace of conscience. Israel could rest within the home because they knew that they were safe, and knew it on the basis of God's covenant. The unbeliever may have a peace and a sense of security, and it may have been that in Egypt on that night that the Egyptians slept while Israel was all awake, but with the Egyptians it was the sleep of destruction and a rest of false security, but with Israel peace flowed from the assurance of God's covenant faithfulness. It was peace through believing. (I Peter i. 8. Rom. v. 1; xv. 13; I John i. 7.)

"Again, it is well to note the conditions on which Israel received the benefit of the divine covenant. On their part it involved first, faith; and secondly, heart submission. They would never have been saved that night if they had adopted the unbelieving attitude of modern criticism. They would never have sprinkled the blood upon the door and their unbelief would have led to their destruction. They believed God and the belief was that of true faith which led them to carry out the divine injunction. They believed and therefore acted according to the word of God. This is ever the test of real and spurious faith. (Matt. vii. 24-27; John iii. 36, R. V.; Heb. v. 9.)

"In these days of declination, let us see to it that we allow nothing to come in to shake our confidence in the efficacy of the blood of Christ, and let us further make sure that we have taken refuge beneath it, and are, in consequence, truly saved and enjoying peace with God."
complete their arrangements for starting to India as missionaries, so this meeting partook of the nature of a farewell meeting. Additional interest attached to the meeting in that all the members of the out-going band were present. Bro. Angeney had come from Philadelphia, Sister Maggie Landis from Silverdale, and Sister Stoner from Martinsburg. The afternoon service was given over to these prospective missionaries, and all of them spoke of the Lord's dealings with them and their call to the foreign field. The meetings were interesting and impressive. The meetings at Air Hill and Mount Rock on Sunday were well attended and we enjoyed the services. The brethren, C. S. Tesher, of South Franklin, and Jacob Books, of Lebanon, were also present at these meetings, and ministered in the word as they were enabled by the Lord.

In our last issue we made reference to our band of missionaries going to India, and made reference in a special way to Sister Martha Barr, of Lancaster, Pa. Since then we have been informed that she has decided not to go with the outgoing band, but intends to go under the auspices of another society. In order to do justice to all of our readers we think it right to make this statement concerning the sister. The rest are preparing to go and are worthy of the sympathy and support of the brethren and sisters. It means much to enter such a work and we hope the Lord will support and strengthen those who go, filling them and equipping them for the work which they undertake in his name.

Bro. and Sister Noah Zook have completed their stay in Canada for the present, and have crossed the line into the St. Louis mission. We had read in our last issue that the brethren, Gish and Sheets, with their wives, were then at home of the brotherhood as possible. In order to do justice to all of those who go, filling them and equipping them for the work which they undertake in his name.

We again offer to all new subscribers to send the Visi'tor from October, 1904, to the end of 1905 for $1.00, giving three months for nothing. We also offer to send the paper from now till the end of the year for 25 cents to new subscribers. Let our friends make a special united effort to introduce the Visitor into as many of the homes of the brotherhood as possible. We ought to succeed in swelling the subscription list to two thousand paying subscribers.

What creates the caste spirit? Pride and selfishness. What will break the spirit of caste? Humility and love. The prouder we are of our attainments, our home, our rank, our denomination, our possessions, the more selfish we become. God hates pride in any form (Prov. xvi. 5). There is no getting round the fact that every person sustains a threefold relationship to every other person. We all possess bodies, minds and souls. Thus physically, mentally, and morally we are alike. And if in the providence of God some of us are more highly developed in body, mind, or spirit than others, is it anything to be proud of? Ah, no! It should fill our hearts with humility and love, and an earnest desire to bring others up to our state of development, lest through pride we ourselves become "castaways."—Sel.

Four heathen Chinese women called a meeting to take action in unbinding the feet. There were eighty women present. One of the women gave an address which was followed by discussion, and then all present were asked whether they would unbind their own feet, and whether they would promise never to bind their daughters' feet. Fifty women made this promise. This meeting was most remarkable in that it was called by heathen women and conducted by them entirely. Before the meeting closed they decided to raise money among themselves to open a girls' school. Is not this wonderful?—Rev. G. D. Cleworth.

A harvest meeting will be held at the home of Bro. John B. Niesley, near Carlisle, Cumberland county, Pa., on August 20th, at 2 p.m. A cordial invitation is extended herewith to attend this meeting.

Look at your credit, please. If there is any mistake write us at once. It can be corrected easier now than if you wait a year. If you did not subscribe for the paper yourself and do not intend to pay for its renewal, then refuse to take it when the credit has expired and the P. M. will have to notify us of your refusal. If you are in arrears and don't intend to pay the debt, please write us and tell us so, and we know where we are at. A blue X on your label will tell you that your time is now run out. Two blue X's will tell you that you are in arrears already and should pay up at once.
I've been thinking of home, of the loved ones there, 
Dear friends who have gone before, 
With whom we walked to the death-river side, 
And sadly thought, as we watched the tide, 
Of the happy days of yore.

I've been thinking of home, and my heart is full 
Of love for the Lamb of God, 
Who his precious life as a ransom gave 
For a simple race, even our souls to save 
From justice's avenging rod.

I've been thinking of home, and I am homesick now; 
My spirit doth long to be 
In the "better land," where the ransomed 
Of the love of Christ, their Redeemer, 
King of mercy so costly, so free.

I've been thinking of home, yea, "home, sweet home;" 
Oh! there may we all unite 
To the triune God's sweetest songs of praise, 
With glory, and honor, and might. 
—Selected by E. M. Hoffer, Elizabethtown, Pa.

(Continued from July 15th number.)

VII. It is the Hope of Victory.

"That is all very nice and good," says some one, "what you have been telling of the blessings of the world to come; but it is too far-off to do me any good at the present time. It is uncertain whether I will ever have a blessed meeting with the Son of man and with the good and wise of all ages. The troubles and trials and toils of life are hard upon me. It is a struggle and a warfare, and how it will end is hard to tell."

The Christian course is, indeed, a warfare. And this is true not only of the individual Christian at the present day, but of the whole church of God through the ages as she is beset and antagonized by all the forces of evil in the world.

Immediately after the first parents of the human race had fallen from their exalted and blessed station, and had lost their crown of uprightness and their crown of rulership, before their sad departure from the primeval Eden of perfect bliss and beauty, and even before the pronouncing of the divine sentence, God in his mercy gave them a promise, a ray of hope, while his prophetic wisdom announced the coming conflict, the conflict of the ages.

"And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

'Tis the great struggle between truth and error between the forces of light and darkness, between righteousness and unrighteousness. And although many men do not recognize this spiritual warfare, yet, sooner or later, every one of the sons and daughters of Adam will find his or her place on one side or the other. There is much said in Scripture about overcoming and overcomers. And the benevolents and rewards to be given the true overcomers in the great future, when the hosts of truth and love, bearing palms of gladsmose victory, shall, with exultant songs and shouts, return to Zion, are too grand and precious to be neglected or despised by the truly wise.

(1.) "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

(2.) And again: "He that overcometh shall not be hurt of the second death."

(3.) And again: "To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

(4.) And again: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And I will give him the morning star."

(5.) And again: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

(6.) And again: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

(7.) And again: "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

Let us under this heading consider:

1. The Foregoing Struggle.
2. The Earnestness and Persistence of this Struggle.
3. The Enemies to be Overcome.

1. There Must be a Struggle.

No battle, no victory. No victory, no crowning of victors. No toil, no reward. No humiliation, no exaltation. No cross-bearing, no crown-wearing. And the battle always goes before the victory, not after. And the toil always goes before the reward, the cross-bearing before the crown-wearing. If we suffer with him, we shall also reign with him. This is God's order even in the natural and political world, but more especially is it true in the kingdom of God.

There is no entering into the kingdom of God without passing through this struggle. There is no part in the better resurrection or in the life everlasting without it. No part in the glories of the world to come without it. No right to the tree of life and no entrance through the gates into the city which hath foundations without it. No blessed converse and fellowship with the good and the great of all ages in the grand reunion and jubilee of the new creation, and, above all, no exaltation as the overcomers, or the throne and power and glory of the glorified Christ. We must be fighters. We must be valiant soldiers of the cross.

Ease and worldliness can not enter into the kingdom of God. They must be shaken off and left behind. It is the earnest and impetuous soul that takes the kingdom of heaven by force. Laziness and indifference does not affect the matter. We must be up and doing. We must shake off our torpor and our sloth and our fears, and press with vigor on. The race has to be run, we can not escape it. Hear ye the word of the Lord:

(1.) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." (I. Tim. vi. 12.) That is to say, the way to lay hold on eternal life is to fight the good fight of faith.

(2.) And again: "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." (Heb. iv. 11.)

(3.) And again: "Thou therefore endure hardness as a good soldier of Jesus Christ." (II. Tim. ii.3.)

2. This Struggle must be Earnest, Persistent and Enduring. Spasmodic and intermitted spells of faithfulness and devotion are not the
order to attend to some business at
marks of a good soldier. It will not
overwhelming numbers, to desert his
battle when he has to contend against
home. Nor will it do for him to fight
his hand to the plow he looks not back.
A good soldier of Jesus Christ has en­
erness. He has cut himself loose from
or die. Others may attend to worldly
energies of his nature. He will win
three-months man. When he has put
listed to the end of the war. He is no
hither and thither, but he will attend
triumphant acclamations of his fellow­
promise will he go, rain or shine.
To the land of
bridges behind him. Nevermore will
when the battle's over, he will enter
all unnecessary clothing and every
weight, and removed every obstacle
in their way, and, as it were, fought
way to the goal. If any by­
stander was in their way, doubtless
them aside or knocked him over, and
ushed on.
So Christ here tells us to fight our
way up to and into the strait gate
and agonize to enter in at the strait
gate! The word here translated
strive in our common version, from
which comes our English word agon­
ize, is the word that refers to the Gre­
cian race courses. Its first meaning
is "to be a combatant in the public
pact day and night, therefore, and
aim at the eternal home of the soul.
(1.) "And Jesus said unto them.
wheel, and looking back, is fit for the
kingdom of God. (Luke ix. 62.)
(2.) And again: “To them who,
by patient continuance in well-doing,
seek for honor and glory and immor­tality, eternal life.” (Rom. ii. 7.)
(3.) And again: "But this one
thing I do, forgetting those things
which are behind, and reaching forth
unto those things which are before, I
press toward the mark for the prize
of the high calling of God in Christ
Jesus." (Phil. iii. 13, 14.)
(4.) And again: "But I keep
under my body and bring it into sub­ject­ion.” (I. Cor. ix. 27.)
The first meaning of the original
word is "to beat black and blue." I
beat my body black and blue, and
it into subjection. It indicates the
intenseness of Paul's soul while
pressing onward and fighting onward
for the great prize of his high calling.
He is determined that nothing shall
come in his way or prevent him from
attaining it. And if it be his body
that is in his way, he will put it out
of his way by the severest of discip­line and make that body serve him for
some great purpose. We may then give
the passage thus: "I therefore so run,
not as uncertainly: so fight I, not as
one that beateth the air! But I force
my body under and bring it into sub­jection, lest that, by any means, when
I have preached to others, I myself,
should be a castaway.”
(5.) And again: “Strive to enter
in at the strait gate!” (Luke xiii.
24.)
Or, as it is in the original, “Fight
and agonize to enter in at the strait
gate.” The word here translated
strive in our common version, from
which comes our English word agon­
ize, is the word that refers to the Gre­
cian race courses. Its first meaning
is “to be a combatant in the public
pacts done, then, for the sake of the
happiness of our fellow men, and
what rejoicings and wel­
colms in the heavenly home!
J. VAN HALTERN.
Clay Center, Kans.
(To be continued.)
For the EVANGELICAL VISITOR.
"AN ANSWERED PRAYER.""And they stoned Stephen, calling
upon the Lord, and saying, Lord
59.) This first Christian martyr was
a man full of faith and the Holy
Spirit. Is there the slightest doubt
that his prayer, the last he made, was
prompted by the Holy Spirit, and
based upon the same faith that had
opened heaven to his view, and had
shown him the glory of God, and
Jesus, his loved Master, standing at
the right hand of God? Surely this
prayer, voiced to our Jesus was heard,
and Stephen is now at home in glory
with Jesus in the “prepared place
where Jesus receives his followers to
himself, and there he waits for the
resurrection of his body, when in a
more complete sense he will be for­
ever with the Lord. Notice it was a
prayer to Jesus, and the last one he
ever made on earth: some teach that it
is unconstitutional to pray to any but our
Father; Stephen did not think so. The
next chapter tells that “devout men
buried Stephen and made great lamenta­tion over him.” They could not
bury his spirit, the real Stephen, for
long before this he had arrived safe
home with Jesus, but they could bury
that poor, bruised body, the temple
in which the inner man once lived and
could lament over all they could see of
the departed saint; lamentsations on
earth, but what rejoicings and wel­
colms in the heavenly home!
A. McG.
For the EVANGELICAL VISITOR.
Walking With God.
Every saint must walk with God.
"And Enoch walked with God: and
he was not; for God took him.” (Gen.
v. 24.)
"Noah was a just man and perfect
in his generations, and Noah walked
with God.” (Gen. vi. 9.)
"He hath shewed thee, O man, what
is good; and what doth the Lord re­quire of thee, but to do justly, and to
love mercy, and to walk humbly with
thy God?” (Micah vi. 8.)
The above shows that the patriarch
saints walked with God; if not, God
could not have translated them. Enoch
was a just man.
"For before his translation he had
this testimony, that he pleased God.”
It was by faith that Enoch was trans­
lated. “But without faith it is impos­sible to please him.”
And, the word of God is the ground
work of faith. So then, let us study
the word of God for ourselves, and
see where we are walking. We are
walking either on the broad road or
on the narrow path. Why was Noah a
just and perfect man? Because, Noah
did according to all that God com­manded him, so did he. “Noah being
warned of God of things not seen as
yet, moved with fear, prepared an ark
to the saving of his house; by the
which he condemned the world, and
became heir of the righteousness
which is by faith.
Walking with God implies to walk
as he (Jesus) walked.
"He that saith he abideth in him
ought himself so to walk, even as he
walked.” (I. John ii. 6.)
The first five verses show that he
comforts them against the sins of in­
firmity. And rightly to know God, is
to keep his commandments. In
the first verse it does not give us any

A. McG.
EVANGELICAL VISITOR
license to sin, and then come to Jesus to ask forgiveness. No never, never! But this one thing we ought to know, that we are all poor creatures, we are all liable to make mistakes, and if we see our mistakes, let us acknowledge them and ask forgiveness.

But we ought to know what is sin. And if we know what is sin, let us abhor it with abhorrence. If not, let us take the holy Bible or the unchangeable word of God, and read it with a prayerful heart, and find out what is sin, or the nature of man, and then die to sin, or the nature of man; and then receive those beautiful Christian graces which are for every one who wants them. You will find them in Gal. v. 22-25; Col. iii. 12-14.

Walking with God is to walk in the light.

“But if we walk in the light, as he (Jesus) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I. John i. 7.)

As we come into conversation with some people, we can easily find out whether they are walking with Jesus. Some seem to be speechless, others seem to rise up in self and say, we do not want you or your Gospel. The most trouble is with one who makes a formal profession of religion. Certainly there is no fellowship one with another, there is a tearing apart in the place of blending together. When we present the truth to some, they will say: yes you know it, you know it! in a mocking way. This ought not to be, that is of the devil. I, myself have realized this, and it comes from the same body of believers as that the writer is with. Now all those who are of the household of faith, let us get up to the blood of Jesus Christ that we may get behind the blood, so that the inherited sin may be cleansed from us.

Walking with God requires us to walk in the truth.

“For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.” (III. John 3.)

I do not write this as a father or elder in the church. But it must be rejoicing for an elder to see his children walking in the truth, and to testify of the truth and to say, amen, to the truth.

Walking with God requires us to walk in the Spirit.

“If we live in the Spirit, let us also walk in the Spirit.” (Gal. v. 25.) We notice here, that before we live in the Spirit, we must first get away from the works of the flesh. Please read the works of the flesh, you will find them in Gal. v. 19-21. Jesus said in Mark vii. 21-23, what will defile the man. And in Col. iii. 8, 9, you will also find what we must put off. If these things are not put off, there will be continual fighting going on, and the enemy, the adversary of our soul will have the victory.

I see that my article is getting too lengthy; there would be more Scripture proof how we (saints) should walk. But I would like to give two promises out of God’s word. Namely to those who walk with God.

1. **They shall not faint.**

“But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.” (Isa. xl. 31.)

We find so many Christians they do not run, neither do they walk straight forward, they stop at some by-path to rest themselves, and then they lose the roll, and when the roll is called, they will then only discover that they have none. Let us be wide awake and not stop at any by-path, because it will lead to destruction.

2. **Promise. They shall have all good things.**

“For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” (Psa. lxxxiv. 11.) We have in this verse that “the Lord God is a sun and shield.” The sun represents light, and we appreciate the light of the sun, and we love to walk in the light of the sun. “The Lord God is a sun,” and that sun will never go down, so then let us walk in the light of God. “And shield,” represents protection. We all love to be protected from danger, do we not? Yes we do. Well then let us walk uprightly in all his ways, and then he will protect us from the fiery darts of the wicked one (and they sometimes come from professed people). And every one that surrounds all to him will find grace and glory.

Working till Jesus comes.

A. L. MUSSEtt.

Mungul, Pa.

To go and lay life into the obedience of God as a diamond lays itself into the sunshine, that the mere surface brilliancy may deepen, and region behind region of splendor be revealed below—that does not seem to come into our thought.

For the Evangelical Visitor.

No Cross, No Crown.

“Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.” (Matt. xvi. 24.)

“And whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Luke xiv. 27.)

To be a disciple of Jesus Christ, means much. We must become willing to leave all and follow him. We must turn our backs to a sinful world, forsake it with all its enticements and vain delusions, its pride and vanity, and put on Christ. It is not holding up hands, or standing up, asking prayers, or coming forward for prayers, that makes us Christians, although this is a great step in that direction. I believe, with some it is the hardest point in their life, just to get willing to let the world know that they mean to seek Christ. Others are not so backward in that way, but stumble more at the cross. They will try to get around it, step over it, any way but to cheerfully, pick it up and carry it. And this is the only way we will find it light. We all have no doubt found out some time in our past lives, that any task we have been asked to do, if we went about it unwillingly, how long it would take us to do it, and it would seem so hard to finish it. Where, had we been willing to do it, we would have done it in a short time. So it is in taking up the cross of Christ. If we are just willing to follow him regardless of what the world may think or say, the cross will be so light we won’t feel its weight. We will find the yoke easy, and we can go on our way rejoicing.

In answer to our dear bro. editor’s note, page 3 of July 1st issue, I would say, I believe the unwillingness to take up the cross is the greater hindrance to those making progress in the divine life, who have started on the way. This we see in our district, where so many have been lately aroused and made to confess that they were sinners (under the labors of our dear Bro. and Sister Noah Zook and wife). We believe these dear souls meant just what they said, and have come as far as the cross and are now halting there. But we are glad to say that quite a number of them have the determination to go right through, which makes our souls rejoice, as we hear them testify in our weekly prayer-meetings, time after time. How very encouraging it is to us all, and our prayer is that all those who have laid their hand to the gospel plow, will not look back, but press on ward, meet every condition, follow.

(August 15, 1904.)
wherever he leads, and they have the promise of eternal life, and their influence will go out for good in winning others to Christ.

Dear brethren pray for us all. God knows we are much concerned about this work.

Yours in Christian love,
SISTER SARAH McTAGGART.

Stayer, Ont.

For the EVANGELICAL VISITOR.

The Pure in Heart.

"Blessed are the pure in heart: for they shall see God." (Matt. v. 8.)

We find that man was created with a pure heart. A heart that was free from sin and pollution. It was a heart that knew nothing but to honor and glorify its Creator; but after Satan had found this pure being in the garden of Eden and after having tempted our first parents, who yielded and disobeyed the commandment of God, this pure heart became defiled and sin entered into it and since then nothing could purify it but a reconciliation with God. Under the law a burnt offering was required, but since Christ was offered up in our stead, we must look to him for the cleansing of our impure hearts. They must be washed in his precious blood which he shed on the cross for us all.

Jesus said in the above verse "Blessed are the pure in heart, for they shall see God." Ther are two chief reasons why the pure in heart are blessed.

The first reason is, because the pure in heart are by far the happiest people in this world; for if their hearts are pure, they are filled with the rarest treasure—the kingdom of God—for Jesus said, “Behold the kingdom of God is within you,” (Luke xvi. 21), but it is positive that the kingdom of God could not be in an impure heart. The pure in heart in this sinful world are like a spring in the desert, refreshing the dry places surrounding it, so that they become fruitful. If the professing Christians were all pure in heart, the sinners could not stand, but would be watered with the pure water that flows from the pure heart of the believing ones; but it is often the case that foul and defiled water flows from the heart and lips of such who profess to be the followers of a perfect Saviour. Jesus said that “a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.” (Luke vi. 45)

The second reason is because as Jesus said, “They shall see God.” In one sense of the word God can be seen in this life by the pure in heart. They can see him in all the scenes around them, even in the hour of temptation, they can see him in the spirit watching over them and protecting them from the enemy; but in a real and truer sense, it implies the reward of the pure, when they shall see him as he is and dwell with him forever. The city New Jerusalem, which the Revelator saw, is a place where none but the pure can dwell. The psalmist says, “Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (Ps. xxiv. 3, 4).

Dear readers, let us strive to purify our hearts and have our robes made white in the blood of the Lamb, that we might before the throne of God and serve him day and night through all the ages of an endless eternity.

Your brother in Christ,
LEVI F. SHEETZ.

For the EVANGELICAL VISITOR.

"Being Made Free from Sin."—Rom. viii. 22.

I have been much impressed of late with our Lord’s words “to those Jews which believed on him;” found in John viii. 31-36. “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.”

Let us consider to whom it is addressed; what kind of freedom is promised; and lastly how obtained.

2. To Whom Addressed.

Jesus had just said to the world, “Except ye believe that I am he ye shall die in your sins,” but now that certain ones have believed on him, our Lord especially speaks to them. Their faith and condition of heart prepares them for a message that the world cannot receive. Every step of real faith and obedience prepares us for new experiences of the divine life, and Jesus said, “if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.”

We see many true and honest believers who do not know the joy that is experienced by being made free, and this message of our Lord is especially to such, for he desires our perfect happiness that we may serve and glorify him.

2. The Kind of Freedom promised.

The Jews at first understood it as meaning a freedom of government—but he very clearly states his meaning. In order to understand his meaning clearly let us notice that the Scripture makes a distinction between sins and sins. (See l. John i. v. 7 and v. 9.) Sin is a principle, a unit, referred to in Scripture as carnality, “the body of sin,” the “old man,” etc., while sins refer to our actual transgressions.

“Forgive us our sins.” Jesus says “Whosoever committeth sin is the servant of sin.” That is, the man who says, “I must sin in word, thought and deed,” is a servant of sin, “that old man” that is in him. “And the servant abideth not in the house (kingdom) forever.” But following this he says: “If therefore the Son shall make you free ye shall be free indeed.”

In Rom. vii. we get a picture of a man who is in bondage to this principle of sin. It controls him and when he would gladly not obey its desires, yet he has not power to overcome it, and cries out, “O wretched man that I am! Who shall deliver me?” Sin has dominion over him—he is a servant of sin.” But Paul says: “Sin shall not have dominion over you: for ye are not under the law but under grace.” (Rom. vi. 14.)

It is very plain then that Jesus expects to free us, so we will not be in bondage to this inherited principle. Paul says: “Being made free from sin, we become” no longer servants of sin, but “servants of righteousness,” the law written in our hearts. (Heb. x. 16.)

For the “Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

3. Now as to the method of being made free. It is not by works. Not by struggles, fastings, tears, etc., but Jesus says, “Ye shall know the truth, and the truth shall make you free.” That is, “ye shall know the gospel, the truth of salvation by faith in the blood of Jesus, and not by the works of the law.” As you, by faith apprehend the truth that you can lay all your helplessness on Jesus, and trust in him alone to free you, as you fully abandon all your struggles and efforts to free yourself and perfectly and forever “yield yourselves unto God, as those alive from the dead,” you shall know the blessedness of “being made free from sin and become servants to God.” Then you shall “have your fruit unto holiness and the end everlasting life.”

In conclusion I will add,
DR. CULLIS’ EXPERIENCE.

After being saved he says, "I found that I was not saved from fret and worry and impatience. Often a hasty word would escape me, which I would willingly given, my right hand to recall. The fact is, I had not yet learned that Christ must keep me or I could not be kept. . . . I knew my need of being kept, but thought at first that it could only be met by a great vigilance in self-keeping; and a greater firmness of self-reliance and determination; but this failed me. Then I tried prayer for help in self-keeping; but my failures were just as frequent and grievous as ever. Finally, one day whilst repeating the Lord’s Prayer, the petition, ‘Deliver us from evil,’ seemed instinct with a significance I had never before apprehended. The evil it refers to I had always until then supposed to be that which is external to us, and which comes upon us without our choice—accidents, diseases, losses, and the like; but then I saw it to refer to evil in the heart, evil in the disposition, evil in the spirit. I saw that, like the petition, ‘Let thy kingdom come,’ it related primarily to our inner life, not to our outward circumstances. Then this new light was sealed home to me by the spirit in the words, ‘For thine is the kingdom, and the power, and the glory, forever and ever. Amen.’ I saw that the kingdom within is the Lord’s and the power to set it up, and keep it up forever, is his also. Not the helping power to self-keeping, but the keeping power altogether; and when I saw this, I said with all my heart: ‘Yea, Lord, amen; so it is, Hallelujah! Praise God from whom all blessings flow!’

“Before this great and blessed lesson had been taught me I thought I knew what it would be worth if I could be kept. There was no price which could have been commanded by me, that I should have thought too great for it. Yet I must say that I knew comparatively nothing at all of its value. The power that keeps is a power that illuminates, subdues, teaches, strengthens, upholds, guides, sweetens, enlivens, gives peace, and everything else that pertains to God’s kingdom within."—Contributed.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when our thoughts go up that our life becomes erect. It is only when our thoughts go up that our life becomes erect.—A. McKenzie.

EVANGELICAL VISITOR

From Sister Myers.

Dear readers of the VISITOR: I have lately had many thoughts on the commands of God as given in his word and what they are to us. The commands of God are holy and we should be willing to observe them. Please read II. Peter i. 1-12 or the whole of the chapter. When we are wholly in the will of God we find much sweetness in knowing and doing that will.

I praise God this morning that I can be one of his little ones. By his grace I am what I am and where I am. The blessedness of knowing and doing God’s will is all the gift of God; let us therefore search his word as never before. His commands are not grievous. We may believe his word in the saving of our souls and in the healing of the body. How many people take spoonful after spoonful of medicine, yes, bottlesfull without reading his word or obeying the commands and believing his promises. No wonder “many are weak and sickly among you and many sleep.” We read, “God sent his word and healed them,” the people that believed. Yes, we must believe if we want to be saved. Christ is the way; if we hold up Christ he will draw all men unto him. We must go to the people and tell them of a Christ that saves. How many of the readers of the VISITOR know that they do not obey the command in its fullness, and how many even neglect to pray God to send forth laborers into the great harvest field. We don’t know where he may want us to go, but, let us remember, Jesus said, “Go into all the world and preach the gospel to all.” He says, go, “and lo I am with you.” Ah, how many like to stay at home! They will not take the way with Jesus. He came to do us good; he is our example and we are to follow him.

We often sing, “Where he leads me I will follow.” Some people would better stop and think before singing these precious songs of Zion, for it means much to be true to God in all his appointed ways. But, you say his commands are not grievous, neither are they when our heart is filled with his love to do his will. The hymn often comes to me where it says:

“Look on the right side, keep on the bright side.
Gather up the sunshine and the song;
For the right side is the bright side
And the joy of the Lord makes strong.”

But many ask how can I get the constant joy of the Lord? By a yielded life. Then it would be well to learn to live and sing:

“I’ve yielded to God, and I’m saved every hour;
I’ve yielded to God, and I feel his sweet pow’r;
I’ve trusted his promises, not one has failed
Of all his word, though the tempter assailed.”

CHORUS.

“Sweet quiet, yielded life,
Blessed rest from all storm and strife;
God’s own peace now fills my soul,
As on him my way I roll.

“I’ve entered the rest of the people of God,
The holy of holies made pure by his blood;
His law is within, I delight in his will,
I’ve learned how to wait upon God and be still.

“I’ve reckoned myself to be dead unto sin,
And risen with Christ, and now he lives within;
The life more abundant he gives unto me,
This overflowing life gives me full victory.”

Some may say, this can not be obtained. Yes, it can; let us not lower the standard of God’s word, for he says in his word we shall follow peace and holiness without which no one shall see the Lord; and we shall put on the whole armor of God. Would God ask or command us to do so if he did not know that we could do it? No, but he well knew that we can not do it ourselves, so he commanded us to ask and receive, to seek and to find, to knock and it shall be opened unto us. There is no doubt about it.

Jesus commanded to go out into all the world. The world is so large; so many millions have not yet heard of a Christ that saves. The command is, go, and lo I am with you.

Well, here at the Matoppa mission we can also see that it pays to go in the name of Jesus, and that some poor souls have accepted the faith and are walking in the light of God’s word. We praise God, they are not only receiving it for themselves but are willing to teach others the way of salvation. O, how it fills our souls to see what God has done for these dear ones who were in utter darkness only a few years ago when our dear Bro. Jesse Engle and company came here for the first, followed by others. Bro. Steigerwald and wife, with Bro. Doner and wife, being still in charge at present. When we see their work we think how faithfully they must have labored; and with them Sister Frances Davidson, who is now in America, and we pray that God may use her much in bringing the needs of these enlightened people before the people there. I want to say right here, dear readers, hold on to God in prayer for these consecrated workers. We must believe they are the right people in the right place. They seem to understand the nature of these people and know how to win them. These people have much respect for them. O that more people
in the home land would be in the work of throwing out the life line, in Sunday-school and in having prayer circles and more visiting from house to house—"O, the good we all may do, while the days are going by." I want to do what I can to encourage the mission cause. I know there are quite a few of our dear young people who feel they should step out on the promises of God. O, I would say, "trust and obey, for their is no other way to be happy in Jesus, but to trust and obey." Did you ever see such happy people as those who have yielded their lives to God and are gone forth to do God's bidding? Some say, but we can not all go; no, you don't all have to go, but there is something for you to do. You pray God to show you what is your part in the work, whether to go, or let your sons and daughters go, or to give a bit of your silver and gold. I think we read some place in the book of God that the silver and gold is all the Lord's and the cattle on a thousand hills are all his. Then what have we to do? only a steward.

Can we know how much to give? Well, let us give the Lord the tenth first, for that belongs to him and then if we love him aright, we will yet give him a free-will offering. I did not give as much as I should have done formerly, so now, by the help of God, I redouble my diligence and give all and myself too.

O, the great need of holding up Christ wherever we go. While we were on the vessel, sailing across the mighty deep, we were told that it was not good to teach the heathen the gospel and to educate them for that only made them bad and selfish and independent, and they will not work. But we don't find it so here. We see they are made respectable; they try and get work and buy clothes, and dress themselves like civilized people, and teach their people to live right as God sees all they do and say. They tell their people they must quit all their mean-ness and stop their lying and stealing and every other bad habit, and, we praise God, these teachings have a good effect, for here is a good house and good doors at the rooms to go in, but we need not lock them. These natives would not steal outside of the house much less go inside, for they are taught to believe the white man's God sees everything.

Dear readers, let us take courage and let us do what we can at home and abroad; let it be in going, if can, or praying for those who do go, or giving some of the good things God has blessed you with, and some of our money.

I wish you could see how these dear ones appreciate the gifts we brought along for them and how much they need this new church building, and how they need a better team. And they would need a good wind pump or a wind mill to pump their water up from the spring, that it would not need to be carried. And how they could irrigate their fruit trees and their early garden at the house, and so on. Well, I hope by and by these needs will all be supplied. Let every one ask himself or herself, what can I do in this place? God will make it plain to every one of you that wishes to know. You may think I am begging. God's word says we are to provoke one another to love and good works. Think how some of you are blessed with your farms and you thousands, have money on interest and are making money every day, and these dear ones have given up their home and home comforts and are spending their life, their strength, their talents and all that they have and are, for God and his glory, to save souls.

I praise God for the mission spirit that is awakened in many dear ones in the home-land. We have learned that many are longing to be filled with all the fullness of God's love and spirit. The blessed book says they shall be filled; all who hunger and thirst after God and his righteousness.

I am not 'in the habit of speaking in favor of pictures, yet I would picture before you a class of little native girls that our dear Sister Doner has charge of. They numbered thirty-five the other Sunday. She had them out under a large bread-fruit tree and while she sat on a small stool they sat in front of her on the ground and were very attentive? During the prayer they turned themselves around on their knees with their faces to the ground in reverence, and some of the children pray. Let all pray God to bless Sister Doner in her work of love in teaching these dear children to help them to understand the word of God, and that they may all love Jesus and be saved. Then how it cheers our hearts to hear these young converts testify of the love of Jesus and to hear them pray in the Spirit.

Last week Bro. Steigerwald, accompanied two white men who are exploring the land and taking data to make out some maps of the Matoppa mountain lands. Then Bro. Steigerwald, with three of our native brethren and other native men went on their expedition to preach the gospel to the natives. They started with three donkeys loaded with provisions and blankets. It means much to us to see them start out and how they must cook their meals and sleep on the mother earth in the open air. We can only say, O Lord, bless their labors of love abundantly. Many will hear the blessed gospel in this way. Dear readers you should earnestly pray for these dear workers, as well as many others in the great mission field.

Last Sabbath two of our dear young native brethren conducted the meeting, and we could see the spirit of it, but we could not understand any of them. Sister Doner understood them and interpreted some to me of which I will write some to you. Bro. Mazwa opened the meeting by reading I. John iii., making some appropriate remarks, and was followed by our youngest native, Bro. Gamazam, who is about 15 years of age. The following are some of his earnest admonitions: "Jesus said we must forsake all. If we would follow Jesus we must forsake all the things of the world and also your friends and go to him and he will forgive your sins and make us just like those stones, they do not move they stay at one place all the time, so Jesus will cause us to rejoice all the time. Some people promise to follow Jesus when they are sick, but as they get well follow Satan. Long ago the Abafundisi came to tell us of Jesus. If they had not come to us our blood be upon them, their heads, but now if we refuse to obey their words and do not follow Jesus our blood will be on our own heads. You say you love Jesus and follow him to-day but tomorrow you do bad; if you want to follow Jesus you must follow him all the time, as we do not know how soon he will return and we want to be ready to meet him always. You have power to deceive the Abafundisi, but you cannot deceive God. Some people respect or worship Amadhaloi, (that means the spirits of the dead) and some the snakes, but if we meet a snake in the path it will not respect them; it will bite them, but if we worship God he will always help us. Some people kill other people because they hate them, but Jesus tells us to love everybody, and if we do not love our brother, whom we see, how can we love God, whom we do not see. When we are saved we should always love everybody and obey God, and if he tells us to preach his word to those in darkness, we should go at once and we will receive strength and our hearts will rejoice greatly. God loves us people; he does not choose people, but calls
them all to him. If two go to Jesus to be cleansed, the one is a nice looking man and the other is ugly looking, God does not choose the nice man, but he will save all who call upon his name."

Now, dear readers, we ask you in Jesus' name to hold up these dear boys at a throne of grace, that they may ever prove faithful to God in reading and meditating on his word and be much used to tell the love of Jesus to all whom they can reach. Dear ones, pray, pray as never before; ask God what shall I do to gather in the lost? We send greetings to all the dear ones who may read this. C. A. Myers.

Matoppo Mission, S. A.

For the EVANGELICAL VISITOR.

An Abomination.

"He that judgeth the wicked, and he that condemneth the just, even they both are abomination unto the Lord." (Prov. xvii. 15.)

We sometimes hear people described as "being neither one thing nor the other." It is this class of professing Christians who work havoc in the church among the weak and inexperienced. The description is, apparently, a good one. They go with the multitude and are to be found not so much upon the side of right and sound doctrine as upon the side of popularity. They are ready to justify the wicked if they appear in the majority. By the wicked is meant those misguided ones who feel that much depends upon them in carrying on the work (?) of God, and who are not adverse to arranging a progressive earthly church, church theatricals, prize drawings and the like, in order to obtain funds for the beautifying of the church building or to secure some desired article of furniture.

The question with such is not "will it please God," but "will it please us?" Their is a worship of self. And then when some earnest Christian arises and denounces the whole scheme as wrong and dishonoring to the cause of Christ, then there come words of condemnation from this worldly and misguided professor of the cause.

No true child of God can lend his or her influence to further any such plans, for he who has said, "the gold and the silver is mine," has also said, "ask and ye shall receive.'

The Bible, which is our guide and rule of life, does not sanction such methods for raising funds or increasing membership, but it does condemn those who take part in such "doings." They are nearly always a cause of strife; and division; petty jealousies are brought to light; enmity is a natural result, and in such a body of worshippers there can be no unity and so true worship.

Better get along with the old edition of song books; without upholstered pews, and have the God of peace present, for in no other way can there be any acceptable worship. God does not take into consideration the interior decorations of the church, nor the exterior decorations of the person. He looks upon the heart, and the new heart can worship and rejoice among old walls, pews and accessories.

Let us beware lest we become abominations in God's sight. Let us be sure that our hearts are right and filled with his indwelling presence. Let us not be worldly-minded nor conformed to worldly ways, but let us be content with such things as we have, and at last we shall receive more than we could ask or think. C. F. Lavo.

The Waldenses.

Before the days of Luther, God had his witnesses to the truth in the valleys of the Alps. Writing from Switzerland regarding their history, the Rev. H. Grattan Guinness says: "They have had their armies, their generals, their heroes, and their martyrs. They have been all but exterminated at times, and yet preserved from destruction, to be witnesses to Divine truth, and to the wonder-working hand of Providence. In spite of a thousand persecutions, pitiless wars, and long exiles, they have preserved the love of their country and faith, and constitute today a united people, whose history has proved them to be as imperishable as the bush which burned with fire but could not be consumed. An inquisitor of their own day wrote regarding them: "The Waldenses are modest, and avoid luxury in dress. They live by the labor of their hands; they lay up no treasures, being satisfied with the supply of the necessities of life. They are chaste and sober, and do not frequent wine-shops or ball-rooms, because they take no delight in such vanities. They abstain from anger. In their words they are exact and modest, and the refrain from gossip, loose speech, lying and swearing. They translate into the vulgar language the Old Testament and the New. I have myself seen and heard a peasant who repeated from memory, word for word, the whole of the book of Job, and I have known others who knew perfectly the whole New Testament. It is easier to find among the Waldenses people who can repeat the whole text of the Holy Scriptures than to find among us a doctor who can say three chapters."—

Unfailing Love.

God is like a mother in the constancy of his love. We may come to the end of many loves, but when did a mother's love fail us? Look at the woman in sackcloth on the hilltop of Gibeah. With memorable devotion Rizpah guards for months the bodies of her dead, who had been hung there in terrible retribution for their father's sin. Neither the heat of the Summer day, nor the chill of the night, can drive her away. No virtue must touch those bodies; no jackal come near. And she watches beside her dead until they obtain burial with their fathers.

A mother stands by her child to the end. He may go a great way from home, but he never passes out of mother's heart; a wandering son or daughter may fall very low, but mother's prayer is never hushed for the child she bore. What great hearts mothers have! But there is one greater; God's is above all, for he made mother's hearts, and they are somewhat like his, but his is greater. Should a mother's love fail, should a woman forget her babe? "Yet will not I forget thee," saith the Lord.

But even the most loving mother cannot always remain with her children. Some of us are learning how much mother was to us by the great void her departure has made. Life is not the same since mother went home. But probably we are learning on God more now, and heaven is more truly the home of our soul. Surely there is comfort for all our need with him, and love for all the desire of our heart. With the freedom of beloved children we "cast all our care upon him." As once mother was the refuge of our childhood days, so, and more, God will be our refuge now.

"God is love, and nothing shall separate us from the love of God."—M. B. Burton.

A fig tree is barren if it does not bear figs in the season. By nature it is not expected to bear anything but figs. But consider the cluster of Christian graces which Paul points to as "the fruit" (not the fruits) of the Spirit. "The fruit of the Spirit (Gal. v. 22) is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." The full-bearing life of a newborn believer will be loaded with all these.—Selected.
And off he ran, his curls shaking and had crackers enough, "I s'pose," responded—still—So care for that love ever still.

You have only one mother, who will stand by you through good and through ill, and love you, although the world is your foe: So honor that mother always.

You have only one mother to pray to, that in the good path you may stay, Who for you won't spare Self-sacrifice rare; So honor that mother always.

You have only one mother to make A home ever sweet for your sake, Who toils day and night For you with delight; To help her all pains ever take.

You have only one mother—just one; Remember that always, my son. None can or will do What she has for you; What have you for her ever done?—Exchange.

Deceiving Mother.

"I'm hungry," announced Charlie for the fourth time that afternoon. We children were playing store out behind the house.

"Let's have some more crackers," he continued. "Allie, it's your turn to go in after them."

Father always kept a barrel of crackers in a corner of the pantry to aid in meeting the brisk demands our appetites made upon mother's baking. "Go in careful, now, so mother won't hear you," admonished Charlie, "or cause it to ache your lips brushing the curls on his weary little head. He marched boldly into the other room, and stood smiling but anxious before his mother. "We want something t' eat, mother," he ventured. "Can't we have a cracker?"

Mother laughed. "What! Hungry again! Don't seem possible! Well, you may get a couple of crackers apiece; and there's a jar of new cookies on the broad shelf—you may each have one of those. But remember, no more till supper time."

A moment later Charlie joined us children behind the house. "Two crackers and a cookey apiece!" he proclaimed, jubilantly.

But little Allie drew back in deep distress. "I don't want any," she said, sadly. Her lips quivered, and tears shone in her eyes.

"Charlie could not bear that. "Take 'em, goosie," he said, tolerantly. "Mother said we could have 'em."

But little Allie drew back in deep distress. "I don't want any," she said, sadly. Her lips quivered, and tears shone in her eyes.

Charlie could not bear that. "Take 'em, goosie," he said, tolerantly. "Mother said we could have 'em. S'pose I'm afraid to ask mother?"

So little Allie took her share with the rest. "Charlie, you nice boy, you!" she exclaimed, contentedly.—The Sunday-school Times.

Conscience Awakened by the Bible.

A little girl who lived on the slope of a great smoky mountain was trudging home with a Bible which her Sunday-school teacher had given her. She was afraid to take it home for fear her grandfather would not let her keep it, for he was a rough, wicked man. She knelt down by the side of the road and prayed: "Dear God, please make grandpa to love the Bible and be a good man, and let me keep it. And bless the little girl up North, for Jesus' sake. Amen." The Bible had been sent to her by a little girl from the next room.

God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral thinking and ethical cobbling. What God does, he does new—new heavens, new earth, new body—new heart—"Behold, I make all things new."—C. S. Parkhurst.

The most insignificant people must not through indolence and selfishness, undervalue their own influence. Most persons have a little circle of which they are a sort of center. Its smallness may lessen their quantity of good, but does not diminish the duty of using that little influence wisely.

If you are afraid of yourself, as you find how you are drawing away from your fellow-men and growing into a more and more selfish life, you must come to God; you must enter into "the communion of the Holy Ghost."
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To Subscribers:—Our terms are cash in advance.

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

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

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four services on Sunday, including Sunday-school and street meeting; so we are trying to get our weary ones to sow the seed and trusting the Lord for the harvest as we know what is sown in weakness God can use.

Sister Maud Small, of the Dayton, Ohio district, has been a volunteer helper in the ministry of her husband, B. F. Smithville, very much. The Lord has been leading her out in a deeper work of grace and we feel the Lord will use her two more to bear fruit. Yours in Christian faith, Geo. G. Thomas.

M. J. Whisler.

25 Hanley St., Buffalo, N. Y.

EVANGELICAL VISITOR

August 15, 1904.

MY Engagements.

For the satisfaction of those who have called for my service to hold meetings, that each may know his turn as it comes in the order of the district, I am naming names of places where I have them booked:


There will be no further notice of the regular order as registered without the consent of the class which would be affected by such change.

I intend, D. V., to begin my evangelistic work about the middle of September, providing I can leave the work in the city at that time. I earnestly solicit the prayers and co-operation of all God's people in behalf of this great work that we may have a great gathering of souls.

J. R. Zook.


Dear Readers of the VISITOR:

We have come again to the midsummer season with its intense heat and long wearing days which are so trying to do the delicate in health and to little children. We are reminded often of the expression which is so appropriately heard; "The worm buries the buds in the heat of the day." Any laborer can toll cheerfully during the bright cheerful days of May, but only the vigorous, the stalwart, the courage, can endure these trying heatening duties without murmuring or failure. So in our spiritual warfare; anyone can run well when skies are clear, path open, and fortune favors; but only the God lifted, the God surrendered, the wholly sanctified, will run steadily on amidst the fiery trials of adversity, the fierce rays of burning temptations, and the dry and parched fields where sin and iniquity are abounding. But thanks be unto God, there are the faithful, the tried, the true, in every land, among every people and in every church, and these will all finally get home to God bringing their sheaves with them.

We have this in our experience that a change of season is always recognized by the church nor by their fellowmen. There are many poor, tired, and wornout mothers, obscure factory women, fathers, many hundreds of these forms, missionaries in the hidden jungles and lonely mountain recesses, and an innumerable host of others who are unknown here, who will come forth at last shining like the stars— toil, heat, sorrow, and suffering ended.

Hallelujah!

In this letter I want to tell you about a feature of our work here which is very precious to our hearts. It is our Young Men's Bible Class. We tried for two years to organize such a class, but failed. Of course we have a large class of young men in our Sunday-school, but these do not belong to nor attend this class of which I am the King. At the conclusion of our revival meeting last Winter, a number of young men came and besought the writer to take charge of them in a weekly prayer-meeting for young men alone. I accepted, thank God! Lo! and behold, he had done what we had tried to effect and the class begun about April 1st. The class has met every Thursday evening at eight o'clock in our mission hall. Prayer, praise, testimony, and the systematic study of God's word form the regular order of the meetings. But great freedom is enjoyed in asking and answering questions bearing on the spiritual life, and the writer takes about one evening per month for a heart to heart talk to the young men upon some vital issue in a young man's life which congregations with in a mixed audience. It is an alarming and cruel fact that parents often turn cut upon the world whole families of children, as far as traits of manners and matters of their inner and sacred attitude toward each other sexually and socially, and these fall an easy prey to sin and vice. Then again, the deeper life of full consecration to God and dedication of others is emphasized in every meeting.

The regular attendance has been from ten to eighteen each meeting. About a month ago the class decided to present a new pulpit to the mission. Accordingly, a com mittee was selected which proceeded to purchase a very nice solid oak pulpit with detachable reading desk. It was formally presented on Sunday evening, July 25th. The class was present and every available seat in the hall was taken. Bro. Albert Baker, after appropriate opening exercises, in behalf of the class, made a very impressive speech in which he outlined the origin and progress of the work and the benefits the young men were receiving, week by week, and then in most touching words, presented the pulpit to the mission writer then reviewed the track from his viewpoint and in behalf of the mission received the gifts from the donors with appropriate expressions of thankfulness to God and to all who contributed.

It was a very solemn and profitable occasion, and the thought of absolute consecration to God was heartily emphasized in the closing exhortations.

Another very precious service preceded this one on same evening, when Mrs. Marian Vansant, missionary, for years among the Arabs in Egypt, spoke to a full house upon the "Social and Religious life among the Arabs." God thus sends us these treasures from this soil, that we may know his will and contribution of all types is a joy and a delight.

Our dear sister, Lizzie E. Wenger, from Pasadena, California, spent eight days with us day by day, and sending us temporal and spiritual meat in due season. Amen.

Our dear sister, Lizzie E. Wenger, from Pasadena, California, spent eight days with us day by day, and sending us temporal and spiritual meat in due season. Amen.

D. R. and Anna Zook.

Supplementary:

The mission building which we now occupy must be vacated according to the regular order as registered without the consent of the district which would be affected by such change.

I intend, D. V., to begin my evangelistic work about the middle of September, providing I can leave the work in the city at that time. I earnestly solicit the prayers and co-operation of all God's people in behalf of this great work that we may have a great gathering of souls.

J. R. Zook.
these have taken the place of the many who gathered here five years ago. Some of these have forsaken the Lord, having loved this present evil world; some have moved away to other parts of the earth; and some have fallen asleep, while others have been carried to the silent city of the dead—their labors here are ended. To-day they are trying the realities of that unseen world toward which we are all so silently passing, like ships in the night. Help us, Lord, for without thee, we perish!

During the month of August our attendance will be light. With the re-opening of school in September and the return of cool weather, our congregations will increase. Pray for us that an increasing blessing may rest upon the work.

Chicago, Ill., Aug. 1, 1904.

Coal for Chicago Mission.

Beloved:—We want to thank every one who helped us in this matter last winter, and again present the need to you. We burned fifteen tons of coal last season and desire to have that quantity in our bins again the first of October. The dear young brothers and sisters and children and others here in the work at the Mission have pledged the following amounts:

The Sunday-school Children,......$15.00
The Young People's Meeting,......10.00
The Men's Bible Class,...........10.00

This will purchase nearly half of what is needed. We believe that others knowing of the need will cheerfully respond at this time. When sufficient has been received for coal, any amount coming later will be placed in the general fund and all receipts and expenditures will be duly reported in the columns of this paper.

Very sincerely,

Aug. 6, 1904.

THE WORKERS

(per G. C. C.)

MISSIONARY.

Matoppo Mission.

BULAWAYO, S. A.,
June 30, 1904.

"For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as a lamp that burneth" (Isaiah lxxi. 1.) All that we see and behold has a reason why it exists. We wonder at times why all this formation of rocks, and placed so wonderfully, we are made to explain. Oh, wonderful Creator!

We behold this people among whom we have come going forth day after day in the path they have trod; they cross and recross, and follow, and they land where they expected. We, the so-called missionaries, have had a purpose in view in coming here; not for worldly gain, not for honor, God knows, yet we are here and we feel like the prophet, for Zion's sake we will not rest though we are placed in straits that we never were before; neither would we throw the responsibility off on others, but we would call for help and pray that the righteousness of Zion, the church, go forth in brightness as a lamp that burneth.

We learn from other mission boards in council that their efforts to push forward the mission work must come from men and means in the home church, and that with persistent believing prayer. Their watchword in going forward is "Pray ye therefore the Lord of the harvest that he would thrust forth laborers into his harvest." Will not every one of the dear readers of the Visitor ask God what is their part in this great work? We do not question any more, as a church, as to whether it is enjoined on us of God to send men and women to the heathen. We are a people who believe God's word, and Christ said, recorded in Matt. xxvii. 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." We as a people wonder if it pays or what is the outcome of all this expense. As to whether it pays I cannot tell, as I cannot reckon dollars and cents with souls, yet the word says one soul is worth more than the whole world. We can, however, see with the natural eye and hear with the ear what the gospel of our Lord and Savior has wrought among this people. There are but few who come without clothes; and some of the young men dress respectfully. I wish you could see Bros. Matshuba and Mihlambi, Jonas John, Lamanseu, Mazivi and others.

Some may wonder, what of the girls? Yes, surely, I don't wonder if you should ask me. We were here to speak of human nature, but delicacy forbids, yet as light comes more and more the results of reformation will bring about a change.

On Thursday mornings we have early service in the church. Last Thursday morning Bro. Doner gave a sermon in Zulu, and songs, and about a dozen prayers and about that many testimonies. Praise God for early morning service. The regular morning family worship, and night as well, is held in the dining-room, mostly in Zulu. Frequently one of the boys, or the girl, reads the Scripture and then first leads in prayer and others follow. We, when led so, join in English. The family worship, or workers' prayer, follows immediately after the noon meal.

"For Zion's sake will I not hold my peace," no, God has called me to the evangelistic work of the church and I feel with the poet (Gospel Hymn No. 11) :

CHORUS.

Hold the fort for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By thy grace we will.

See the mighty host advancing,
Satan leading on;
Mighty men among us falling
Courage almost gone.

See the glorious banner waving,
Hear the bugle blow;
In our leader's name we'll triumph
Over every foe.

"For Zion's sake will I not hold my peace," and for the church's sake I will not rest until "the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." May God, for Christ's sake, through the power of the Holy Ghost, cause our people to pray the Lord of the harvest as they never before have done, and may they all as one man come up to the help of the Lord.

Yours in the work; till Jesus comes,
JOHN H. MYERS.

Husk!

If hours above in glory,
We were timed by hours of prayer
We spend in this our journeying.
How few we'd reckon there!
If what in heaven receiving,
We claim as part of our giving
What wealth should we be missing.
How poor should we appear!
If angels' loving whispers
Re-echoed but the love
We here bestowed, how loveless
Our souls would be above!
I tremble as I ponder!
O God, awake my soul
To tell Thee claims, while trading
Life's never-distant goal!

Heaven's mirror is before me,
Which earth's reflections bear;
Oh may my pilgrim footsteps
Re-flec a beauty there!

—Albert Midlane.

A VERSE, A VOICE, AND A MESSAGE.

I suppose we have all, more or less, realized how wondrously a verse has suddenly become a living message to us when surroundings and circumstances have been such as to make the verse light up with new and precious meaning. The verse, or verses, had always been there; and we, had, perhaps, passed them on as sweet morsels to some tempest-tossed saint; but somehow it had never become a real, living message before. It was so in my experience some time ago, when disquieting news came from England respecting a dear one there. I had been kneeling in prayer by the bedside; during the prayer I opened my eyes and caught sight of that precious verse, Deut. xxxiii. 27, hanging over the pillows. It was an old text worked in fine, dark wool; and underneath was another text, Col. iii. 3, "Your life is hid with Christ in God." Like a flash the power of that message came into my being, and rising from my kneeling position I stood and praised him for every thought it conveyed to me:

"THE ETERNAL GOD IS THY REFUGE, AND UNDERNEATH ARE THE EVERLASTING ARMS."

As I looked at it, when upon my knees, I realized it was a "voice"—not a nice sweet verse merely, but a living message. I think it was Dr. Moule who said: "You look upon some simple verse in the Bible, which had been just a verse before, and now it is a voice. The verse had always been there, and you had read it many times, but it had never been a message from the Lord before." How true that is,
and this verse becoming a voice talked to me thus: "My child, you have three things to remember here: Satisfaction, security, support." The satisfaction comes from the fact that it is not man, however great or powerful, but "the eternal God;" not a kind and generous friend even, but our unchanging Father, "the same God is beside us!" The fact that it is not man, however great our unchangeable Father, "the eternal God;" Nostorm can shatter that home, and no hellish darts can reach that hiding-place. Praise his dear name!

Then the voice said it means support also. In the world we may seek and obtain hiding, and then drop down so weary and worn as to be perfectly defenceless, and the refuge is only a partial blessing anyway; but here it is—"underneath are the everlasting arms." The experience of this fact cannot be written about. Each of us realizes that it is too sacred to write about; yet we know what "the everlasting arms" have done for us. Those who have had their Gethsemaness shown. It is as it were a sort of tenderess and love of our Father—what? Ah, here again is the infinite fact cannot be written about. Each member how pressed you were some time ago? how hard the work went? In fact, you felt just ready to resign the whole thing, and give it all up. But somehow you did not, and you "continue unto this day," (Acts xxvi. 20-22.) What happened? "The everlasting arms" were "underneath" at the critical moment, and the uplifting was real as day. You found the mighty power of these arms being victorious over your weakness, (II. Cor. xii. 9, 10), and to-day you are praising him for his patience and love. Do not forget your "life is hid with Christ in God."

—John A. Stooke, in Faithful Witness.

God can do great things with our lives, if we but give them to him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. God never loses anything. As long as we live we have a work to do. We shall never be too old for it; nor too feeble. Illness, weakness, fatigue, sorrow—none of these things can excuse us from this work of ours. That we are alive to-day is proof positive that God has something for us to do to-day.—Lindsay.

Japs of Hebrew Origin.

Who are the Japanese, and from whence did they come to Japan? is a question which has baffled the researches of modern ethnological students. Naturally the opinions on the subject are as varied as the writers who have attempted to elucidate the mystery. The latest, to which I am going to refer, has just been pronounced in Paris by an eminent French savant, and of all which have been published on the subject it is assuredly the most novel and interesting.

"There can be no doubt in the minds of those who have studied the question in all its bearings," says the French writer, "that the Japanese, equally with the British, are of Hebrew origin, and are a portion of the missing tribes of Israel, having made their way to Japan across the Asiatic mainland after their migration from Media through the passes of the Euphrates." Curiosity as well as opportunity to ascertain the origin of so startling a theory led me to make further inquiries with regard to a matter of such exceptional interest, and I am bound to say there is connected with the thesis much which deserves close attention and study. Also I find the conclusion lately proclaimed in Paris is by no means an absolutely new one, but has been arrived at by previous students of the same question.

The first point of interest is that the Japanese Samurai have an ancient tradition that they came from a far country situated in the west of Asia, and that they called a council and agreed amongst themselves that they would proceed to the East and there seek out and consider some unknown country. I was directed here to the book of Esdras in the Apocrypha, where it says: "But they (the Ten Tribes) took this council among themselves that they would leave the multitude of the brethren and go forth into a further country where never man dwelt;" and "that country was a great way to go—namely, of a year and a half." Also, says the Prophet Amos, the journey lay "from sea to sea," and "from the North even to the East."

This event occurred, most probably, between 670 B. C. and 663 B. C., by which time the tribes, like the Jews who returned from the captivity to Jerusalem, had lost their mother tongue, as well as adopted Chaldean names. Now, as my informant pointed out, Jin Mu Tenno, the first Emperor of Japan, would then be a boy or youth, and, after the long journey...
which Japanese legend declares he and his people, with their flocks and herds, made from Western Asia, he landed in Japan about 660 B.C. Ancient Japanese pictures and customs having reference to this great event in their history possess some singular features which seem corroboration of this story. In possession of my friend is an ancient picture in the form of a long roll, which he purchased in an old curio store in Japan very many years ago.

It represents the first landing of the Japanese upon their islands. Jin Mu Tenno, his princes, and people are seated on large rafts composed of trees, which are being pushed along the coast by men with poles. The most noticeable feature, however, is that the prince and his Samurai are all clad in the ancient armor of Assyria and Media, and are shod, like the ancient princes of Israel, with badger skins. They wear the tachi, or Persian sword, and some bear the ancient Israelish unicorn-shaped spears, others the spear of the ancient Median infantry.

My informant, further, described a species of war-dance which he had seen at Kyoto on the occasion of a big festival. It took the form of a sham fight to music, in which combatants, armed with helmet, shield and spear, represented the first warriors of Japan. But their dress was unmistakably that of ancient Persia, while the long Japanese war-bow, which will send an arrow through a deal board, is an exact facsimile of the Assyrian weapon.

There are also pictures in possession of the Japanese Imperial family, painted on silk dark with age, rolled up in camphor-wood boxes, which have been handed down from father to son for numerous generations, representing scenes showing all the ancient Jewish Temple instruments, and figures whose features are quite peculiarly Jewish. One, painted on a small bronze-tipped roll, represents a fiery serpent lifted on a pole and enveloped in flames. In some of the shrines, too, there may be seen rare representations of an ark and the holies, a representation of an ark and the holy of a distinctly Jewish character. The Jews, a representation of an ark and the holy of a distinctly Jewish character. The copies of this in bronze.

As David danced before the Lord in a white linen ephod, so do the Japanese when they carry the skin koshii or ark to the temple. It is noteworthy, too, that, like the ancient Hebrews, the Japanese carried the ark with their armies to war. On the sixth day after birth a Japanese child is taken to the temple and dedicated, a piece of money being presented to the priest, and, like the Israelites, every Japanese at the New Year is expected to present a piece of money to the Shinto temple. At the Gion festival, Kyoto, held on the same day as the Feast of Tabernacles, some very old and faded pictures appear, which are for the most part wrought on stamped tapestry, and are only brought out once a year. Upon these are represented an unmistakably Jewish altar of incense with a startlingly Jewish-looking priest beside it, a shepherd and sheep, a camel, and a prince on a white marble, neither of which are Japanese animals. Another scene exhibits a king receiving gifts from a queen, and she in return from him; while a chariot is also shown, drawn by four horses abreast, in which is seated a distinctly Jewish-looking personage. Besides the unleavened bread, the table layer, the altar of incense, and the seven-branched candlestick are all found in the Shinzo worship of Japan.

Three volumes are published in Japan containing the "Jin dai," or secret characters of the sacred age. In the first the writing closely resembles the characters found on the rock of Sinai, otherwise no traces of them are to be found in any living or dead language. The Japanese say they came from God. The second volume contains writing resembling the snake-shaped characters of Persia, and may be ancient Median writing; while volume three exhibits some of the arrow-headed writing of Nineveh and Babylon.

Such is some of the evidence—there is much more for which I have no space—connected with this novel theory in ethnology, always one of the most interesting of scientific studies. It be no more than a chain of mere coincidences it is hardly less singular and interesting.—Philadelphia Evening Telegraph.

Address Sister H. Frances Davidson, 1185 Bailey street, Harrisburg, Pa., and it will be forwarded to her.