A Veteran Evangelist's Unique Record.

A half-century's work that has been instrumental in touching the world almost from end to end is the noble service rendered by Mr. Burrows and his little army of colporteurs, lady helpers, medical assistants, and other workers. It is no wonder that Mr. Burrows has given his life to the interests of seafaring men, as it was on the sea, through the influence of Admiral Otter, that he was led to Christ, in 1860, after a terrible hurricane. Shortly afterwards he published a tract entitled, "A Prize for Seamen," 40,000 of which were soon scattered all over the world. On land and sea Mr. Burrows preached the gospel with such power that many remarkable conversions took place. He organized Temperance Societies and Bands of Hope, and, before many years were over, saw 17,000 persons sign the pledge, 10,000 of them being sailors. Seventeen years ago he was used of God in starting a spiritual movement in Great Britain and Ireland, many of which are alive and operative at the present time. Whole towns were changed by the work done in some of those revivals, and not a few churches originated from the converts. At some of the meetings in Ireland, Mr. Burrows witnessed the most extraordinary evidences of the Spirit's work in men, women, and children alike. Thirty-five years ago he went forth to the ends of the earth to tell the gospel with such power that many of those who received at his hands have become useful instruments in the service of the Lord. Though advanced in years, Mr. Burrows is full of vigour and God-honoring labor. Though advanced in years, he keeps his head full of hope and joy and love.

Mr. Burrows is a veritable hell on earth, dominated by drink-sellers and venders of other evil commodities, who seemed bent on destroying the bodies and souls of the thousands of seamen who yearly visited the place. Through his instrumentality, the whole aspect of the city has been changed, and to-day it is one of the most exemplary of seaports, with a flourishing Seamen's Temperance League, an International Purity League, a Seamen's Bible League, and other institutions originated by Mr. Burrows—a colossal achievement in the life of any man. Converted in these Rests, sailors have gone forth to the ends of the earth to radiate the world with gospel light, and God only knows the results of the distribution of the millions of Scriptures amongst seamen during the past thirty-three years. An English engineer called upon Mr. Burrows one day, and told him that he had been converted through a Testament he had received at his hands; and that for three years it had been his precious and only companion amid the wilds of Central Africa. Mr. Burrows handed a copy of the Bible to the Prince of Siam when that potentate once visited Naples. Mr. Burrows' Homes are used as places of rest by missionaries in passing through to other countries, and many have testified to the spiritual impetus received during their few days' sojourn. In spite of the death of many of its best supporters, this great evangelistic force in the centre of the world's busiest marine movements still goes on with unimpaired vigor and redeeming efficacy, too little known, alas, in our own country. Knowing of the magnificent scheme for raising £5,000 for the planting of similar beneficent institutions in other great continental seaports visited by British seamen, thousands of God's people in every part of the world ought to contribute their quota, thus helping to extend the kingdom of God in these most important and needy spheres, and bringing to a successful issue this thanksgiving celebration of a jubilee of unique, strenuous, and God-honoring labor. Though advanced in years, Mr. Burrows is full of vigour, and holds the reins of his multifarious activities with an unshaken hand and a heart full of hope and joy and love. —Christian Herald.

"You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and, after all the use that is made of them they are still not exhausted."

"Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvelous in the power that can not die."—Ruskin.
The stipulated fund of $10,000 was of course in sight when the institution was launched, but, as we pointed out in previous notes, there must be a rallying in support of the Maintenance Fund. If our plea for three hundred pledges of ten dollars yearly for five years had become a fact there would be no necessity for further appeals now, but that plea was not realized. The number of such pledges has failed to reach even one hundred. We are not able to give the exact number. There is therefore no other way open than to (1) request all who have pledged a certain sum, yearly, to make the first payment as soon as possible, and (2) to once more appeal to the individual members through the districts to help to support the Maintenance Fund, generously. Surely, brethren, a project that was so persistently brought to conference from various parts of the Brotherhood, has a sufficient number of friends to insure its support when the brethren teachers are making no little sacrifice to make the first payment as soon as possible, and when we are glad to bear testimony to so that we can calculate the number to thank all to place their order at once for the calendars, the Revised Dining Room mottoes, the Revised Bible, etc., for only $1 each. We can fill them at once. The number of such pledges has not been very far off. What will we do about it? Conference placed on the shoulders of the Home Mission Board much additional responsibility. The shortage in the support of our city missions is to find its cure in the Home Mission Board ministry, as also the relief of members who are in need. These are new drains on the fund and it is evident that unless there is more support coming to it its ministry must stop short some time. It is the opinion of some brethren that the Home Mission Fund’s claim for support is as valid as that of the fund for the foreign work. It appears as though the action of Conference as pertains to Relief work is not acted on very extensively in the districts. We feel that it is not needed for us to make a special appeal on behalf of this fund as it ought to be amply supported by the whole church as a matter of simple right, and all that is needed is simply to inform the Brotherhood of the existing need. It has however been hinted that if the money is spent in the way indicated above the Fund will not be supported as heretofore. Is this true?

The drain on the Home Mission Fund has been quite considerable since Conference of 1910, so much so that unless there is a very distinct revival of interest in its support in the districts of the Brotherhood, the time when the treasury will be without funds is not very far off. What will we do about it? Conference placed on the shoulders of the Home Mission Board much additional responsibility. The shortage in the support of our city missions is to find its cure in the Home Mission Board ministry, as also the relief of members who are in need. These are new drains on the fund and it is evident that unless there is more support coming to it its ministry must stop short some time. It is the opinion of some brethren that the Home Mission Fund’s claim for support is as valid as that of the fund for the foreign work. It appears as though the action of Conference as pertains to Relief work is not acted on very extensively in the districts. We feel that it is not needed for us to make a special appeal on behalf of this fund as it ought to be amply supported by the whole church as a matter of simple right, and all that is needed is simply to inform the Brotherhood of the existing need. It has however been hinted that if the money is spent in the way indicated above the Fund will not be supported as heretofore. Is this true?

The ordination service on Lord’s day morning, November 20, and the communion service in the afternoon and evening at the Messiah Home chapel was a season of solemnity and rejoicing. Elder Jonathan Wert of the Cumberland district, officiated at the ordination service, when Bro. H. A. Garman was confirmed in the deacon’s office. Bro. S. G. Engle was present and the Lord gave him two spiritual messages for the edification of believers. Not being able to remain for the evening service he had liberty in the Spirit at the morning and afternoon service. The brethren E. H. Hess of the Bible School Faculty, John B. Neisley of Cumberland district, and Clayton Engle of Hummelstown, were also present and were used by the Spirit as opportunity afforded. Elder Kreider was also present in the afternoon and evening, who with Elder Wert presided at the ordination service in the evening. The
chapel was comfortably filled at all the services, visiting members having come from near-by districts.

The members of the local class received much encouragement, and we hope we may, under the blessing of God, prosper in the things of the Spirit. The Bible School attendants, faculty, students, and matron are a very encouraging accession to our number, and our prayer is that there may be healthy growth of the work here. But we are in need of the sympathy and prayers of our brethren and sisters. Come and visit us.

We are afraid some of our readers will be ready to find fault with us for having so much to say about money in this issue. It will be remembered that a few months ago we expressed ourselves as only too glad if we would not need to write another word about money or in way of begging. But what are we to do? The mission and benevolent enterprises of the church cannot be stopped. Just think what a distinct calamity it would be if such institutions as the Messiah Orphanage, the Jabbok Orphanage, or any of the city missions would have to be abandoned. The church can not afford to let any of them come to grief for want of support. The Secretary-Treasurer of the Messiah Orphanage, Bro. D. L. Book, of Hummelstown, Pa., makes special appeal in behalf of the Orphanage school, a most worthy institution. Sister Hoffman has done faithful work for at least five years as teacher, having made no mean sacrifices in staying by the work. If every member of the Brotherhood would give as the Lord has prospered him or her, these institutions would be amply provided for. If indeed, too much has been undertaken, if the church has too many such enterprises in operation, then it would be well to halt and at least not undertake new enterprises, but the need is so great everywhere that it seems wrong to think of doing less instead of more.

We have learned recently that some of our friends when urged to write for the Visitor columns, say that when they write, it is either not published at all or changed unnecessarily. We are sorry that any should be offended on that line. We receive comparatively few communications that are not published, and as to changing them our friends will hardly want us to stop correcting manuscripts when words are incorrectly spelled or there is faulty construction. We, as we said before, do not look at it, do less of correcting than we ought to. We were recently unmportuned to admit an article as it was sent to us, and we did so as nearly as we could. As to what some readers thought of it will be seen in a communication elsewhere in this issue. The editors stand criticised for printing the article. Our sympathy is rather with the critic. Who will say that he is not right?

Two issues more of the Visitor and the year 1910 will have run its course. Perhaps fully two-thirds of Visitor subscriptions expire with the last number in December. We are hoping that a goodly proportion of renewals will reach us before the year closes. Will those who are appointed to collect the renewals kindly make early efforts to not only secure as many prompt renewals as possible but also a goodly number of new subscribers? Our pencil is sharp, ready to take down all the names.

It will be noticed elsewhere that we make a special offer to Sunday-schools that may feel disposed to make a Christmas present to the members of their school. We think the calender is especially appropriate for such a use and we have made the price so low that the actual cost of production and mailing is hardly covered. We would be much pleased to have a thousand distributed in this way. Remember it contains the Topic, Golden Text and announcement of the Daily Reading portion.

Bro. J. B. Lehman, of Upland, Cal., held a series of meetings at the Rosebank M. H., near Ramona, Kansas. There has been no special report sent to us about the meeting. Bro. Lehman attended the love feast at Zion M. H., and from there went to Clay county, Kansas, to hold a series of meetings. We notice in the Reflector that Bro. and Sr. J. M. Sheets are with him assisting in the work, as also are others from Dickenson county.

If any of our subscribers fail to get their paper because it is misaddressed, we would like to know it. We are anxious that every subscriber get his paper regularly, and are always ready to make any needed correction if we are told about it.

The two weeks' special meeting at Mechanicsburg church closed November 19. We are informed that the membership was much revived under the earnest ministry of Bro. C. S. Eshelman who preached the word faithfully. Although there was no visible movement Godward among the unsaved, yet it was felt that the effort had not been in vain.

An election for deacon at the Philadelphia Mission resulted in the choice of Bro. Abraham Landis, and he has since been ordained for this work. May the Lord bless him and make him a blessing.

Dedication Service.

The new Jabbok Faith Orphanage will be dedicated December 18. We expect Elders J. R. Zook and Jacob Engle and others to be with us. A hearty invitation is extended to all the brethren and sisters to meet with us that can. Arrangements will be made for the entertainment of all who come.

The committee is sorry to report that owing to the amount of material being underestimated by our carpenter and other items of expense coming in, they still lack about $1,000 to dedicate the house free of debt. We are very thankful for the liberality that has come so far from God's little ones, and would earnestly request the dear brethren and sisters to remember this work as the Lord has prospered them and relieve the committee of the debt so your building can be dedicated unto the Lord free of debt on December 18. We are glad to report the church will have a commodious and pleasant home for our Orphanage, being four stories high with basement, consisting of thirty-one rooms when completed.

By order of Committee:
D. R. Eyster, Sect. and Treas.
E. N. Engle, Superintendent.
M. L. Engle,
J. R. Eyster,
J. H. Frymire.

Thomas, Okla., Nov. 18.

To Whom This May Concern.

Heretofore I experienced considerable difficulty in forwarding Hymn Books to Canada on account of duties and invoice blanks. I have now made arrangements with a Custom House Broker to look after shipments that I make to Canada and see that they are not detained. We still have a large supply of the last issue on hand at forty cents, and would kindly urge that all persons and congregations desiring to order any should do so as soon as possible that we can have things in readiness for our report to Conference 1911.

S. R. Smith.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.
NEWS OF CHURCH ACTIVITY

IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heaney, Levi and Sallie Dener, Mattope Mission, Bulawayo, South Africa.

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

Harvey J. and Emma Frey, Elizabeth Erents, Michel His Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B:

Jesse R. and Malinda Eyster, Modernfontein, P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Nyasa O. and A. Alice Lehman, No. 4 East Jeppes Extension, Johannesburg, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Ben Villa, Madhupur, E. I. R.

D. W. and Mrs. D. W. Zook, Raghunathpur P. O., Manbhoom Dist., India.

Elmina Hoffman, Kedgson, Poona Dist., Ramabai Home, India.

Mrs. Anna Zook.

Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C.

Our City Missions.


Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whil-

ler and Sister Effie Whilser.

Chicago Mission, 6039 Halsted St., in charge of Sister SarahAnn, Bro. B. L.

Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of D. W. E. Grise, Guelph, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

Mr. Joy, Pa.—A series of meetings was held at Crossroads M. H., beginning Sun-

day evening, November 6, and continued till Thursday evening, November 17. Bro.

Noah Z. Hess, of Pequea, Pa., district, was with us and preached the unadulter-

ated word of God, with power. Three souls were added for the kingdom and the church at this place was revived and encouraged, many testifying that they received spiritual food. May God continue to lead the dear souls who have manifested their desire to be saved, and may the seed sown at these meetings spring up and bring forth fruit unto eternal life is our prayer.

Cox.

LANCASTER MISSION.—Dear readers: We greet you in Jesus' name. We are glad this morning that it is our privilege to speak to you, and especially we speak with each other. We have met together two days this week with our lips and with the pen. The goodness of our God has been, and is, with us. Thus far the Lord has led us on and lightherto He has brought us. If we look back on His leadings we would not be where we are at present, but we realize we are where the Lord wants us to be. We see the need of the good work being

pushed forward as we go from place to place. We meet so few who know the Lord, who have experience of being born again, or of a change of heart. But mostly they are easily approached concerning the same. One can notice the effects of this work done here, on the children. The at-

tendance in the Sunday-school is quite good, and we are encouraged in the work and will continue to sow the good seed wherever we go, or whom we meet. A. are glad, this morning, for the many prom-

ises God has given in His word for them who obey Him and trust Him for all things.

We are not able to describe the condi-

tion of things fully as we meet them, but we meet some that are heart-rending, where the drink-curse has hold of the hands of the families bringing great suf-

fering to the wives and innocent children. Among these sufferers we would be able to distribute needful clothing and other things, and would say if the Holy Spirit prompts any brother or sister to send in such help it will be gladly and cheerfully and good use will be made of it. Our desire is that many of these dear peo-

ple will come to a saving knowledge of Jesus. We need your prayers that God may have His way with ps.

Yours, in Jesus until He comes again.

AMOS AND EMMA GOOD.

Trip Through the North.

For sometime the need of a church visit through Northern, California, Idaho and Washington has been felt and as these States come under the supervision of California, it has fallen to my lot to make the visit.

I left my home at Upland on Oc-

tober 4th for Filer, Idaho, where I made my first stop. Providentially while on my way to Filer by the way of Ogden I met our dear brother David Book and wife from Oklahoma also going to Filer. While to us the meeting was quite a surprise, yet I am sure I appreciated their presence and companionship very much.

After reaching Filer it was only a short time until Bro. John Musser was reached by phone, who at once came to town and conveyed us to their home, which is about one mile and three-quarters from Filer.

As the Brethren are not organized and have no service of their own, they wor-

ship with what is known as the Mennonite Brethren in Christ, a very earnest peo-

ple. On Sunday morning we all attended this service. The minister in charge know-

ing that the writer would be present very kindly gave us the liberty to preach

this service. The minister in charge

was the first opportunity we have ever

had of preaching to a full house. It

was the first opportunity we have ever

had to meet with these people. I am sure our souls felt blessed and we were made to rejoice with them because of the pres-

ence of God. After the service Bro. Mus-

ser in consultation with their minister and a few other brethren, made arrangements to have meetings during the week, from Tuesday evening until Friday evening remaining over Sunday. The writer again had the privilege to preach on Sunday evening. Glad to say that dur-

ing our stay we had the privilege to hear several souls accept the Lord as their Savior. Several others saw the need of a full consecration to God and praise the

Lord as they saw their need they were willing to take the way. Others have laid

their hands for prayer. We thank God for permitting us to meet with these people and also for the privilege of preaching a full gospel as God has left the light upon us through the Holy Spirit.

There are in all, if we mistake not, nine (9) members at this place. We were made especially glad to find the oneness and peace amongst the Brethren. We were glad to see the privilege and are very kindly received amongst these Menonite Brethren, yet with all this they are looking forward to the time, and we trust will not be dis-

appointed when they can have the work of their own which we believe would be in

accordance with the will of God. The field is so very large that I am sure none will intrude upon the others, but like many other places the laborers are few. They need a consecrated minister, one who is fully yielded to God to help shove the work. I want to say right here brother, that if God calls you heed the call. I am sure God will bless your soul and you may be the means in God's hands for doing much good.

With regard to the country we were marvelously charmed in every place. The irrigating system is one of the best I have ever seen, with plenty of water. Alfalfa, potatoes, grain raising and dairying are the principle products. Fruit grow-

ing of nearly all kinds, seemingly is a great success. Should any of the Breth-

ren be looking for a location in the North, I believe you will do well to confer with Bro. John Musser before locating else-

where.

Bro. and Sister Book remained with us during the meeting. We were glad for their presence and bright testimonies. I am sure it was a real inspiration to our own souls as well as labors there. And sister Book expect to visit in Oregon and Northern California until about the holi-

days. After that they expect to come to Southern California, where they will spend the Winter.

On the 10th we bade the Brethren fare-

well. My next stop was at Kelso, Wash-

ington, where, at present, our dear brother and sister Hotman live. They are former members of the Bro. and Sister Book expect to visit in Oregon and Northern California until about the holi-

days. After that they expect to come to Southern California, where they will spend the Winter.

On the 21st I again took the train for Oakland, California. I was glad to find

myself in the new home of our brother and sister Jacob Winger. The church at Up-

land has under contemplation to start a Mission in that great and wicked city, yet one soul is worth more than the whole world. Our Lord as they saw their need they were willing to take the way. Others have laid

their hands for prayer. We thank God for permitting us to meet with these people and also for the privilege of preaching a full gospel as God has left the light upon us through the Holy Spirit.
charge of the work. As this is the place where brother Daniel Winger and brother Jacob Johnson live, and of the two who have the work at heart, with some years experience will help in the work. And by the help of the Lord and His grace we are improved, and we would move forward in the work. We especially ask the prayers of the brethren and sisters for the work at San Francisco.

On the 25th, I again took the train for Sonoita, a small place close to Modesto, Cal. Here I stopped with our friend, Milton Gross, formerly of Dickinson county, Kansas, who came to "California, when just a young man and with whom we have been acquainted for years. I am sure we shall never forget the kindness that was shown us the short time we were with them. Here, too, we had the privilege to visit our sister Minnie Keyes, whose maiden name was Burkhardt, formerly of Franklin county, Pa. While the sister is isolated from the Brotherhood, yet we are glad to say we found her standing true and not the least discouraged. Yet she expressed her desire if it were possible to meet oftener with her own church people. After visiting some others in this vicinity who we had become acquainted with on the 90th, I took the train for Waukena. Here I was met by my brother-in-law, Bro. Samuel Haugh, who conveyed me to their home. On Sunday morning we all went about four miles north to a school-house where the Brethren now have their own services. Sunday-school first, after that the preaching service. The attendance was not so large, but God was with us and we had a blessed service. We are looking forward to the time when at this place more help will be secured, as they have a very good farming country and many new people coming in, it would seem that quite a good work can be done. After doing some personal visiting I again took the train on the evening of 2nd of November for my home.

(Continued on page 12.)
Thanksgiving—What Is It?

By D. V. Heisel

After long continued labor and privations, rest is sweet and invigorating. But lest we forget there must needs be an object of appreciation for remembrance, as an altar, where praise offering is made, or a pillar set up, which will refresh our memory as we look back over the past during the rest period, as did Noah (Gen. 8:20); Abraham (Gen. 12:7-8; 13:4); Jacob (Gen. 28:18, 19: 35:1-3). After Moses had gained that signal “discomfiture of Amalek and his people, by the land of Joshua,” he built an altar and called the name of it Jehovah-Nissi—the Lord my banner. (Exo. 17:8-15.) These were occasions for thanksgiving, for help received from the Lord.

The Passover, an institution of the Lord by the hand of Moses, as observed in Egypt (Exo. 12) was God’s divine plan by which He delivered His people from the cruel hand of Pharaoh which afterward became a memorial service of their deliverance from bondage.

During the wilderness journey Israel dwelt in tents, which could be easily and quickly taken up in time of marching as indicated by the pillar of cloud by day and of fire by night. Thirty-eight years of wilderness life brought them many and varied experiences such as are common to men who have spurned the mercies of God, and left to their fate until the time of deliverance is brought nigh.

The feast of Tabernacles was instituted of the Lord. A memorial service of their tent life in the wilderness. “Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.” (Lev. 23:42, 43.) “Ye shall keep it a feast unto the Lord.” “It was at once a thanksgiving for the harvest and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness, as well as in the more perfect fulfillment of God’s promise in the settlement of His people in the holy land.” God the giver must be recognized by man the receiver. “It shall be an holy convocation, a solemn assembly.” They were not to come “empty handed.” They were to bring special offerings unto the Lord, “beside the Sabbaths of the Lord” which they were not to neglect, and “beside your gifts and beside all your vows, and beside all your free-will offerings which ye give unto the Lord.” This was incumbent.

All Israelites were to be present at this fast. The law was read to the assembled congregation. “That all the people, men, women and children may hear and learn to fear the Lord.” It was to be strictly observed every year. “In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land.” (Lev. 23:29.)

Corresponding relatively with our thanksgiving season which has developed into a national yearly festival, probably more for the gratifying of the culinary art than for the bringing to our remembrance special gains in our Christian department or victories won in the conflict against “the world, the flesh and the devil,” as well as true thankfulness for the many temporal blessings we daily enjoy from our heavenly Father’s beneficent hand. God demanded from His people tokens of respect and appreciation for the many favors and blessings bestowed upon them continually. They were not to withhold their usual offerings of the Sabbaths of the Lord (their time) or their usual gifts, or vows or free-will offerings. These must be paid. But that did in no wise exonerate them from the special thanksgiving offering. Harvest meetings and Thanksgiving Day services without the special thank-offering fail of their God-appointed purpose. If these meetings are only man-appointed to have people come together to see and be seen, have a short service and then go to the home of some good neighbor or friend to have a good time and feast upon the rich provisions that have been provided for the occasion, thereby omitting the “solemn service unto the Lord, a holy convocation;” we have failed to give God the true recognition due unto Him, and would far better dispense with those services. The harvest is the Lord’s. He has given it to us. He will hold us responsible for the use we make of it. He has given His goods into our hand to try us what we will do with them. “Will a man rob God?” (Mal. 3:8), or will we give Him His portion? “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” (1 Cor. 16:2.)

This command includes every believer, all Israel. “Every one of you.” Jesus Christ gives to every one of His servants a talent, a pound, or a trust. If we improve our gift we will all have something to return to Him again in the time of reckoning and receive the welcome approval, “Well done, thou good and faithful servant.” If we do not improve that which He has given us He will take it away from us and give it to another servant who has improved his gift and he shall have abundance. This probably is the reason why some people who give so little have so little to give. They want to keep all the Lord gives them for themselves (hide it in the earth) and thereby lose it all.

When the servant that had received the five talents came and brought other five talents his lord did not take them away from him. No, he only gave him greater privileges and opportunities to enjoy. But he that did not improve the one talent lost even that, and was turned away—“cast out into outer darkness” for his slothfulness. Has not past experience taught us that “He whom soweth sparingly shall reap also sparingly?” (II Cor. 9:6-7.) This is very evident in our natural as well as in our spiritual employment. Thanksgiving then in the true sense would mean sacrifice unto the Lord.

As cheerfully giving the Lord His portion as we sow our wheat or plant our corn, and trust all unto Him for the increase—with a bountiful return. “Thanks be unto God for this unspeakable gift.”

Clarence Centre, N. Y.

[Thanksgiving will be past for this year when this reaches our readers, yet it is of interest even though the day is past.—Editor.]

“All them that looked for redemption in Jerusalem.” (Luke 2:38.)

What a small company they were when Anna had acquaintance with them all. They were star-gazers, Adventists, off color with the crowd. They actually expected the prophecies to fulfill. Let the story cheer you. Simeon and Anna only saw the faintest beginnings of the Kingdom. You and I at this end of the age shall soon see its consummation.—Selected.

“Prophecy, whereto ye do well that ye take heed.” (II Peter 1:19.)

What would you think of a man who had a lamp given him of a dark night, if he should say, I will lay it aside until I can look at it by sunlight? Just so many are treating prophecy, laying it aside till the event shall confirm the prediction. This is an insult to God’s truth. On what
did Abraham depend but unfulfilled prophecy? Would you keep awake? Trim your lamp.—Selected.

The Sobriety of the Preacher.

He that negotiates between God and man, As God's ambassador; the grand concern Of judgment and mercy, should beware Of playing safe in his speech. 'Tis perilous To court a grin, when you should woo a soul; To break a jest, when pity would inspire Pathetic exhortation; and to address The skittish fancy with facetious tales, When sent with God's commission to the heart.

So did Paul. Direct me to a quip Of merry turn in all that he ever wrote. And I consent you take it for a text. Your only one, till sides and benches fail. No: he was serious in a serious cause, And understood too well the weighty terms That he had in charge. He would not stoop To conquer those by jocular exploits Whom truth and soberness assailed in vain.

—William Cooper, in Pittsburg Christian Advocate.

For the Evangelical Visitor. Thoughts on the Creation.

BY NOAH ZOOK.

"The heavens declare the glory of God and the firmament showed his handiwork." In the first chapter of Genesis we have a limited account of the creation of the heavens and the earth and of the living creatures both of land and sea. Whether the first, second, third and so on to the end of the sixth day, have reference to what we call a day of twenty-four hours or whether it has reference to greater periods of time we are not here to discuss or to decide. But we notice as we read the account that God, the Creator of the universe, pronounced everything good, and after the Godhead said, "Let us make man in our own likeness and image," as we come down to Gen. 1:31, we read, "And God saw everything that he had made and behold it was very good."

Man was the crowning piece of all the creation insomuch that He gave him dominion over every living creature. He was appointed king over all that God had made. Surely man came from the hand of his Maker pure and holy without sin or an inclination to sin.

God saw it was not good for man to be alone. "I will make him an helpmeet for him." (Gen. 2:18.) God blessed man with great wisdom so that he gave names to every living creature. In the creation man was placed above every other living creature so that he could reason with his Creator, which no other living creature could do. Because of this God gave him instructions as to what he should do or should not do, with regard to the fruit of the garden. The record says, "Now the serpent was more subtle than any other beast of the field which the Lord God had made." He reasoned with the mother of all living humanity, and as he reasoned with her and mixed truth and lies together, telling her that they shall not surely die, but shall be as gods, knowing good and evil, the woman listened to the argument of the devil thus transformed, and as she listened, lust conceived in her heart, a desire to become wise. "She took of the fruit thereof, and did eat, and gave also unto her husband and he did eat."

As we look at these statements we see not the least shadow of an inclination or desire to transgress God's command, but through this act of transgression man fell from that pure and holy communion he had with his Creator. Through this fall there has come to all born after the flesh a tendency toward evil, which we see in all our children thus born. This by some is called inbred sin. We will not controvert as to the name we give it, yet we see in the young child a tendency to evil though he is unconscious of it, and we believe this is unconditionally atoned for by Christ Jesus our Lord, who gave Himself a Ransom for all (equal price) because he tasted death for every man. (Heb. 2:9.)

Hence we believe that the Scripture that the child is not accountable for his irritable and self-willed motive or for the untruth he tells until he comes to years of understanding, and the time of his accountability depends greatly on his early training. Lorenzo Dow claimed he had strong compunctions of conscience of right and wrong at four years of age which he attributed to the pious training of a godly mother. Also, not all the children of pious parents learn to know this as early as they would if all parents would observe Prov. 22:6. To administer infant baptism would not eradicate this depraved nature. Ever since Adam fell the tendency of the human race has been downward so that evil men and seducers have been, and are, waxing worse and worse. If we see by the Scripture that this evil tendency in man is not of God but is of the devil, then He who came to destroy the works of the devil can also purify the heart of man so that he can reach the state of Matt. 5:8 and Heb. 12:14.

Let us exalt the Christ and receive Him for all that He of God is made unto us according to I Cor. 1:30. He certainly came to redeem mankind from the fall and make of us vessels unto honor according to II Tim. 2:21. Yours, interested in the Master's cause, and a believer of the truth as revealed in His word.

Goodman, Mo.

For the Evangelical Visitor.

A Meditation.

BY N. T. FRANKLIN.

John 14:8.

"Shew us the Father." This is the heart-cry of thousands in these last days. There are all kinds of teaching and views on the Bible, for and against it, and men are heaping unto themselves teachers, having itching ears, and are, as says the Scripture, ever learning and never able to come to the knowledge of the truth. We stop in wonder and say to ourselves, "Make bare thine arm, O Lord." Is God hiding His face from us, or is the Spirit taking His flight? Or, will we say with the Apostle, "They are willingly ignorant?" Or, has the god of this world blinded their eyes? Or possibly we are come to the place where we have eyes but see not, ears and hear not. One thing is evident, we are living in the last days and perilous times are here. Honor, truthfulness, pity, and especially purity, have almost been lost sight of. Jesus, looking over Jerusalem, said, "How oft would I have gathered you as a hen gathereth her brood.

Are people satisfied? No, by no means. There is much distress and men's hearts are failing and there is an awful commotion. Men of almost every rank are wondering what is coming, and in some sense in these moments of thought, they say, "We would see Jesus," while they scorn the idea of religion. They drink, smoke, or take an automobile ride in order to forget some things. God is in these last days pulling at men's hearts, and people in their heart are saying, "I would see Jesus." Why not meet? The answer is, they will not because their doings are evil. People don't want things uncovered. But there is a time coming when all will confess to the glory of God. But when too late.

Oh, I sometimes feel had I the voice of an archangel, or could herald the truth as Isaiah, or have the meekness of Moses, the bravery of David, the faith of Elijah, the long-suffering of Paul, the simplicity of John, and the power of Jesus, that I might be able to clear the mist from men's eyes that they might see and fully understand the power of Jesus to save and
satisfy every longing of the heart. People are going the wrong way; destruction is before them; they fail to stop, listen and hear the voice, "Look unto me and be ye saved all ye ends of the earth." They reason according to the human and the human always leads wrong. Jesus hung on the cross and spilt His precious blood. But it is of no avail unless we look. If we look to the cross of Calvary, light will spring up, grace will be given, and faith to take hold, life would be given, peace experienced and joy manifested until Jesus comes. Then we will be caught up and sit down with the redeemed in the kingdom of our Father in heaven. Oh, hallelujah! I am going on to meet my King. So come along, poor sinner, and join the ranks —only a few days longer here, then we will go to our long home. Get ready. Soon the cry will be, "Go ye out to meet the bridegroom." As ever your brother, looking for Jesus.

For the EVANGELICAL VISITOR.

From Bro. J. H. Myers.

"He maketh peace in thy borders and filleth thee with the finest of wheat." (Psalms 147:14.)

Dear readers: I feel led to contribute to the interest of the readers. It is quite a while since I wrote and what I long for most is to hold forth the praise and goodness of our God. The prophet says of that which he experienced which was peace in his surroundings. Beloved, how our hearts well up in praise to our heavenly Father for this way of peace and holiness for the child of God. I mean a child born into the new life, or, as a branch ingrafted into the vine; yes, born of God into the new life he is a child of God forever. And now the prophet says, He, the Father, maketh peace for that child in his borders though he may not at all times enjoy that fulness as He, the Father, would have him to enjoy; but it is there all the same in the kingdom of grace. There cannot be anything but peace in the borders where God dwells, and if we are born of God we dwell in the borders of peace, and He says, "Filleth thee with the finest of wheat." Wheat flour, or bread, is said to be the staff of life, and our text says, He the Father (Jehovah) filleth. He has done it. Yes, hallelujah. We have realized it to our joy and comfort in the spiritual life. We have eaten of that heavenly meat, or bread, which Jesus said He is, and that He had come that we might have life (peace) and that more abundantly.

Oh, dear reader, do we in this dis-

pensation, realize what has been prophesied so long before the coming of the Author of peace? Yes, He giveth His child, peace though surroundings may be against us, and those who should be helpers to enjoy this peace do not have it and are envious of those who would live in the borders of peace. Well, the word says, "My peace I give unto you; not as the world giveth, give I unto you, let not your heart be troubled nor let it be afraid." "He filleth thee with the finest of wheat.

Well, dear readers, I have not seen the natural wheat grow since I am in Texas, as this is not a wheat growing State, but thank God, we still have had bread for the natural body, and we have not had heart, but our spiritual skies has not always been so bright, yet the promises are the same as if we had enjoyed them at all times in their fulness.

Verse 16, "He giveth snow like wool," We hear of snow but we have not had any; but we have had dry dust so that the earth is not in its best. "He scattereth the hoary frost like ashes." That has been fulfilled here in South Texas in places, but not at our place, though we have had cold and high winds that so whipped our fall vegetables that they are about over. The fall season reminds us of the frailty of life and the speedy decay of our bodies. "He scattereth forth his ice like morsels." That is God's creation and the devil freezes out thousands of precious souls by his influence. Many that enjoyed the finest of wheat have grown cold and have back-slid in their religious experience and are not dwelling in the borders of peace.

We thank God for the way of peace and the enjoyment with saints in the Spirit though we have not the privileges in church service we used to have back in old Pennsylvania, yet we praise God that we are on victory's side and are on the borders of peace and are eating of the finest of wheat. God has His heart for those who will have it. May every child of His realize, in the fullest sense what He has for us. The Psalmist David saw the way but at times felt discouraged because of the enemy who hindered his peace, but he again took courage and got out on victory's side. Well, praise God for the way, and that He is the same yesterday, to-day and forever.

Our many friends have learned of my weakness in body since here in Texas. The climate don't seem to agree with my physical condition. We had gone to Bro. Samuel Zook's, Floresville, Wilson county, Texas. That place has a higher altitude, and drinking of their well of sulphur water for about three weeks I was helped physically. I stopped over Sunday at Abe Eichelberger's, then came to Tuleta, Bee county, where I remained a week with the Mennonite people. They are doing well and appear to be quite prosperous. They had a fine summer and time of ingathering. I enjoyed my visit very much. I preached the morning sermon and enjoyed the Bible reading at night. May the cause of our blessed Lord be prospered everywhere is our longing.

I left home on September 23, and returned again October 26, feeling some better in body and encouraged spiritually. But at this time of writing, November 5, I cannot say anything special of the help I got while away. It seems this climate is not for me, yet it is claimed to be a good, healthy climate and a lovely country, and will be settled up of northern people in the near future, if Jesus delays His coming. It does not matter so much if I enjoy the country or not, I am getting up in years. If I live till January 17, 1911, I will have reached the 68th milestone of my life. Our country is not measured by my health or whether I like it or not, yet let me say right here that a northern wheat farmer has no business to come down to South Texas to farm cotton. I cannot work, or work so little, and here a man must work or else have plenty of money. People coming here without money I don't know how they will fare—out of pocket lots of the time. We had so dry weather that our Winter vegetables are not much of an income, and now early cold. The promise is that "He filleth thee with the finest of wheat." Your brother, looking for the near coming of our blessed Lord.

Nov. 5, 1910.

"All such rejoicing is vain." (Jas. 4:16.)

Eternal life is sure to you in Christ, and a reason for rejoicing. But tomorrow with its unknown events is not sure to you. Therefore you are to be very careful how you plan or boast of the future. In everything you hope to undertake, meekly say: "If the Lord will we shall live, and do this or that."—Selected.

"Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall."
The Messiah Bible School and Missionary Training Home.

The Messiah Bible School and Missionary Training Home is the name of an institution founded by the Brethren in Christ Church and located at 40 North Twelfth street, Harrisburg, Pa.

Its purpose is, what the name would signify, to help men and women to a better knowledge of the Bible and equip them for mission, ministerial and missionary work as well as to give a general education to all that may so desire.

Those that have viewed the great field white already unto harvest and have obeyed the Master's call to go have at many times confronted a work that caused them to feel their lack of preparation. In consequence they have become interested enough to strongly recommend and encourage the establishment of a work whereby the rising generation, who will eventually be their successors in God's moral vineyard, may be better equipped for their life's work.

The thought is not a new one but has been weighing on the minds and hearts of all those interested in the welfare of Zion. Elder Chas. Good of Des Moines, Iowa, made the first decisive move by offering to the church certain property to be used for a World Wide Missionary Training Home. His offer was considered as well as many later ones and after the many preliminaries were completed the school was launched at the aforesaid place on November 26, 1910.

The work is an important one and should go forward with all speed in the fear of God. All those that are carrying the burden should have the hearty support of the church, for upon their shoulders rest wonderful responsibilities. The hearts and lives of the men and women that pass within its sacred walls will be largely moulded by the moral, spiritual and intellectual food received. O that all the believers would be of one heart and mind in this matter and be disposed to bear up in their own hands every instructor and pupil, that no selfishness should find root anywhere, but that only God's will should be done.

It is true that many do not see the need of an education and a thorough Bible training, but when we scan history's pages we find that God used learned men to carry forward many of the important works of the church. Moses was learned in all the wisdom of the Egyptians. Paul was brought up at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers. The twelve disciples never attended the school of the prophets, but they had a three years' course in both the theory and practice of the vital things of the kingdom under the grandest and best teacher that ever trod the earth. Coming on down the stream of time we have such men as Martin Luther, Wm. Tyndall, John Wycliffe and almost countless others. Had it not been for the learned and devoted men of the past we would not have the word of God to-day. The prophet has said that in the latter days knowledge shall be increased. Will we stand against it or allow God to fulfill it in us?

There are dangers and risks in all undertakings, but the thought or appearance of them should not deter us from obeying God's will or performing His work. When the children of Israel left Egypt many difficulties confronted them, yet they would have had no right to turn back. Peter and Paul as well as all true saints have had much opposition, yet they could not have done otherwise and kept in divine order. Luther was risking his life when he went to appear before the Diet of Worms, yet he felt he was in God's service and could not be deterred. There is danger in ignorance. In Peter's day as well as ours many that are unlearned wrest scripture to their own destruction.

Paul told Timothy to avoid unlearned questions, to give attendance to reading and to study to show himself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth. If it was necessary for young Timothy to read and study and to be taught by his father in the faith, how about us? Will we improve the talents God has given us, or will we hide them in the earth? O let it be our fixed determination to drink deep at wisdom's well and willingly follow our instructors as they lead us along the flowery pathway of knowledge.

Knowledge is power and may be used for either good or evil. Therefore let us get wisdom and with all our getting getunderstanding. Then with our hearts aglow use it for the cause of religion, so that now it would only be an act of presumption even to attempt to seek our hope for mercy, but let us not believe him, he is a liar from the beginning. My Saviour says, "All manner of sin," ever so heinous in its nature, though committed under the most aggravating circumstances, though ever so often repeated and though ever so long continued, there is mercy with God that can reach it, yet, and blasphemy, a sin which strikes directly at the name and honor of God shall be forgiven. Remember that Paul was at one time a blasphemer, yet he obtained mercy. I Timothy 1:13: "Who was before a blasphemer and a persecutor and injurious, but I obtained mercy because I did it ignorantly in unbelief." Peter obtained mercy after so awfully denying his Lord and so will we if we but ask it, and then we will be ready to say, "Who is a God like unto thee that pardonneth iniquity and passes by the transgression of the remnant of his heritage. He retaineth not his anger forever because he delighteth in mercy." (Micah. 7:18.)

All manner of sin shall be forgiven unto men, all men of all ranks and
conditions. This is boundless love to the whole world.

I John 2:2: “And He is the propitiation for our sins and not for ours only but also for the sins of the whole world.” Let us cheer up and not look at ourselves as sinners, but at Christ as our Saviour for He will save and that to the uttermost, forever. Praise His dear name forever. The Spirit of our God is still striving and to enable the people to attend to their usual duties till the alarm was sounded for his temporal needs. He must not fear the foes without or the traitors within. He would need foresight; hindsight is “common property,” a penetrating vision that sees the foes afar off and prepares to meet him. He must be versed in military tactics, watch for foes in ambush and carefully guard strategic points and while not blowing the trumpet for imaginary dangers yet realize it safer to err on that side than on the other. He would need a stalwart frame and an iron constitution to endure the exposure in all kinds of weather by day and night. He would need to be vitally interested in his work to the exclusion of all selfish interests. To divide his attention would mean to invite disaster and court defeat. He would need both his hands free to hold the trumpet, and his feet unfettered to patrol his beat and keep constantly moving on his rounds. From his position on the wall he must watch without for open foes and within for concealed ones in the guise of friends who may open the gate to let them in: “And having done all to stand,” ever true at the post of duty.

Having then these qualifications and exercising them properly as stated in the text, his responsibility ends there; “he has delivered his soul.” Supposing then, “the people having taken a man of their coasts and set him for a watchman.” Whatever his former avocation may have been it was abruptly broken off, for they “took him.” Not only “took him” from one sphere of action, but set him in another “as a watchman,” where his responsibilities were increased a hundredfold. In the former, only a limited, perhaps only a family responsibility rested upon him; by the act of the community he is held responsible for the life or “blood” of each member of the same, if he fails in his duty. To return, he was a “man of their coasts; a local man, not a stranger, but a man well known and valued in his own community. This was especially needful as he was required to have on the start certain qualifications to insure the safety of the people and avert the destruction of the city. Perhaps the first would be “vigilance” for “eternal vigilance is the price of safety.” While vigilance implies keeping wide awake, alertness is also of great importance, namely, quick and prompt action at the earliest moment of acute peril. He would also need to be a man of unflinching courage or fortitude. He must not fear the foes without or the traitors within. If he did the very tones of the trumpet would betray him, and so discourage his friends and encourage the enemy. He would need foresight; hindsight is “common property,” a penetrating vision that sees the foes afar off and prepares to meet him. He must be versed in military tactics, watch for foes in ambush and carefully guard strategic points and while not blowing the trumpet for imaginary dangers yet realize it safer to err on that side than on the other. He would need a stalwart frame and an iron constitution to endure the exposure in all kinds of weather by day and night. He would need to be vitally interested in his work to the exclusion of all selfish interests. To divide his attention would mean to invite disaster and court defeat. He would need both his hands free to hold the trumpet, and his feet unfettered to patrol his beat and keep constantly moving on his rounds. From his position on the wall he must watch without for open foes and within for concealed ones in the guise of friends who may open the gate to let them in: “And having done all to stand,” ever true at the post of duty.

Having then these qualifications and exercising them properly as stated in the text, his responsibility ends there; “he has delivered his soul.” Supposing then, “the people having taken a man of their coasts and set him as a watchman,” placed all those awful responsibilities upon him and he has cheerfully responded to the call of duty, yet, they make no provision for his temporal needs. He must eat and wear clothes as well as they; his family likewise must be clothed and fed. If he leaves the wall time and again to forage around for supplies, and in his absence the enemy comes suddenly upon them and destroys them, must the watchman bear the guilt alone? We fail to see it that way.

“Surely the judge of all the earth will do right.”

This is a natural illustration taken from real life under the conditions noted above. We will leave the reader to draw his own conclusions whether parallel cases exist to-day, and who is chiefly to blame for the incroades of the enemy. Let them ponder seriously whether in the final analysis it is a wise policy to pursue, to leave the wall unpatroled, and at the mercy of the foe? Thus has the train of thought run on, started by the brother’s discourse and trusting it may set other minds in motion even if they may see it otherwise.

For the Evangelical Visitor.

A Word on “Fundamentals.”

Dear editor and readers of the Visitor: In a recent number of the Visitor, I notice a headline, “A. L. Eisenhower Scores Fundamentals.” Then follows his letter to the “Testimony Pub. Co.” To put it mildly, I am surprised and pained that he wrote it, and more than sorry that our editors republished it. Surely a man with “two diplomas” should have got more from them than he did. Will he kindly explain where those writers are in error, or where they show any signs of “Higher Criticism?” Those “Fundamentals” were expressly written and published at great expense to combat the “New Theology.” Two worthy and wealthy laymen pay all the cost and distribute them free to all Christian workers whose names they can obtain. Bro. E. seems to charge into D. D.’s in general and those writers in particular, and while I hold no brief to defend college degrees, and leave them for what they are worth, yet I do wish to remind Bro. E. that some of the best and holiest men, men whose labors have been wonderfully owned of God in the salvation of men, and in the defense of the Gospel, have had such prefixes and affixes to their names. I need only mention a few: Drs. Martin Luther, Melancthon, Archbishop Cramer, John Calvin, Knox, John Wesley, M. A., and a host of others. May I in love, ask Bro. E. where the Bible I presume he carries and loves, came from? He knows as well as I, or better, (for I only went to the public school till I was twelve), that the Old Testament was written in Hebrew and the New Testament in Greek. How did it get translated into German so perfectly that to my knowledge no revision has ever taken place? In the “Warthburg Castle,” in the Black Forest of Germany, patiently toiling by day and by night, with a pure and holy purpose in view, to give the common people in their mother tongue the word of God sat the translator, Martin Luther, D. D. Who, in the good providence of God translated the English Authorised Version? Not “common school” men like myself, but a company of learned M. A.’s and D. D.’s. Who revised it in our day so ably and faithfully but men whose names had frills of various
kinds attached. I question whether even the good brother himself would be willing to toss his "diplomas" into the nearest river, or the more convenient stove. Such things represent years of severe mental toil, faithful application, and burning of midnight oil.

Now as to "fundamentals," as far as most of the writers are concerned, they are men of spiritual power, men who have wielded an influence for good the extent of which God only can measure. "Theology" has its place and an important one too. If our brethren in the West would have been a little more theological and a little less emotional what wreckage might have been avoided. "How readest thou?" So far from being cold, dead, icy, theological dissertations, "fundamentals" are warm, glowing, solid, soul-uplifting statements in modern phraseology of the old-time faith "once delivered to the saints." In fact while reading some of them my soul was filled with joy and praise, and as I read I said, Amen, amen, praise the Lord.

No one should expect compounding exhortations in doctrinal discourses written in defence of truth against prevailing error. They were published for pastors, teachers, and leaders who surely ought to be able to grasp their import and appreciate their worth. May we indulge the hope that our dear brother will peruse them more thoroughly, forget the "frills" and see only fellow servants of the King, each casting his mite into the treasury to be distributed freely to the saints in need.

**VERITAS.**

**The Blessings of Obedience.**

**Obedience is the secret of happiness.**

Obedience is the secret of salvation.

We cannot be God's children unless we obey His word. Christ says, "He that hath my commandments and answered them like we keepeth them, he it is that loveth me. If Paul would have listened to God's commands and answered them like we do now, as: "I cannot go," or "I haven't time" or "what will people think," he certainly would never have been the author of all those beautiful inspired writings of his that we find in the Bible.

We find that Paul obeyed God afterward, regardless of what men thought: regardless of persecutions. Was there a blessing connected with all this? Let Paul answer for himself. When death drew near and he wrote his last letter to his son Timo-

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thly he said: "I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight. I have finished my course"—the course that God had placed before him to follow—"I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." Do we suppose that Paul looked back with regrets for all the persecutions he had suffered? No, he did not. But he did look forward into the future, and saw the blessings that he would enjoy for his faithfulness to his creator.

Last, but by no means least, we will notice God's own Son. Do you then suppose that he was not tempted to be proud of his own wonderful works? Do you suppose that He was not tempted to give up His mission in this world to gain riches, honor, and to use His great power for His own benefit? Ah! yes. We believe that the devil tempted him with all the powers of hell. Put yourself in His place for a moment when He was a man on this earth. Could you have borne what Christ did? I think we would all have been unequal to the task. When He was groaning in the garden and praying that God might spare Him the awful suffering, notice His submissive words: "Not my will but thine be done." He remained obedient to the very end and removed that awful curse from you and me, and we go free if we accept his shed blood, if we allow ourselves to be cleansed, if we obey His commands.

If Christ has done so much for us, how can we be so ignorant—how can we be so foolish—how can we be so depraved as not to obey the Christ who of His own will took our sins upon Himself, and now is so full of love toward us as to stand at the right hand of God and intercede for our souls? His way has been trod before us and has been proved a highway of happiness and holiness. Those who travel it, never look back with regrets when they reach their journey's end. None regret the good they have done for us. Christ says: "My yoke is easy and my burden is light" and "I will not allow you to be tempted above that which ye are able to bear." Give Christ a place in your heart, and He will live a life for you that is worth living, and not until then will you know what life is, for "he that hath the Son hath life, but he that hath not the Son hath not seen life." —Erma Richards in The Gospel Herald.
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Let us praise Him, always praising Father, Son and Holy Ghost. Let us praise Him for His raising Him who always loves us most.

Let us praise Him for the power of the blessed Holy Ghost. Praise Him, all people, for the hour when He'll come with heavenly host.

Let us praise Him, praise Him, why not, praise Him. Who is worthy of all praise? Praise Him, praise, always, praise Him. Never cease through endless days.

Dear Editor: This poem the Lord gave me by His Spirit in the midst of severe trials. God made it a great blessing to my soul, so I pass it on to bless others.

South Africa.

A Happy Family.

By G. C. H.

In Penno's fair old capital, Near its front of Bailey street, There lives the happiest family That ever did meet.

There's forty of the gentle sex. And one sweet little boy. They are the pride of the whole church, And the matron's only joy.

She lefts the comforts of her home To win these je-weh rare, And never does she count the cost But all her time doth share.

Sojourners there are made to feel At ease when in their home, And ne'er do they at all forget The kindness they were shown.

And more than this they 'e'er will hold In memory bright and clear, A vivid picture of the peace That dominated there.

They cannot help but be impressed With such a happy family. Of the greatness of the work that they May for the Master do.

When they do see these earnest ones At work or in the school, They sure will think of Him who gave To us the golden rule.

And when they go to their own sphere Of life where'er it be, Their sights and words will onward go While on their bended knee.

That He who e'er doth know Their needs and perils too, Will richly bless and comfort all And guide them safe through.

That when they start out on life's way They will be strong in Him, And never once be drawn away From the paths of sin.

And then when all of life is past And they are gathered home, That all can meet on the golden street, Of th' New Jerusalem.

An Appreciation of the Messiah Orphanage family.

"True religion begins in prayer, and in prayer more than in anything else is it exercised."

The energy that wins success begins to develop very early in life. The characteristics of the boy will commonly prove those of the man, and the best characteristics of young life should be encouraged and cultivated in the widest possible manner.

The following story illustrates this truth.

Said Judge P:— "About thirty years ago I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

'Plenty of them,' was the salesman's reply.

'How much do they cost?'

'One dollar, my lad.'

'I did not know they were so much.'

'The captain, who had been below with his chart, now came up. He saw how matters stood, and, with a voice that I distinctly heard over the roar of the tempest, ordered everyone to go outside.

'I will land you safe at the dock in Liverpool,' said he, 'if you will be men.'

'He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel receiving the thanks and blessings of the passengers as they passed down the gang-plank. As I passed he grasped my hand and said:

'Judge P—do you recognize me?'

'I told him that I was not aware that I ever saw him until I stepped aboard his vessel.'

'Do you remember that boy in Cincinnati?'

'Very well, sir. William Haverly.'

'I'm he,' he said. 'God bless you?'

'And God bless noble Captain Haverly.'

—Young Folks Weekly.
then the interest was so easy to collect, all you had to do was to wait till your coupons came due—then you just tear them off and get your gold for them, and that was the end of it. And the 'Squire said, if you had a million dollars he would put it all into them coupon bonds right away.

“Well, after I commenced to be so poorly and couldn’t get around or bend over like I used to, and my garden spot was all going to rack and ruin, I had plenty of time to think. It appeared like it was rather a dark lookout for an old man like me without any one in the world to take care of him, and his back and legs giving out with the rheumatism.

“One day as I was thinking it over, I says to myself, I just wish I had one or two of old 'Squire Wilkins' coupon bonds. I hadn’t more than got the words out of my mouth when it seemed like I could hear an answer as plain as the song of that bobolink out there in the meadow: ‘You have got the Lord’s bond and that is more sure than ever you will get your gold for them, if you believe it won’t do any good to tear off coupons unless they are due.’

“Because he has set his love upon me, therefore will I deliver him.'

“Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee.

“Thy word have I hid in my heart that I might not sin against thee.”—Young People’s Weekly.

The Life More Abundant.

How Received.

The next point—all that you are. That includes your whole body—your whole body, for the Lord, to be, anything for God.

Many people are too careful about the body. “I can’t go anywhere and everywhere. I must take care of myself, because I am consumptive.” Dear man, are you consumptive? When the Lord sends you, He will take away the consumption, or, if you believe, will give you grace to bear it. Matt. 8:17: “Himself took our infirmities, and bore our sickness.” II Cor. 12:9: “My grace is sufficient for thee.” Do not be afraid. When the Lord sends you He will make you all right. When He sends you there won’t be anything lacking. What does Paul say? Gal. 1:15, 16: “But when it pleased God... to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.” He didn’t say: “Sister, may I go? God is calling me. Father, may I go? God is calling me. Mother, may I go?” That is conferring with flesh and blood. Paul didn’t go to consult with the people.

Nowadays people say: “I would like to go to China because my sister is there. I would like to go to India because my dear friend is there. I can’t go to China, because I have no friends there.” You confer with flesh and blood. God can’t give you this abundant life. You might pray forty thousand years, but until you come to the point of consecration according to the Scripture—not according to my word, but according to the Scripture—you cannot possess the life more abundant. So may the Lord God, before He gives to you this abundant life, bring you to the point of a clean-cut consecration.

Again, many people are afraid of their lives, and they get under doctors’ thumbs. You don’t find it like that in the Bible. When God tells you, you may go to a doctor, but don’t consult with the doctor about going anywhere. How do you know that doctors are filled with the Spirit? Doctors will ask, “Are you subject to any disease?” “Yes.” “You mustn’t go.” That is what they will say. You should wait upon God first. If you are a consecrated man, you will go to God first and get His orders, and then if the Lord tells you to go to a doctor, go. Your position ought to be in accord with this: John 2:5: “His mother saith unto the servants, whatsoever he saith unto you, do it.” “Whatsoever He saith unto you, do it.” Don’t be afraid about your sickness.

There was a man, a good friend of mine, in Australia. His family had the hereditary disease of consumption, and the doctor said: “This man should never go to a cold country.” While he was filled with the Holy Ghost and fire, the Lord God made his way very clear, and he said: “I am going.” “Well,” the doctor said, “if you go, you won’t live two years; you will die.” He has been living for the past ten years, and he is as strong as can be. I tell you, when the Lord sends you out, the Lord will take care of you. God help you! We believe in a wonderful God. We believe in a great doctor. When you get sick He will heal you, or He will send you to some other doctor. Go according to His directions, not according to your plan. Never go under a doctor’s command when the Lord calls you. Doctors won’t send you; they will stop you. Put your whole body on the altar. Have you done that? Have you done that?

One more point. When you offer your body on the altar, you won’t care about your food and sleep much. Many Christians now-a-days are very, very careful about their food. “Nine o’clock! I must go and have breakfast.” They don’t care to have a person come and speak to them; they don’t care about souls. Where have I my authority for this statement? John 4:31-32: “In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of.” There you find it. Jesus Christ said, “I have meat.” The disciples came, saying, “Master, come and take this. Have something to eat.” Jesus says, “I have something to eat now; I can’t go. I have meat here—to speak to this woman of Samaria.” They didn’t understand Him. They didn’t have the fulness of the Holy Ghost. Once Christ said, “Our dear friend Lazarus sleepeth.” The disciples said, “If he sleep, he will rise again.” When the
Lord God spoke to them they didn't understand Him. Christ spoke about His food, and doing His Father's will in winning her soul, and they thought some-body else must have given Him something to eat. I tell you, dear brother, when you are filled with God and have put all things on the altar, you won't care about such things. Nor again about sleep. (II Cor. 6:4-5.) 'But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings.' That is it, watchings.

Now, do you see that real consecration means putting all on the altar, all that you have? Have you done that? Are you right so far? III. The next point is yielding.

What is yielding? O, that is the point. I am going to touch on this very carefully. First, separation, then consecration, then yielding.

The great difficulty is when you have to yield one thing. If you will to yield that, you are prepared for this wonderful life more abundant. Many don't do that; many yield their all except that one thing. Please read Luke 22:42: "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done." Many consecrate their all, but they don't come to this point of yielding their WILL. There is the great difficulty. They give their will with great difficulty, not voluntarily nor cheerfully. Sometimes they give their will when they are troubled in their conscience, and they don't yield it voluntarily, but because they are compelled to do it; and afterwards they take their will back again. If they had done it voluntarily and cheerfully, they would never take it back again. If you give cheerfully, you will not take it back. If I give you this handkerchief cheerfully, I won't take it back. But if a person comes and pulls it, and won't let it go, I feel very sorry, and want it back again. This is the way many people yield their will.

There was a sister in England who came and said, "I want this abundant life, but I have never received it." I asked her what the matter was. She said she had yielded all. I said, "O, no, have you given your key? You have yielded your box, but have you given your key?" "Oh," she said, "What is the key? I don't understand.

I said, "My sister, did you yield your will to the Lord?"

She had never done that.

Thousands of you dear people have never yielded your wills. Perhaps you think the Master will be hard upon you. "Perhaps He will ask me to do something I can't do." Do you think the Lord is going to be harsh like that? Is He a taskmaster? Are you not ashamed to have such an unkind thought about your Lord Jesus Christ? My dear child of God, if He asks anything of you, He will give you the power to do it.

When you send your daughter to her grandmother's house, you say, "Katie," or "Jessie, go to your grandmother's;" and Katie says, "It rains, but mamma, I will go." As soon as she says, "I will," the mother at once gives her the mackintosh or an umbrella. As soon as she gives her consent the umbrella comes. But if you are going to argue with the Master as to what His will is to be, you doubt Him. O, children, don't have this harsh thought about your Lord Jesus Christ!

If you want this life more abundant, this is the condition—yield all, all your body, all that you have, on the altar.

First, separation from the evil of the world (II Cor. 6:14-17), "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you;—from all sin—from all the fashion of the world, (Rom. 12:1) —from the habits of the world. (Heb. 12:12.) Second, consecration (only once—you can't consecrate more than once) of all—all that you have, all that you are—entirely on the altar. Don't love money. Be ready to go anywhere, to sit anywhere, to stand anywhere, or to be sat upon, to be nothing, or to be in the very dust of the earth. That is real consecration. Then, third, yielding comes. Yield your all. Yield your will, will, will! Let that be enforced upon you. Be willing to go anywhere, to sit anywhere, to stand anywhere, or to be sat upon. Say, "Lord, do what you will with me. My dear Lord Jesus, take me and do as you like with me."

You take a five-dollar gold piece to the silversmith to make a ring out of it. The silversmith says, "What would you like?" And you say, "I want this made into a ring." When you go there some weeks after he gives you the ring. What does the silversmith do with the coin? He puts it in the crucible. He melts it. He hammers it. He beats it. And when you go he gives you a beautiful ring. In the same way, will you put yourself at the feet of God and say, "O, God, take me and do with me what you like?" O, my dear brother, I tell you, when you come to God with all truthfulness, when you come to God with a perfect willing heart, to be anything, there comes the point. Until you yield your will you may pray time and time again, and you won't get this abundant life. Thousands of people are praying for the baptism of the Holy Ghost; have they got Him?

Four years ago four clergymen came out of the Keswick tent and said to me, "My dear brother, shall we go and pray for the power of the Holy Ghost?"

I said, "Haven't you been praying all these years? Did you get the power the Apostles received? God's service was made easy for them; and nothing was as duty, but all as privilege. Even when they were stoned and beaten they were happy for being counted worthy to suffer such things. This life stops all do, do, do; try, try, try; and in their stead puts trust, trust, trust; and rest, rest, rest. Oh, what a glorious easy life. I do admire this life.

For eleven years I was in the life making resolutions, and fighting the battle with my own strength, and was sadly disappointed. Oh, what a marvelous change it brought in my soul when I found this life more abundant. Why do you find this life to be hard? Because you work, and you have not yet found the Worker Himsel. When the Worker does His work, you will not find it hard. Who is the worker?

HIMSELF.

"Now may the God of peace"—"make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." (Heb. 13:20-21.)

"Whereunto I also labor, striving according to His working, which worketh in me mightily." (Col. 1:29.)

"For it is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:13.)

Carefully read these and you will see who is the Worker. He is working. It is God working in you. As much as He works inside, so far will it work outside. He is the Worker who works in you. You are only to work out what is worked in you. Paul said: "Whereunto I also labor, striving according to His working, which worketh in me mightily." (Col. 1:29.)

How can you work out, if there is nothing worked in? Hundreds try to
pump out while there is nothing to pump up. Obtain the life more abundant, and then you will find this life is a natural life, an easy life, because the supernatural power Himself who worketh in you makes all natural. I would not care to have this life if it was not a natural life. Before my conversion my life was natural when I served the devil; why should it now be a hard life to serve God? A hard life does not come from Christ, Glory be to God! I wish all you Christians would see the beauty of this life. That is why many people backslide, because they have not found this life. Many are under the yoke of Moses, do, do, do; and many others are under the yoke of the Pharisees, must, must, must; they have not yet found His power and the beautiful and glorious word done, done, done. Hallelujah! If you have not this life, you may be sure that you have not the life more abundant. If He moves your hand, you move; if He moves your feet, you move. He speaks through you sim­ply; you are passive, and He is active.

Has He spoken to you? Is it not time to begin in earnest to prepare for the coming of the great and terrible day? God "now commandeth all men everywhere to repent; because He hath ordained that in the day of judgment every one that is found inмен will judge the world in righteousness, and many others are under the yoke of the Pharisees, must, must, must; they have not yet found His power and the beautiful and glorious word done, done, done. Hallelujah! If you have not this life, you may be sure that you have not the life more abundant. If He moves your hand, you move; if He moves your feet, you move. He speaks through you simply; you are passive, and He is active. Everything is done by Him in you and through you.

Are these marks yours? If not, please do possess this life. Lose no time. When you possess this life, you shall enjoy heaven below here and God hall surely be glorified in you and through you. Amen.—Living Water.

"Will My Case Be Called To-day?"

A man had an important case pending in court. The time for trial arrived and, meeting his counsel who had in charge he said, "Will my case be called to-day? Are you sure nothing is left undone? If judgment is pronounced against me, I am a ruined man." His earthy interests all hang upon the results of that trial; the decisive day had come, and he was anxious to meet the issue successfully.

There is a Greater Day which draws near; a day when every man's case is sure to be called. There will be no postponement, and there can be no appeal. The issues are vital; the decisions are for eternity. "We must all appear before the judgment seat of Christ." What will be the issue of that solemn judgment? Has everything been done that can be done to make an acquittal sure? How is it with your heart? God loves us and longs to save us. He offers us to the privilege of coming near to Him, and finding peace through the blood of the cross, that we may thus have boldness in the day of judgment.

How many utterly neglect a preparation for that day. They know that eternity depends upon its issues and its decisions, and yet they smile, and dance, and trifle, and dream, and go to judgment unprepared. They are not in ignorance; they have not been left without a warning. "God hath spoken once, yea, twice," but they neglect His call. Judgments have fallen upon others; a world has perished in its sins; guilty cities have gone down in fire and smoke; and yet they dream on, forgetful of the solemn scenes that await them.

Is it not time to seriously consider that important matter? Is it not time to begin in earnest to prepare for the coming of the great and terrible day? God "now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance un­to all men, in that He hath raised Him from the dead."—The Missionary.