
Samuel Zook

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JUSTIFICATION.

THEREFORE being justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Rom. 5:1, 2. Justification means the sinner made just before God: or as the German phrase gives it, made right before God. The gospel of our Lord Jesus Christ is a gospel of salvation: by it sinners are saved from the condemnation and power of sin, made free and acquitted before God. Sin is the transgression of the law, and God's penalty for sin is death. The soul that sinneth it shall die (Ezek. 18:4) is the irrevocable sentence that God pronounced against sin; from it there is no escape. No works of righteousness can save us from this penalty. The sinner that looks to himself and to what he does, never can stand justified before God. Hence the sinner must look to someone else than himself. Repentance for sin is required. He commandeth all men everywhere to repent. Our sin is against God, we have broken His holy law, and trampled upon our unhallowed feet His holy commandments, hence we are guilty, and the sentence of death is pronounced upon us.

The sinner in the light of God's holy Word sees himself lost, irretrievably lost, and left without escape. This conviction comes to the sinner through the instrumentality of the Holy Spirit. "He shall convince the world of sin," and the sinner thus convinced of sin, and his utter helplessness, inquires what must I do to be saved, and the answer comes from holy inspiration, "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31. The sinner sees himself a sinner, and as such he must suffer the penalty, but now Jesus appears to the guilty soul that thus takes his place before God as the one that should suffer, and says I have suffered, and have become your substitute, I have borne your sins in my own body on the cross, hence you bear them no more. By faith the sinner lays hold upon this precious truth and it becomes a blessed reality to the believing soul.

I yielded myself to His tender embrace And faith taking hold of His Word My fetters fell off and I anchored my soul—The 'Haven of rest' is my Lord.

The believing soul may not be able to understand this or explain it to others but the experience is real and while we may not know now, we shall know hereafter. "I know not how this saving faith, To me He did impart, Nor how believing in His Word Wrought peace within my heart."

While we may not be able to fully comprehend what it all means, yet there is a conscious peace that comes to us, and we realize that in spite of all our sin and unworthiness we have peace with God through our Lord Jesus Christ. A blessed forgiveness in His name.

"By whom also we have access," also, means in addition to what we realize in forgiveness. We also realize that our relationship with God is entirely changed, we are now no more strangers and foreigners but have been brought nigh by the blood of Christ, we are the adopted children of God and rejoice in the hope of the glory of God. The believing soul now comes to the place where it realizes that the exceeding great and precious promises of God are all intended for His children, and "that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. 1:4. In short the believing soul is initiated into that relationship with God that it has access by faith to all the divine graces that God has in store for His children. The Holy Spirit is imparted to the believing and justified soul and will lead God's children into all truth. The Apostle does not say that we are in possession of all the graces in store for us, but we have access by faith to this grace wherein we stand and rejoice in the hope of the glory of God. There is a present rejoicing in hope. This means that there is more in store for us than what we realize in our justification. The gospel teaches spiritual development, and this by faith as well as it is by faith that we are justified. It is only as we believe God and obey Him that we are admitted into standing grace. The child of grace is

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four kingdoms which followed his swiftness of Alexander's conquest and which undoubtedly represents the —saved through the final intercession of Queen Esther. The third a cast Daniel into the lion's den, near­ as a national architectural emblem. The second is the ruins of Babylon. This figure has character of ferocious animals and they are represented to him in the empire of the Caesars was succeeded by the universal rule of the Popes, saving the city of Rome from de­struction and oblivion.

WHEN ROME FELL PAPACY ROSE

NUMBER FOUR.

We now place Daniel’s own vision of the same four universal empires before us for medita­ tion and construction. He sees them from a different standpoint than Nebuchadnezzar because they are represented to him in the character of ferocious animals and also bring out a feature of the last empire that was left untouched in the other vision.

THE TWO-WINGED LION

represents the majesty and rapid con­quest of Babylon. This figure has been found in the ruins of Babylon as a national architectural emblem. The second is

A SAVAGE BEAR WITH THREE RIBS IN HIS MOUTH

representing the cruelty of Persia, which did devour three kingdoms, cast Daniel into the lion’s den, near­ly exterminated the Jewish people—saved through the final interces­sion of Queen Esther. The third a

WINGED LEOPARD WITH THREE HEADS

which undoubtedly represents the swiftness of Alexander’s conquest and the four kingdoms which followed his death namely, Egypt, Thrace, Greece and Syria.

The fourth, or Roman Empire, was forshadowed by a terrible and in­describable monster with iron teeth and dovoured and broke to pieces, and even stamped the residue with its feet and was diverse from all other beasts and had ten horns which correspond with the ten toes of the image that prefigured the ten king­doms resulting from the fall of the Roman Empire.

When Daniel considered these ten horns he discovered a little horn more stout than the ten came up among them and plucked up by the roots three of the horns (kingdoms). This little horn was papacy in prophecy which truly sprang out of Romanism. Its central power is fastened in the seven hills. The empire of the Caesars was succeeded by the universal rule of the Popes, saving the city of Rome from de­struction and oblivion.

WHEN ROME FELL PAPACY ROSE

its supreme power in 1453 A. D. It was to be, and was, a real state—a political power. It has also been an ecclesiastical organization as well. It was born of its political power in 1870 A. D. Was it not to subdue three kingdoms? Yes, and so papacy literally did conquer and in­corporate the Ostrogoths, Lombards, and Ravenna which corroborates precisely with the three horns being uprooted by that little horn (Papacy).

Papacy has been different from all other states in its claims and character, combining its civil and sacerdotal functions with its bias­phemous assumptions. It is small in territory and limited in population. Its area did not exceed 17,000 square miles. In 1865 its population was only 700,000 and never exceeded 3,125,000.

THIS HORN WAS STOUT THOUGH SMALL.

It was not so only in pretention or assumption but in reality, con­trolling the governmental powers of the whole world. It spoke great things—arrogant and pretentious. Has not all this been fulfilled by Papacy? It always claimed the right to rule the consciences of men and kingdoms of this world. The haughtiest emperor of Germany was compelled to do penance at Cannossa. He lay three days in his bare feet on the icy ground. Every nation has been humiliated at its scepter within the radius of the Roman Empire.

"HE SHALL SPEAK GREAT WORDS AGAINST THE MOST HIGH."

Papacy is guilty of this prediction of impiety and blasphemy, in the per­version of God's Word when it in­stituted trans-substantiation, infant baptism, absolution, Maryolitry, worshipping of saints and the con­fessional, and repudiating justifi­cation by faith. It also, "MADE WAR WITH THE SAINTS AND PREVAIL­ED" and "wear out the saints of the Most High." It is estimated by some that Papal Rome has martyred 100,000,000 of God's little ones, and by torture and other means wore out as many more through the pain­ful weary centuries. It was also "to think to change times and laws." Has not Papacy changed time by its great feasts and saint’s days? And has not the Gregorian calendar been created by one of the Popes? Has it not invented political in­trigues, controlled diplomacy and dictated policy to the European states? Pope Leo even claims the honor of having suggested to the Emperor of Russia to offer the proposition of a Peace Conference to the nations of the world which was held in 1899 at The Hague and felt slighted because he was not invited to attend, thus disrespecting his Holiness. In 1870 A. D. the decree of infallibility was read for which occasion his Holiness prepared a gorgeous chamber, beautified by brilliant mirrors to reflect the splendor of his person from all sides of the room. When the time (which was high noon) came for reading, God manifested his displeasure by reading the heavens with storm and thunder, and draped it in mourning with the nimbus cloud.

On that very day war was de­clared between France and Germany which before the close of that year caused it to cease to exist as a political power. Instead of aggres­sion for which purpose it (the Decree) was intended it was a defeat. "And I beheld even till the beast was slain and his body destroyed,
The homage the Pope requires is idolatry. In his decrees the usual form was “Our Lord God the Pope,” also having some certain class of worshippers kiss his big toe, “pretending to be clothed with the dignity of Christ declaring himself infallible.” “The mystery of iniquity does already work.” The Romish church has many mysteries: secret convocations and councils, her wily diplomacy and intrigues and her seven sacraments which justify the term “mystery of iniquity” and also “Mystery Babylon” in Revelations. Paul further says “he that leftheth will let until he is taken out of the way.” Caesar and Papacy could not rule at the same time, therefore the fall of the Roman empire gave birth to Papacy. Our next article will trace the same system of evil as referred to by our New Testament writers. J. E. Zook.

TRY THE SPIRITS.

“Beloved believe not every spirit, but try the spirits whether they be of God,”—1 John 4:1.

For sometime I have been impressed with these words, try the spirits whether they be of God, and what rejoicing we can have to know that we can know the spirits by God’s blessed Word. Praise the Lord, O my soul for His blessed Word! We realize there are many spirits here trying to rob us of the blessings God has in store for us, and one, we realize is the excuse spirit about going to the house of the Lord, perhaps say, we don’t quite feel like going, or perhaps say they can just as well have services without me. Ah! try the spirit whether it be of God.

Someone who is out of Christ may be watching our service, and wondering that we have not got a stronger zeal for our blessed Master. Oh how much God impresses me with the thought how our influence should go out to encourage others to come to the feast which is so blessedly prepared. If a certain amount of earthly gain were to be given to us on a certain day how our zeal would go out after that, and how much more should we go after the things of God. God has said if ye love anything more than Me ye are not worthy of Me. Oh how important to first seek the kingdom of God and His righteousness and all these things shall be added. Then again observe the spirit of unbelief or mistrust in God. How wonderful He has promised to care for us if we but trust Him. How much we often times carry when it is our privilege to know that God wonderfully cares for His own who commit their ways to Him. The Word says, “be careful for nothing but in every thing by prayer and thanksgiving let your requests be made known to God.”

Some time ago one spirit seemed to say it was a duty to stay away from God’s service to care for some things, and the other spirit said commit it to God, and we did and found God just and true to His promise. “But we never can prove the delights of His love.

Until all on the altar we lay;
For the favor He shows and the joy He bestows
Are for all who will trust and obey.

Yours for Jesus. R. J. L.

For the Evangelical Visitor.

CHRISTIAN LITERATURE.

It is said that of the making of books there is no end, however good books, in number, are limited. We are highly favored in these latter days of great press work, with much reading matter, compared with pre-printing days when there was generally only one book which was read only by the one to the masses. The devil also takes the advantage, using the press in damning souls and hurting the minds of many. It is alarming to know how much of the devil’s literature people are having to come to their homes. Brethren are your homes free? Newspapers generally, local or otherwise, are the enemy’s tool.

Some have no evil literature in their home, neither any good. That is like unto the man who does no harm or evil, neither does he any good. The environments are such that a taste for reading is created hence the right class of reading matter should be put in reach of the youth. It is every one’s duty
to feed the youthful mind with that
which elevates, strengthens, and
educates.

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a gift. Gold was with the ancients a valuable metal. The ancient Egyptians used it in the decoration of dwellings and temples. Abraham was rich in cattle, in silver, and in gold. When Moses had gone up into the mountain, and when the worship of Jehovah had become too spiritual for the Israelite, they made a golden calf for themselves, for the worship of Jehovah had become too much for them. They said, "as for this Moses, the man that brought us out of the land of Egypt we wot not what is become of him." Gold was also freely used in the making of the tabernacle in the wilderness. The candlestick of the holiest place was made of pure gold. It was wrought into the cloth of which the garments of the priests were made. The Queen of Sheba, when she came to hear the wisdom of Solomon, presented great gifts of gold unto him, before she departed. The wise men, no doubt, chose it on account of its value, as an appropriate present for the new-born king of the Jews.

The next gift which the wise men presented to Christ was frankincense. Frankincense was a white resin, which was obtained from a tree chiefly found in Arabia and India. An incision was made in the trunk of the tree, from which flowed a liquid which hardened and was of a bitter taste. This highly perfumed substance was made of the life blood of rare and valuable trees, and was a symbol of purity, and represented the holiness of God. Its sweet perfume filled the sanctuaries of many lands. It was chosen by the wise men as a suitable gift for the King of Kings, whose birth had been heralded in the heavens by the appearance of a mysterious star.

Myrrh is the last mentioned gift which these mysterious persons presented unto the infant child Jesus. Myrrh was likewise the life blood of a rare tree. "It was a brittle substance, translucent, of a rich brown color, or reddish yellow, with a strong odor and a warm bitter taste." It exudes from the tree in small tear-like drops, at first oily, but drying and hardening on the bark, its flow is increased by wounding the tree. It was used as an article of merchandise among the Greeks and Romans. It is frequently mentioned in the Old and New Testaments. Jacob commanded his sons to take a present to "the man" into Egypt, a "little honey, spices, and myrrh, nuts and almonds." "All thy garments smell of myrrh." "My hands drooped with myrrh, and my fingers with sweet-smelling myrrh." Wine mingled with myrrh was given to Jesus as He hung upon the cross. Nicodemus brought a mixture of myrrh and aloes for the embalming of the body of Jesus. It was sometimes used by the ancients in worship, but more frequently as "a perfume and fumigator and medicine." It was burned in temples, and was generally used for embalming the dead.

When we look at the gifts which the wise men presented to Christ, we must conclude that they made, indeed, a valuable and an exquisite choice. To an Oriental, nothing else would have been so suitable as gold, frankincense and myrrh as a present to a royal personage. The venerable scene in that humble home in Bethlehem, with its roof of mud and straw, its walls of unhewn stone, and its floor of earth, presents to our mind the earnestness and the sincerity of these men. There is something singularly significant in their appearance. They represented the anticipation and hunger of the people for something more satisfactory than what they had enjoyed in the past. Something more than curiosity had caused them to make the long and tedious journey. The expectation of the coming of the Messiah had, no doubt, something to do with their presence.

The object of their present visit may have been to pay homage to earthly royalty, but more probably it was inspired by something supernatural. The ideals of the old dispensation had failed to satisfy the people, and prophetic and spiritual souls were looking for a better faith. It was the end of the old, and the beginning of the new era, which would satisfy the intense longings of "the seekers after God."

Although the gifts, which the wise men presented unto Christ, were rare, and of great exquisiteness, yet, what are they in comparison with the gift which God has bestowed upon the human family? They sink into utter insignificance, compared with the gift of His only and well-beloved son. But, dear readers, all this will profit you nothing, but will so much the more stand against you at that great an notable day of the Lord, unless Christ, the hope of glory is born within you. And if Christ is born within you, He will remodel your whole life. The friendless, the poor, the outcast and all that have sinned, may obtain this gift, which will thrill their souls with renewed inspiration in the fulness of a Divine love. This is Christmas in its highest and noblest sense, and its reality will become more vital, and more precious to us as our days and years increase.

Nortansas, Ont.

For the Evangelical Visitor.

UNION.

O MAGNIFY the Lord with me and let us exalt His name together.—Ps. 34:3.

We took sweet counsel together, and walked unto the house of God in company.—Ps. 55:14; Ps. 122; Rom. 13:30-33; 2 Cor. 1:11; Eph. 6:18; Col. 1:3; 3:15; Heb. 10:25.

"For we are laborers together with God; ye are God's husbandry; ye are God's building."—1 Cor. 3:9; Acts 15:3.

To the readers of the Visitor; peace, health, and joy in the Holy Ghost is for you all who are ready and looking for the coming of our Lord and Saviour Jesus Christ.

"Whom having not seen ye love."—1 Peter 1:8. "Grace be with them that love our Lord."—Eph. 6:24. "For the love of Christ constraineth us."—2 Cor. 5:14. "Now then we are ambassadors for Christ."—2 Cor. 5:14. "Let brotherly love continue. —Heb. 13:1.

Union means to unite two or more and whatsoever they ask in faith believing God will grant it. "Jesus came unto His own but His own received Him not, but as many as received Him to them gave He power to become the Sons of God."

There was union, and the power that is back of this union is the love of God in the soul. This union
will enable us to lay all on the altar, then it is no more mine or yours but we are only stewards, giving not only the tenth to the Lord, but also as the widow did her two mites—all her living. I am sorry that I with many other Christian professors in by gone days failed to do our duty. I used to think that I owned this, that and the other thing, but I praise the Lord I have come to where I have perfect union with Jesus my Savior. I am His and He is mine. He has come to give me life, and also the life more abundant. We have given Him full possession and control of all our affairs, so He can fill us with all His fulness. Glory to Jesus. He is so good, the willing and obedient shall eat of the good of the land. Many promises are to the faithful few.

I have been impressed for some time to write for the Visitor, and have been praying the Lord to direct me aright, and like a flood it came to me, UNION, O the life of union with Christ our Savior, O the union that Jesus prayed for that his might be one. This was His prayer ere He went to prepare the mansions desiring that where He is we might be also. What must it be to be in that heavenly union where all the holy have gone to praise God and the Lamb forever and ever. O the promises of God are sure and steadfast, that whatsoever two agree as touching anything God will grant it. See the power in union; if only two are of one mind, blended together it will be better than numbers who disagree, and if only one is minded to stand true to God and let Him lead, His grace, is sufficient and will enable that one to stand the storm however severe. When our soul is anchored in the haven of rest and stayed on the sweet Word of God we can stand firm as the great oak in the open field. The more the wind blows and beats against it the stronger it grows and the larger in size it becomes, because of the roots becoming firmer established in the earth, and while it stands is enabled to give shade and coolness to many and after being cut down may be used for many other purposes. So if we are firm and true to God our works will follow.

To be in union with God and His word means much. Then we may "dare to be a Daniel" who ceased not to pray three times a day with his window open and like the woman who desired the crumbs that fell from the master's table refusing to be refused, why? because she had an earnest pure motive and the crumbs were part of the loaf. Glory to His name.

Union with our God helps us to ask Him to direct our business in life, and we will no more spend our money foolishly, but much more to the honor and glory of God, willing to give and help those who are poor. God's word says, blessed are they that consider the poor. How can we as a nation or people withhold our money or means from the famine stricken in India and instead seek to lay up treasure here! God forbid. Let us trust God and obey Him. Let us pray God to send forth laborers into the harvest who are willing to give the gospel to the heathen, as well as the natural bread, so that soul and body may be kept together.

Union with God's word and will will open our money purses and so help to give wings to the missionary because we love the truth and wish that others also may have the gospel.

Some say, yes, but we have many heathen around us here. It is true many who go to church act very inconsistently and there is much opportunity to spread the gospel in the home land. The pulpit in so many cases fails to feed those who are hungering for the real truth. Many of the so-called ministers do not preach half the Word of God, but truly God is too good to leave any one in the dark; He will give the needed light to the sincere seeker after the truth. Let us say here Lord take my hand and lead me if it is from house to house to visit the sick or the poor and needy. Or if it is to start a home for the orphan or destitute children or to rescue older people, or to give our means to such institutions or to work in them for the Lord, not for wages, but expressly for the honor and glory of God; this is union with God and with His saints for His glory. I find this union with God brings real joy to the soul. I speak from experience. Less than a year ago some of God's little ones met together and being of one mind united in prayer for faith to start an orphanage here in the City of Lancaster, Pa. 512 West James St. God has wonderfully manifested His love to us; we praise Him for it. Malachi 3:10 is true. We have Him and He is truly God.

Our family has increased from one to nine; we delight to do our part of the work, and the Lord does His part in bringing in the needful supplies to clothe and feed the little ones, and to pay the bills for coal, gas, milk, etc.

The meetings are growing in interest, people saying they can feel a heavenly influence in the home. Some of the workers are burdened for an old people's home, and unitedly we have prayed the Lord concerning this matter, and we believe He has heard our prayer, and in His time we trust a home for the needy and outcast will be opened in this city. We trust it may be so in the near future.

We request of the readers to uniteedly pray that His will may be done in and through us.

We need a larger house to worship in also an orphanage. The Lord knows we need these and His purposes are ripening fast. He has been blessing us with earnest consecrated ministers to bring unto us the full and true gospel. It has been food to our souls, and we are much encouraged. Our minds have been stirred up by way of remembrance of Christ our Savior, our sanctifier, our healer and coming Lord and King. Glory to God and the Lamb forever and ever.

A WORKER,

It is possible to spend our money, time, and everything else in so-called service of God, and still have no reward for it. A little selfishness mixed with it spoils it all. Only as far as we do it unto the Lord will we be rewarded for it. - Gospel Banner.
IT IS I; BE NOT AFRAID:

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14:27.

In this same chapter from verse 15 to 22 we learn that Christ had wrought a great miracle before the apostles and all the multitude. This no doubt caused the apostles to rejoice greatly that their Leader was thus glorified in the presence of the multitude, and therefore were inclined to stay with Him and assist Him in sending away the people. Christ saw their ecstatic joy and in sending away the people, He changed their diet by constraining them to cross the waving sea before Him. Oh how they desired to have their Master's immediate presence! They could not see how they could deny themselves this happiness and cross that tempestuous sea without seeing Jesus right by their side. But Christ left them alone to battle their way through, so that their faith might be tried.

We see those disciples leaving their Master in a deliberate mood. They come to their ship and make all the necessary preparations for a voyage. Out they launch across the spacious deep with a bracing breeze giving their ship good speed, soon to view the opposite shore. On and on they sail, joyful over their battles fought and victories won, thinking of their conquering King; but as they come to mid sea the bracing air turns to a boisterous wind. Tossed by the waves, driven by the tempest in the contrary direction, absent from their loving Master, they find themselves in a perplexing condition, no doubt wishing they had not started. To make the circumstance more frightening they saw something walking on the sea coming toward them and lo, for fear they cried out, thinking they saw a spirit. At this crisis Jesus spake, saying, "Be of good cheer; it is I; be not afraid." Oh how endearing it was to them to hear the voice of Jesus in this hour of peril!

Peter, with a very impetuous nature, to dispel his doubts, desired a proof that it was Jesus and said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." It was Jesus whom they saw. It was Jesus that turned their fear into joy. That which caused them great fear and perplexity only proved to crown Jesus. It showed that Christ walks over and above all this commotion. Paul says, the devil is the prince and power of the air. In this instance we see he was determined to discourage and also destroy the apostles. Whilst the devil is the prince of this world, Jesus shows his superiority by walking on the tossing waves that the devil sets in commotion. The devil sets things in an uproar; but Jesus walks over, and rides upon every tempest-tossed wave. The poet sets forth this truth:

*God works in a mysterious way,*
*His wonders to perform;*
*And rides upon the storm.*

This instance has its spiritual signification. In this severe trial, the devil no doubt made many suggestions to them. They no doubt questioned Christ's sending them alone across the great deep, and that He might have saved them all their trouble. All this seemed mysterious to them and they could not see how any good could come out of their crossing that sea first.

In like manner does Christ take us through severe trials. The way He trod was a way of persecution. He said if we would be His disciples we must take up our cross and follow Him. So He leads us through places that our friends cannot understand. Father and mother turn against us, brother and sister speak evil of us and the Lord permits the devil to afflict our bodies till we get to a place that we think that Christ has almost forsaken us. A voice says, "What meaneth all this tossing of waves of sorrow and this tempestuous wind of persecution?" When we are in the midst of all these troubles we, all at once, see something appearing on the scene, and we think this is all the devil's work. Just then Christ says, "Be of good cheer; it is I, be not afraid." If we get to the place where as Paul says, "All things work together for good to them that love the Lord," when we pass through severe trials and persecutions, we can look out over the great sea of trouble and lo, we see Jesus walking on its waves, bidding defiance to all its perils and changing the tempest into a glorious calm. Glory to God. — J. O. Lehman.

For the Evangelical Visitor.

WEARING OF GOLD.

I FEEL somewhat impressed to write a little on the wearing of gold although it is not worn very much in the Brotherhood, but occasionally a little in the way of gold glass frames or earrings. It may not seem much to have that but in the sight of God it is wrong, for God positively forbids wearing of gold whether it be little or much. "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold."—1 Pet. 3:3. "In like manner also, that women adorn themselves in modest apparel, not with braided hair or gold, or pearls, or costly array."—1 Timothy 2:9. Our apparel should be modest not careless, carelessness is not modesty. May the Lord help us all to discharge our duties; we are here for a purpose and let us work while it is day the night cometh when no man can work.

When we have this perfect love that casteth out fear it is an easy matter to work for the Lord. We are then not so ashamed to work with our one pound or one talent. If I would have regard to my qualifications I would never speak to any one about this Salvation, but when I look to the Lord for the words then all is right. When I was young and going to school I wished so very much that I could learn my lesson like some, just merely look over it and then know it. Instead of that I had to study hard with the exception of one branch which I could get easily, but I believe if my desire had been granted then and my education had come to me as easily as it did to some the Lord could not have humbled me. I am glad that he has hid it from the wise and prudent and revealed it unto babes.

Yours for the good way.

Adda G. Wolgemuth.

Mount Joy, Pa.
EXPERIENCE.

I AM impressed to give my testimony through the columns of the Visitor the Holy Spirit directing me.

Twelve years ago I was thoroughly converted to God and received a real change of heart. "Old things," sinful passions and desires," passed away, and behold all things became new." Worldly dress, worldly pleasures, amusements, games, squandering the Lord's money for fancy work, that which is not for warm or cold, etc., were all taken out of my heart. I was baptized, observed the ordinances of God's house, and lived up to what light I had. As years passed I was conscious of a great weakness and lack of power to resist the suggestions of the enemy, and I reasoned with him until he had me all entangled. Was worrying and fretting over my shortcomings and disobedience, so there was no victory left. The cry of my soul was

"Here I repent and sin again,
Now I revive and now am slain;
Slain with that same unhappy dart.
Which, oh, too often wounds my heart."

I examined myself, with the Word of God, having the witness that God did not forsake me, but that "old heaven" was in my heart. I do praise Him that He showed me my "carnal heart;" the fruits were manifold, unbelief, hatred, stubbornness, sectarian spirit, anger, love of praise, sensuality, murmuring, etc. I tried to keep them under, but they manifested themselves by times. So I read "from all our filthiness and uncleanness." He will cleanse us. Praise God! And "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Oh what a burden there was on my poor soul, and distress of mind for years! How I longed for a clean heart,—to be delivered, "to reckon myself dead indeed unto sin but alive unto God."

I do praise God that He made me willing to confess the inherited sins of my heart, and to make all my wrongs right, which I did a year ago and received a blessing to that effect. I prayed earnestly in secret all last winter that the Lord should remove all hindrances and create in me a perfect will, and if there is yet anything that I do not know to reveal it. I was yet full of unbelief and unbelief in public. At last I could only pray, "Lord let me die to carnality." I then became still and let the Lord work. Asked God's people to pray for me that I might die to the "carnal mind." Then the tempter presented impossibilities before me like very high mountains. I was engaged in prayer day and night for deliverance.

On the 25th of May, after love-feast, my soul took hold upon God. I became as nothing before Him,—enjoyed perfect calmness in my soul, was praising Jesus constantly from the bottom of my heart. The tempter again said, "You are so quiet, people have no faith in you," to which I replied, I know I have Jesus enthroned in my heart. Blessed Jesus! I am willing to be loud or quiet—any way the Lord wants me to be.

After returning from meeting, while sitting in company with others who were conversing about the good we heard at the "feast," I kept silent, my whole mind was with God, praising and blessing Him and asking Him to take His own way with me. After we retired the power of God came so heavy on my body and mind, that I could not turn for about one hour and a half, neither could I remember any scripture or pray. He brought me to the verge of eternity—I was not afraid for His presence overshadowed me. The pain was extreme—it seemed my joints were going apart. My limbs seemed as cold as ice. Oh such a power on my head! It came and came! I thought it would take my mind. I said "Lord I cannot endure more, but Thy will be done." Great God what wilt Thou have me to do? He revealed to me that He was chastening me. Praise His dear name. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." I was to hold on to God, which I did. That was all I had. Then He brought visions before me. I said, "what do these mean?" Reckon your body holy (eat no unholy food) give everything into God's hands,—I forgave you all the past, leave the future and everything in my hands. Look to Jesus! which I then did. He revealed to me, this was death to carnality. I then regained sufficient strength to turn my body, when I had turned I wanted to die for my Lord, or anyway He sees fit. When I was willing to die for Him, Oh the wonderful anchor in my soul! How was I hid in the secret of His presence. He healed my body before morning. Praise his dear name. To God be all the glory. He is my physician of both soul and body. I can now say with a free heart, "I am dead and my life is hid with Christ in God." "The life that I now live, I live by faith in the Son of God." He gave me the evidence that I belong "to the General Assembly and the Church of the First Born, which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect."

When I gave testimony, how He filled my mouth with laughter and my tongue with singing. Oh how I do feel my weakness and unworthiness since the Lord dealt so graciously with me! Not of any works of righteousness that I have done, but according to His mercy He saved me a poor weak one, who am less than the least of all saints. My desire is that God should continually deal with me according to His will, just so that He may be glorified. Amen. Pray for me that I may ever be kept low at the foot of the cross. Yours in Christian love,

Hummelstown, Pa.

MARY D. LANDIS.

THE PRAYER THAT HAS POWER.

GOD's mighty men and women have all been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the man of sin he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had pre-eminently the "gift of the knees," the last prayer I ever heard him utter (at his own family worship)
was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavor to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—a "true wish sent Godward." By it, adoration, thanksgiving, confession of sin, and petition for mercies and gifts ascend to the throne, and by means of it infinite blessings are brought down from Heaven. The pull of our prayer may not move the everlasting throne, but Heaven. It may draw us into closer fellowship with God, and fuller harmony with His wise and holy will.

1. This is the first characteristic of prayer that has power: "Delight thyself in the Lord and He shall give thee the desires of thy heart." A great many prayers are born of selfishness and are too much like dictation or command. None of God's promises are unconditional; and we have no such assets to our credit that we have a right to draw our checks and demand that God shall pay them. The indispensable quality of all right asking is a right spirit toward our Heavenly Father. When a soul feels such an entire submissiveness towards God that it delights in seeing Him reign, and His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere, submissive soul will agree. God loves to give to them who love to let Him have His way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to Him the amazing request that He would place one of them on His right hand and the other on the left when He set up His imperial government at Jerusalem. As long as these self-seeking disciples sought only their own glory, Christ could not give them the asking of their ambitions hearts. By and by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James declares that, if we do not "ask amiss," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down, ere my child die!" exclaimed the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer: it reaches Heaven before the devil can get a shot at it."

3. In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the dead-letter office. There is what may be called a dead-prayer office and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has ploughed and sowed his fields. In prayer, we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention he first fumbled in his pocket, and when he had tossed the coin into the plate he said, "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or daughter, I say to myself, How much is that parent doing to win that child for Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but He requires that we prove our faith by our works and that we never ask for a blessing that we are not ready to labor for, and to make any sacrifice to secure the blessing which our souls desire.

4. Another essential of the prayer that has power with God is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that shall be done for you." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us. O, what a magnificent epic the triumphs of striving, toiling, victorious faith make! The firmament of Bible story blazes with answers to prayer,
from the days when Elijah unlocked the Heavens on to the days when the petitions in the house of John Mark unlocked the dungeon, and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our western prairies. Find thy happiness in pleasing God, and sooner or latter He will surely grant thee the desires of thy heart.—Dr. Cuyler in Independent.

MINISTER'S PAGE.

HELP FOR THE PREACHER.

THE personal appearance of a minister of the Gospel ought to be in keeping with his calling, if he is to do the greatest amount of good within his sphere. There are items of toilet which need constant attention, and should be so arranged as to put yourself and others at ease in your presence. A vigorous application of soap and water, a change of every-day garments, which have become soiled and not infrequently badly rent or worn, will not require much effort on your part and will add greatly to your influence when you must go abroad either to town or among the members of your flock. You may say it is pride; it need not, should not be other than the exercise of a Christian principle, and is in perfect accord with the high calling of the Christian ministry. It is a sad comment when through carelessness and neglect we bring reproach upon ourselves and holy work by lack in observing a few of the rules of decorum. Unkept toilet often detracts so from one's work that he is put to a great disadvantage, and efforts which under other circumstances would bring about much good fall cold and inoperative upon the ears of the hearer, with the tide turned against you. Some things in life take no time to speak of, and soon become perfectly natural and easy to us, speaking volumes for the work in which we are engaged.

2. Friendliness and real interest in others are telling factors in winning souls for Christ and increasing the minister's usefulness. Convince people that you are really interested in them, use every occasion suitable to show little courtesies, and you will tie yourself to their hearts, no matter what their zeal or woe in future years. To pass along the highway and not be cognizant of those whom you meet, at once brings you into disfavor. Not infrequently is it said, "He preaches well, but is bigoted, heady, highminded and above common people." No amount of effort will fully remove the decision you have aided people in making against you. A seat beside you in your carriage, although it makes you a little crowded, a right hearty good morning, a warm shake of the hand, a quick response when your services are needed, or a word of comfort in bereavement will narrow down any distance between you and those with whom you come in contact, and deepen their affection for you until it reaches out into that higher type, love. The child is a miniature man, and any failure to recognize him is never forgotten. Speak to the children wherever you meet them, crowd your carriage until you feel the discomfort. Every effort makes you friends, and every friend you gain for yourself is a soul brought nearer to Jesus. It is much easier to gain and keep confidence than to recover it when lost. The neglect of strangers in our congregations often accounts for decreased attendance. See that a hearty welcome is extended to them and they invited to return. Divine services should be made so spiritual, cheerful and happy that we have increasing attendance year by year.—Gospel Messenger.

HOW TO PREACH.

TAKE care of your English. Teach, explain, persuade. Let every sermon have its nails, and drive them in; each class of hearers their share, so that none need go away empty. Nothing is so little to be taken for granted, even in what may be called an educated congregation, as that the people are accurately instructed in the truths of the Gospel. While you think they follow you, often you are soaring miles above them. The hard but essential thing is to know how to translate the ideas and terminology of theology into transparent and dignified English prose. Beware of words without thought, substance without light or color, morals without dogma, your own word cramming out the Word of God.

One idea in a sermon, if thoroughly explained, happily illustrated, and practically enforced, is quite enough for an ordinary congregation. To be listened to is the first thing; therefore be interesting. To be understood is the second; so be clear. To be useful is the third; so be practical. To be obeyed is the fourth; so speak "as the oracles of God."—Bishop Thorold.

A PASTORAL VISIT.

I WISH I could give a description of this visit so that younger ministers who are forming their ministerial habits could be influenced by such methods and spirit. But I am at a loss to even describe it to myself. It was not so much what he said as the influence and spirit of the man himself. He came in so quietly that I hardly knew he was in the room until I opened my eyes. He did not stay more than ten minutes, but an angel could not have made a more helpful impression in the same length of time. He did not joke or try to cheer me by his wit or drollery. He seemed to understand that I needed spiritual help, and in refined and practical words he led my thoughts to high and holy things. I was not strong enough to talk much; and after getting me to say sufficient to relieve any embarrassment which I might feel, he dropped on his knees, and was talking with the same simple and direct earnestness to the Lord our God. He commended the sick man, and his work and his family to the care of the Covenant Keeper, and with a warm 'God bless you,' went quietly out. It was my sickest day, but that call was better than medicine."—Orin Blake, in Zion's Herald.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 141:12.

COMMENTING on James v. 13, 15, Dr. Golbey says:

"We see clearly from these and other corroborative Scriptures that the Lord is the Healer of our bodies as well as of our souls. It is certainly appropriate when we get sick to obey this Scripture. The anointing with oil symbolizes our full consecration to God and the endowment of the Holy Ghost. In the gospel dispensation, the Levitical priesthood is transferred to the membership, justification making you a priest and sanctification a high priest (1 Peter 2:5,9). I would not anoint an impenitent person nor pray for his healing, but for his conviction, as salvation is infinitely better than health, and God may use his sickness to bring him to repentance. 'The prayer of faith will save the sick.' As your faith is, so be it unto you, is as true of the body as the soul. Whereas you are saved and sanctified by the grace of faith, you are healed by the gift of faith (1 Cor 1:9). Hence the healing of your body has nothing to do with the salvation of your soul. It is simply to be understood in the light of a very precious privilege and always to be subordinated to salvation, all petitions being crowned, 'Thy will be done.' The gift of divine healing is bestowed by the sovereign discriminating mercy of God. It is certainly our glorious privilege to have it. Healing always comes pursuant to the 'gift of faith.' Though I have been distinctly and repeatedly healed, if the Lord does not translate me, the time is at hand when I will have no faith to be healed, and then I will get to go to heaven. If you are truly and fully consecrated to God, as indicated by the anointing with oil, you may rest assured that God will either give you health or heaven, which is infinitely better. As the light of the glorious gospel broadens out over the world and the people learn about Jesus as the Healer of the body, divine healing is becoming common, which is not only a glorious blessing to the body, but a grand conservator of true spirituality."—Sel.

THE GREAT AMERICAN DISEASE.

WORRY is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease and saps bodily health. It is the real cause of death in thousands of instances where some other disease is named in the death certificate. Worry is mental poison; work is mental food.

When a child's absorption keeps him from sleeping, or when he tosses and turns from side to side, muttering the multiplication table or spelling words aloud when sleep does come, then that child shows he is worrying. It is one of nature's danger signals, raised, to warn parents, and in mercy the parent should take a firm stand. The burden of daily tasks should be lessened, the tension of its concentration should be lessened, the hours of its slavery to education should be cut short.

When a man or woman works over in dreams the problems of the day, when the sleeping hours are spent in turning the kaleidoscope of the day's activities, then there is either overwork or worry, and most likely it is the worry that comes from overwork.

Worry is forethought gone to seed. Worry is discounting possible future sorrows so that the individual may have present misery. Worry is the father of insomniac. Worry is the traitor in our camp that damps our powders, weakens our aim. Under the guise of helping us to bear the present, and to be ready for the future, worry multiplies enemies within our own mind to sap our strength.

Worry is the dominance of the mind by a single, vague, restless, unsatisfied, fearing and fearful idea. The mental energy and force that should be concentrated on the successive duties of the day is constantly and surreptitiously absorbed by this one fixed idea. The full, rich strength of the unconscious working of the mind, that which produces our best success, that represents our finest activity, is tapped, led away and wasted on worry.—Evening Post.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticized for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows it is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.—American Friend.

"Sorrows—Joys.—In this world of sin, sick-beds and graves, there is much sorrow. Christ, however, breaks through all these with his overwhelming comfort, and in the darkest hours heaven opens with angelic songs."
TEMPERANCE.

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

WHAT IS GOSPEL TEMPERANCE?

The famous temperance orator John G. Wooley, in defining, before a body of young people, the meaning of the words "gospel temperance," related much of his personal experience.

"I walked the streets of New York City one August day, starving—but I was sober. The play of my life was over; the light had burned out. I was a ruined man, Godless and hopeless, and that is hell, whether it happens to a man in this world or another. I entered the three witches—starvation, beggary, and crime—stirring a black broth for me on the bleakest moor of life that ever the fanged hounds of appetite and remorse haunted a man over. But I was sober.

"And as a man with difficult, short breath, Forespent with toiling 'scape from sea to shore, Turns to the desolate, wide waste, and stands at gaze—'."

"So I looked back upon the wreck of my life that day. All was lost. Father had died calling me to come to him from the saloon to see him die. Mother had died calling me to stay out of the saloon and see her die. My wife was worse than widowed; her children worse than orphans—shelterless but for the grace of creditors and God's canopy that shelters all—and the future was an infinity of pitch.

But I was sober! If I had said that I had left off drink forever, no man who knew me would have believed me. If I had been able to telegraph my wife I was going home, she would have answered, though it broke her heart, 'You must not come.' If I had asked for employment no man would trust me. The asylums would not receive me for I was sane. Nor the hospitals, for I was not sick. Nor the morgue, for I was not dead. I had not been to bed, for I had no bed, I remember nothing of the night before, or of the morning, but I was sober. I thought I was going mad.

"I washed my face at the fountain at Union Square, and crossed over to Eighth Avenue. At the corner of Twenty-first street I saw the sign of Stephen Merritt—you know him, some of you—all the angels know him well. I had never seen him, but had heard of him. It was not food I thought of, but an overwhelming desire filled me to touch the hand of a good man. I entered. A man with the joy of the Lord in his face came to meet me, with his hand extended, and as he grasped mine, I said, 'I don't know why I came—'. The sentence was never finished, for I burst into tears and then I told him who and what I was. I said not a word about money or hunger. I had forgotten both.

"He said: 'You need the woods! Did you ever go to camp-meeting? I have a tent on the Hudson at the camp-meeting; there's a boat at one o'clock. You can catch it. Go out and rest, and perhaps you'll enjoy the sermons, too. I'll be out in three days.' Then he snatched up a pen and wrote a letter to a christian woman, and read it to me before he closed it, 'This is my friend John G. Wooley, of Minneapolis; show him to my tent, and do for him as you would do for me.' Then he slipped a five dollar bill into my hand, and said, 'Good-bye, see you Monday,' and, pretending he was called, was gone before I said a word.

"I call that gospel temperance work. And when a young man simply declines a glass of wine, giving the name of Jesus for the reason, I call that gospel temperance!

"And when a young woman with Christian tact and grace demands, as Christian ladies can demand—for Jesus' sake, who never once reproached a woman—abstinence as a prerequisite to her respect. I call that gospel temperance. And when a Christian man stands up and votes the will of God touching the drink, into the ballot box, and does it for His sake, and in His name, though he stands alone among a million, and against overwhelming odds of policy or politics, or worldly wisdom, I call that gospel temperance."—Way of Faith.

A TERRIBLE WARNING.

I N A county of New York, a man of worth, whose only failing seemed to be an occasional intoxication, was tempted to drink in one of these places (saloons).

From one drink to another he continued until, in the madness of it, he went home, and that night struck his wife blows that killed her. He was at once arrested, and his first waking from that madness was to open his eyes on prison bars.

"Why, where am I? Is this the jail?"

"Yes," was the keeper's reply.

"What am I here for?"

"Don't you know?"

"I know that I was never in jail before. Have I been causing a row? What am I here for?" Tell me."

"You are here for murder."

"What! have I killed somebody?"

"You have."

"Oh, what shall I do! Tell me does my wife know of it?"

"Why, it is your wife that you have murdered!"

He fell in a dead faint, and though the keeper of that prison was licensed to sell, and the sheriff owned the liquor shop where he obtained the drink, they were not even blamed, but the prisoner must pay the penalty and bear the guilt alone.—Platform Echoes.
W"

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

For the Evangelical Visitor.
TO A SEEKING SOUL.

You know the door is open
To Jesus and His Love;
Then yield Him your affections,
Your treasure set above.
'Tis you He came to rescue
From a lost and ruined state;
Then yield to Him your heart to-day,
Lest it should be too late.

Though Satan brings temptation,
Which without doubt he will;
Just look away to Jesus,
Away to Calvary's hill.
Where Jesus died upon the cross,
And shed His precious blood;
To pay our great redemption,
And bring us home to God.
Then let us serve Him faithful,
While here on earth we stay;
Never yielding to temptation,
But watch and fight and pray.

Till Jesus bids us welcome
To that fair home above,
Then let us serve Him faithful,
To pay our great redemption,
Ne'er yielding to temptation,
'Tis you He came to rescue
You know the door is open
And all is peace and love.

JACOB A. RICHARD.

BIBLE STUDY.

We have received only two letters on the November topic: MEARKNESS—A FRUIT OF THE SPIRIT, which we are glad to present to the readers of the Youth's Page. One more topic remains which will close the series of monthly topics. We hope the exercise has been useful to many even though the number of contributors was not large. The subject of fruit bearing is one of much importance to all of God's children. The branch which is in the vine necessarily draws vitality from it, and according to Scripture the "fruit" will be of the nature of the vine. You notice that Gal. 5:22 speaks of the fruit (not fruits) of the Spirit, indicating LOVE as the fruit and that the rest are the outgrowth of love. Thus we would have the "joy of love," "the peace of love," "the longsuffering of love," "the gentleness of love," "the goodness of love," "the faithfulness of love," "the meekness of love," "the temperance (self-control) of love." How important that we truly know God and Him whom He has sent, Jesus Christ.

JESUS IN THE HOME.

A LITTLE girl went on an errand to an elegant house. The lady was proud of her home and showed Jennie the carpets, pictures, ornaments and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jennie.

"What a beautiful home for Jesus to visit! Does He ever come here?"

"Why, no," said the lady.

"Don't you ever ask Him?" asked Jennie. "We have only a room and a bed, and we have no carpets or pretty things, but Jesus comes and makes us happy."

The lady told her husband what Jennie had said and he replied: "I have often thought that we ought to thank God for His goodness and ask Him to come and live with us."

They became Christians and Jesus came to live with them and made them happy. Jesus blesses every home in which He comes.—Little Learner's Paper.

It is not necessarily poverty or trouble which makes people sympathetic; often it makes them quite the opposite. I think it is just love. The person who loves most understands most and for-serves most. Though you have not had trouble of any kind, yet down deep in your nature I know you are capable of great love. I think it is because your nature I know you are capable of great love."


C H A B A T T E E I S M O R E T H A N R E P U T A T I O N.

Where we can serve Him better
Till Jesus bids us welcome
Then let us serve Him faithful,
To pay our great redemption,
Ne'er yielding to temptation,
'Tis you He came to rescue
You know the door is open
And all is peace and love.

Lydia Osgood.
Preston, Ont.

No. 2. MEARKNESS—A FRUIT OF THE SPIRIT.

"Blessed are the meek for they shall inherit the earth."—Matt. 5:5. Meekness denotes mildness of temper. "Be ye angry and sin not."—Eph. 4:26. As Just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)—2 Pet. 2:7,8. Though our outward man perish yet the inward man is renewed day by day, but not perish in sinning and repenting, repeating and sinning again. The proper way should be, perish, because we deny ourselves of these things that the flesh would lead to. Our life hid with Christ in God, purified unto our Master, zealous of good works, bringing into captivity our thoughts to the obedience of Christ, this is accomplished by taking into consideration the full atonement of Christ, [Tit. 2:14]. Not by trying to work ourselves out of sin, but by letting Christ work in us, then shall we be meek as was our Master who for the joy that was set before Him endured the cross despised the shame.

Bethesda, Ont.

N. E. DRILLINGER.
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Miss Alice Heise
G. C. Cress
Mrs. Sara Cress
Isaac O. Lehman

Abilene, Kansas, December 15, 1899.

Miss Barbara Hershey, Fordsburg, Johannesburg, South Africa.
D. W. Zook and wife, 10 Mirzapur, 2nd J. Eber Zook, Lane, Mrs. Amanda Zook, Calcutta, India.
J. I. Long, Choshi Chiba Ken, Japan.
Miss Fannie L. Hoffman, Khamagoon, Berar, India.
Miss Hettie L. Fernbaug, Larache, Morocco.
N. W. Africa, care of Mr. Rockafellar.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Prayer is desired for a Sister at Caldwell, Kansas, "that she may be healed of her many afflictions."

We are giving credits on the address labels as fast as the renewals come in and have found that in a few instances the type setter failed to make the change according to the copy, and we are glad that a few have called our attention to it. By way of explanation we will say if your subscription is paid up to October 1900 the label will say Oct. 19, and if the credit reaches to Jan. 1901, it will be Jan. 19.

When a letter or Postal comes to us without name of Post Office from where it came, nor the name of the sender, it is only a remote chance whether we can ascertain who it is, and who the writer is, and so comply with his request. So please always give your Post Office, and never fail to sign your name. Sending money in ordinary letters is not absolutely safe, and those who send money in that way take the risk of loss on themselves. We have not yet been notified of any such letters failing to reach us, so we suppose there has been no loss, but so far as we can judge Postal orders are preferable. Our Canadian friends should send American money as the Canadian is at a discount here.

We give below another answer to the question proposed by an aged brother in the Nov. 15 issue. Bro. A. H. Wingert, of Scotland, Pa., writes as follows: "In the 19th verse of James 5 we see that James refers particularly to one who has been a brother and then sins. So if one should convert him from the sin, by any means, that one would cover or not tell of the sins to any one thereby his sins would be hid so far. Again when he repents of his sins and receives forgiveness he is set free and he feels as though he had not sinned; so they are covered again. But that which James more particularly refers to is that if a sinner repents and becomes converted he would not commit many sins that he would if he remained in sin."

The special item regarding mail communication with our African Missionaries, in our issue of Dec. 1, seems to be regarded by some to have been rather premature, fearing that it may keep some from writing who would otherwise do so. Bro. Zook now at Buffalo, N. Y., says, "we intend to write right along" and others would not lose anything by doing the same. No doubt the Missionaries feel, most keenly, the situation and ought to have every encouragement possible. At this writing, Dec. 9, we have no word of them, but are not without hope, born doubt from the wish, that we may hear of them ere long. Communication with the Throne is not cut off and the Lord can wonderfully deliver.

"There is a scene where spirits blend, Where friend holds fellowship with friend; Though sundered far by faith they meet, Around one common mercy seat."

The present issue will again close a year's volume. The figure 8 which has served for a hundred years will be laid away and a 9 substituted. How very few of all the millions who have lived during the present century, and are living now, were living when the figure 8 was first used in designating the century, and equally small will be the number, if Jesus tarry, who will live during the entire period of using the figure 9. Here and there is one who commenced life's journey when the figure 7 was used and are likely to lap over the 8 into the 9 and seem to be links that join us to the dim past; the past which had no lucifer matches, no steam engines no electric telegraphs no telephones and a thousand and one other inventions and discoveries which are now part of our lives each day life of the teeming millions of earth. Time flies.

"Days and years revolve but slowly, Time is tedious to the young; In the hope of coming pleasure, Oft we wish our days were gone.

Soon they fly we know not whither, Age comes on us unawares; All our hopes of promised pleasures, Pass away with passing years."

But he that is in union with God need not regret the days as they pass, knowing that each morning brings new opportunities for service, and each evening marks a day's march nearer home.

The following item from "The Gospel Messenger" is quite true and may remind us of facts of which we are apt not to think. Many of the hymns we sing have interesting histories connected with them. Much of the singing done in these days is simply a performance and not, as the Apostle says, with "the Spirit and with the understanding." A recent experience has shown us how helpless a congregation is, that is dependant on the choir to do its singing. May the love of God so be in the hearts of His people, that the singing will be but the out-breathing of the true feelings thereof. "As a people we love to honor the gifted men and women who write our songs, Sunday after Sunday the beautiful words are repeated, and our thoughts are carried, in unison with the thoughts and inspiration of the poet, to the great Deity whom we worship and adore, and we,
as well as the rest of the world are made

tide; how that God gave for sinful man,

the expression image of His person

to be for us the "price of sin" in order

that we might be the "heirs of glory"

The millions rejoice over the Bethlehem

manger, and sing with Charles Wesley:

"Hark! the herald angels sing,

Glory to the new-born King;

Peace on earth and mercy mild,

God and sinners reconciled."

Yes, the little child in the manger

is the fulfillment of that which prophete

spoke, and prophesied, and for which

people were waiting in eager expectancy.

A child born, a son given, a prince royal,

the King of Glory, one whose life and
death, labor and teaching would affect

and influence the world to a degree be-
yond that of any that ever lived. Well

might the angels sing "Glory to God in
the highest; on earth peace, goodwill to
men."

"Take courage, soul, in grief cast down,

Forget the bitter dealing;
A Child is born in David's town,
To touch all souls with healing.

Then let us go and seek the Child,

Children like Him, meek, undeliled.

—HANS CHRISTIAN ANDERSON.

May this Christmas tide bring real joy

gladness to many, many hearts, the

joy of Jesus born, the joy of the anointed

one born in the heart so we linger not
around the manger in Bethlehem, nor
around the Calvary Cross, nor at
Joseph's sepulchre, but worship Him in
spirit and in truth, and have His life ex-
presed in theirs to the glory of God the
Father.

"This happy day, whose risen sun

Shall set not through eternity,
This holy day when Christ the Lord
Took on Him our humanity,
For little children everywhere
A joyous season still we make,
We bring our precious gifts to them
Even for the dear Child Jesus' sake."

—PHOEBE CARY

So we wish for all the children and
also the children of larger growth, a
joyous Christmas-time, not in the way
the world calls joy, but heart joy, recon-
ciliation with God, and peace and joy
and gladness.

After the item in reference to the

African Missionaries was in type the
Editor received a communication from
Elder Jesse Engle, dated October 19,
which was enclosed in a letter written
to their children. He says, "Communication
is cut off on the Railroad to Cape
Town, and a raid threatened from the
Tuli river from the east. Considerable
uneasiness is manifest on the part of

some concerning a native uprising, but
what will come the Lord knows best,
but we are thus far reconciled to His
will. No doubt great destinies will be
sealed in South Africa, but will only be
the consummation of God's purpose, so
we shall wait His decision and humbly
submit thereto. Will you all pray much
that the Lord's will may be done.

He speaks of the possible necessity of
deserting the home and going to the
Fort which circumstance, with others,
would teach them new lessons, "but the
Lord be praised we are having them right
along and may His will be done whether
it be life or death." As regards mail
communication he says in the letter to
his children: "It is now arranged that
the mail go to Salisbury by way of Bla-
and the East coast." The prices of
living necessaries are high. "A sifted
Graham flour 25 shillings per hundred
lbs—nearly $1.25—corn meal 15 and 20
shillings per hundred, potatoes 30 shill-
ings per 150 pounds, eggs, between 6
and 7 shillings per dozen." They have
(at time of writing) new potatoes and
other garden truck, and all were en-
joying fair health. We learn that the
Government has notified postmasters
not to issue money orders for South
Africa as they cannot be collected.

Private mail will no doubt reach them
by the route mentioned by Elder Engle.

The present indications are not such as
promise a speedy cessation of hostilities.

May God interpose with His strong arm,
and may the evil be rebuked, and South
Africa be opened to the influence and
power of the Gospel of Jesus Christ as
never before. Let all earnestly pray in
regard to this matter.

Dr. Cuyler says: 'For the churches to
pray, 'Thy kingdom come,' and then
spend more money on jewelry and cigars
than in the enterprise of foreign mis-
sions, looks like a solemn farce.' This
is very true as far as it goes, but why should
Christians—the followers of the Lord
Jesus Christ—spend any money whatever
for the articles named? Whether it is
proper for the children of God to adorn
their bodies with jewels of gold, pearls
or diamonds, worn only for display,
and to gratify the carnal mind, seems not
to be hard to decide if we desire to know
the will of God, and the same may be
said of the cigar. We believe the right
attitude for the churches as well as for
individual Christians to take towards
these things is not to reverse the order,
and spend more for foreign missionary
enterprise than for jewelry and cigars,
whereby it would seem that the good
would overbalance the bad, but to swell
the contributions for missions by adding
the full amount, now unnecessarily and
sinfully spent for the vanities mentioned,
to the amount now contributed to this
amount could be added much money
spent by Christians for the things which
bring no good to the individual. The
money spent to gratify vanity, "the lusts of
the flesh, the lusts of the eye, and the
pride of life, which are not of the Father
but of the world," is no small sum, and
christian professors are largely guilty of
offering at this shrine of worldliness.

That the churches are more and more
weakening in the line of separation from
worldly associations, and practices is
painfully evident, and a source of sorrow
to many, and it becomes our individual
duty to keep ourselves free from, and
without, the present day Christianity
of luxuriousness and fleshly gratification,
spending our money for that which is
not bread. On the other hand is the danger
of tenaciously holding to forms and
customs and traditions of former genera-
tions, making them tests, deciding for or
against individuals according as they may
adhere to such former customs etc., or
depart from them. "The kingdom of God is
not meat and drink" (eating and drink-
ing) but "righteousness, peace, and joy
in the Holy Ghost," and "he that therein
serveth Christ is well pleasing unto God and approved of men," and we
are simple enough to believe that the
man or woman who "therein serveth
Christ" will be convicted of sinful Indulgence in the way of worldly conformity as regards jewelry and cigars and all fashionable follies, as well as of the sin of drunkenness, or theft, or lying, or adultery etc. "Extremes meet, the truth is found between the two" and it would seem that between the extremes of a soberness which is sour or pietistic, which says, "Handle not, nor taste, nor touch, (all which things are to perish with the using), after the precepts and doctrines of men; which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body;" (Col. 2:22.23 R. V.), on the one hand, and being subject to the vagaries of fickle fashion which rules and controls her votaries with rod of iron on the other hand, there is a way—a highway of holiness that is safe to travel. The child of God is called to liberty, a liberty which permits the enjoyment of the things of God, a liberty which is favorable to healthy growth, a liberty which is compatible with the denying of self and following Jesus, a liberty which makes free from the traditions of men, but not that liberty which gives license to indulge the flesh and makes believe nothing is sin to us anymore. Paul was free
from the law but was not without law
unto God; but under the law of Christ
and found that, "His yoke is easy and
His burden is light."

CHRISTENTS does not work to live,
but he does live to work. (James 2:22).
Christ dwelling in the heart by faith is
the source and spring of all comfort and
every good work. (Eph. 3:17). We
have here a touch stone by which we may try
our religion, and which, if men would only take the trouble to bring their re-
ligion to it, would soon bring an end to all hot disputes. Observe what is said
of true religion. First, it is called pure
religion, for no religion is of any value
but that which is found pure and un-
defiled before God and the Father. A
very necessary part of true religion is to
visit the fatherless and widows in their
afflictions. The Lord knows they need visiting and that they are too frequently
neglected, but He will not forget them and
therefore made it a part of our re-
ligion to visit them. I wonder if we do
this or if we neglect those poor widows
and orphans. O, there are so many; let
us be careful what we profess so that we
also possess this spirit, when we visit
that we do it not merely for curiosity or mere compliment, but in compassion
and charity.

Are you fatherless? Put your trust in
God; live to Him, wipe away your tears,
for though your loss is great your gain is
greater and your Heavenly Father will
more than fill your earthly father's place
(Hos. 14:2). Are you a widow? Cease
to mourn your loss for God has engaged
to act in the double capacity of father and
husband toward you and He will never break His engagements(Psa. 68).

"A Father to the fatherless and a Judge
of the widows is God in His holy habi-
tation." Consider Jesus the Captain of
your salvation lest ye be weary and faint
in your mind; a heart full of grace is better
than a house full of bread; in the
heaviest affliction we have this con-
solation, "The Lord will provide".

It seems my mission is among the poor.
Christ says, "Ye have the poor always
with you but me ye have not always."
Those who have a heart to do good need
never complain about want of oppor-
tunity, notwithstanding there are many
who have much goods who do no good
with them, but while they abound with
plenty forget the poor in their poverty.
In this passage their is a double con-
solation for the poor and for the helpless.
Truly this is a consolation for us poor
Christians.

Wait patiently upon God, and do not
cannot fade, (I Pet. 1:4). Your trouble will your humble cot, you will soon be freed
from the iron hand of poverty and the frozen looks of icy hearted friends. You can never take any harm from poverty in pocket so long as you remain poor in spirit, (Matt. 5:3). Deliverance will shortly come, (Ps. 113:7). He raises the poor up out of the dust and lifteth the needy out of the dung hill; the Lord has good things in store for you and you shall have them. Yours in the work for souls, until He comes.

PETER STOVER.
Philadelphia, Pa., 3425 N. 2nd St.

ON OUR MISSION.

To the readers of the Evangelical Visitor we come with greetings in His name.

Since our last communication we found Isa. 26:3 to be true and also Phil. 4:19. We pray the Lord for the many precious promises He gives and we can claim all of them if we meet the conditions. Glory to His name.

We closed our labors at Salona, Pa, on the evening of November 2 with a house full of people who, with eagerness, listened to what the Lord gave us to say on the preparing of the bride for the coming of the bridgeroom.

The meeting closed at a late hour with good interest and the people showed their appreciation of our labors by a freewill offering. Many expressed their sorrow that we had to leave them so soon but owing to previous arrangements we had to say, farewell.

We arrived at Clarence Center, N. Y. on the evening of the 4th and were met by Bro. D. V. Heise and conveyed to his home.

Sunday morning we joined the Brethren in worship and on Sunday evening we began a series of meetings which were continued for two weeks with moderate interest. One young man volunteered to become a Christian. Part of the time we held afternoo prayer meetings which were interesting and profitable.

On the 22nd we came to Buffalo and agreed to spend a few weeks here helping out to be heirs to the Brethren's Mission while Bro. and Sister Hoover have gone to Ohio to labor.

We find this city like all other large places a field ripe for harvest.

On Wednesday, Friday and Saturday nights of our first week here we attended several of the down town missions, and heard some vivifying testimonies of men who have been low down in the drink and dirt's pit. How wonderfully God saw them from rum and tobacco. We praise God for Salvation from all sin to all who will believe.

On Saturday the 25th we attended services in one of the largest Synagogues of the city. We soon discovered after entering that they were not orthodox Jews. In conversation with one of the ladies we found that they are Unitarian in their faith believing in God alone. They are not looking for the restoration of the Jews and therefore we believe will not be among the 144,000 of Rev. 7.

On Sunday morning the 26th we heard a very practical sermon in one of the Baptist churches by Evangelist Gell of Philadelphia. The theme was the enduement with the power of the Holy Ghost for successful work. We all enjoyed it very much. Praise the Lord. At 3 p.m. we met for the first time with the Sunday School in the Brethren's Mission. Over one hundred were in attendance of nearly all small children few being half grown. Many of these are nearly as wild as deer showing that many of them do not get good training at home.

After Sunday School as usual we had an hour for preaching and in the evening began a series of meetings with a good attendance, four came forward for prayer.

The brethren have done themselves credit in establishing this Mission which consists of a nice audience room with a fairly sized sitting room that can be used in connection with the audience room by rolling doors, besides this there are down stairs one kitchen and dining room a small pantry also one bed room, coal house attached with other conveniences; up stairs there are three bed rooms and one large sitting room.

This building is nearly all new and lot and building are well nigh paid for. The secret of this success is the people had a mind to work as when Nehemiah rebuilt the walls of Jerusalem.

We hope the Brethren of Philadelphia and Chicago may soon have a Mission equally as good as this to be used for the rescue of perishing ones and the glory of God.

On Thanksgiving morning we attended a union thanksgiving service in one of the Baptist churches and heard an instructive sermon by Evangelist Gell. The theme was the man of God and the Word of God based on 2 Tim. 3:16,17 and Heb. 4:12. In the evening we held some thanksgiving services at the Mission by a Bible reading on the subject which was greatly enjoyed by nearly all present and at the close four souls asked to be prayed for that they might become Christians.

The Sisters have begun a work of rescue among the women of one of the worst parts of the city. They meet on Wednesday of each week at 3 p.m. It requires much grace and courage to labor among such a class, nearly all being women that are given to drink. The sisters feel the burden of this work resting heavily on them, so they need and desire your prayers for them that they may be used of God to help lift up the fallen.

These poor low down souls have all cost the blood of Jesus and when saved and washed in His blood will shine as brightly as gems in His crown as any. It will also take means to carry on this work so we feel to say if anyone feels like lending a helping hand they can send their offerings to Sister Mary Doner, a dear consecrated worker in the Mission, one who has practically given up all to work for Jesus and for souls.

Good second-hand clothing could be used profitably for women or children. Who will come up to the Lord with their prayers and their bounties. The harvest truly is great but the laborers are few. Will you pray the Lord of the harvest to send laborers into his harvest, and when he lays his hand on your son or daughter will you say, thy will Oh God be done.

Our prayer is that the dear Lord may wake up the professed church to see the great need of workers at home and abroad. Who will say, here am I, send me, who?

Yours and His seeking the lost.

NOAH AND MARY ZOOK.
25 Hawley St., Buffalo, N. Y.

REVIVAL MEETINGS.

May grace, mercy, and peace attend all those who read these lines, is my prayer. Bro. Joseph Bassler, of Abilene, Kansas, came to Martinsburg meeting house Nov. 2, 1899 to hold a protracted meeting which was fairly well attended, by saints and sinners. The Bro, then preached the Word with power, being filled with the Holy Spirit. Those who attended the meetings were very attentive and quiet. The church in general was greatly benighted and encouraged. I also praise the Lord that one brother became willing to renew his covenant with God. Oh, my wish and prayer is that he may now be kept true to God and man, and become useful in the Master's service. I hope and pray the seed sown may bring forth fruit to the honor and glory of God.
THE STAMP ALBUM; OR BELIEVE THAT YE HAVE RECEIVED.

"We walk by faith, not by sight."—2 Cor. 5:7.

WHEN my little son was about ten years of age, his grandmother promised him a stamp album for Christmas. Christmas came, but no stamp album, and no word from grandmother. The matter, however, was not mentioned; but when his playmates came in to see his presents on Christmas morning, I was astonished after he named over this and that, as gifts received, to hear him add "and a stamp album from grandma." I heard it several times, when I called him to me and said, "But Georgie, you did not get an album from grandma. Why do you say so?" There was a wondering look on his face, as if he thought it strange that I should ask such a question, and he replied, "Well, mamma, grandma said, so it is the same as," I could not say a word to check his faith.

A month, however, went by, and nothing was heard from the album. Finally, one day I said, to test his faith, and really wondering in my heart why it had not been sent, "Well, Georgie, I guess grandma has forgotten her promise that she would give you an album." "Oh, no, mamma," he quickly and firmly said, "she hasn't." I watched the dear, trusting face, which for a while, looked very sober, as if debating the possibility I had suggested. Finally a bright light passed over it, and he said, "Mamma, do you think it would do any good if I should write to her thanking her for the album?" "I do not know," I said, "but you might try it." And a rich spiritual truth began to dawn upon me.

In a few minutes a letter was prepared and committed to the mail and he went off whistling his confidence in grandma.

In just a short time as a letter could reach us the answer came:

"My dear Georgie,—I have not forgotten my promise to you, my little son, of an album. I tried to get such a book as you desired, but could not get the sort you wanted. So I sent to New York, but it did not get here until after Christmas, and it still was not right, so I sent for another, and as yet it has not come. I send you three dollars to get one in Chicago." "Your Loving Grandma."

As he read it, his face was the face of a victor. "Now, mamma, didn't I tell you?" came from the depths of a heart that never doubted, who, "against hope, believed in hope" that the stamp album would come. As the case was self-evident there was no more controversy on the occasion. The simple facts were that while Georgie was trusting all in the dark, grandma was working, and in the "due season" faith became sight. My own heart was rebuked, and I saw in it a wonderful illustration of these truths:

"We walk by faith, not by sight."—2 Cor. 5:7.

"All things whatsoever ye pray and ask for, believe that ye shall have them."—Mark 11:24, R. V. And this is the confidence that we have, that if we ask anything according to His will, He heareth us; and if we know that He will hear us, whatsoever we ask, we know that we have the petition desired of Him."—1 John 5:14, 15.

"Be careful for nothing but in every prayer and supplication with thanksgiving, let your request be made known unto God, and the peace of God, which passeth all understanding, shall keep your heart and mind."—Phil. 4:5,7.

It is so human to want sight when we step out on the promises of God, but our Savior said to Thomas and to the long roll of doubters who have ever since faithfully followed him: "Blessed are they who have not seen, and yet have believed."—John 20:29.

MRS. T. C. ROWLEY

In Faithful Witness.

THE PRAYING ENGINEER.

ONE winter, several years ago, there was a good deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow of twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sunday when he joined the church, Allie was sitting in the twilight with his mother, and presently she said to him: "Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lessons in Sunday school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him she remembered the circumstance very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the
engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing; and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

'My little lad, do you ever pray?'

'I replied, Oh, yes sir! I pray every morning and evening.'

'Well, my dear boy,' said he: 'when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps two hundred lives now on this train intrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all, or many, of those two hundred souls into eternity. So at every station I kneel for a short while and ask the Master to help me and to keep from all harm till we get to the next station the many lives I have put in my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident.'

'I have never before mentioned what, he did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too.'

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian life. —Sel.

[Continued from first page.]

liable to be tossed to and fro by winds of doctrine but the established heart stands firm upon the rock Christ Jesus in the face of opposition and persecution and false teaching. This has been the teaching as we have had it from the old fathers in the church of many years ago of whom we could name if we would. It is as we believe God and obey that we make the advancement in the Christian life. Let us not get the idea that we have all that is for us, in conversion, but let us go on to perfection, forgetting the things that are behind, and reach after the things that are before us. As we remain submitted, God's Holy Spirit will sanctify us and separate us, from sin and sinners as we obey His teachings and we will have the abiding witness of God's Spirit bearing witness with our spirit that we are the children of God, and if children we are heirs of God and joint heirs with Jesus Christ if so be that we suffer with Him.

TO BE CONTINUED.

The great mystery of religion is not the punishment, but the forgiveness of sin; not the natural permanence of character, but the spiritual regeneration. —Westcott.

Caldwell says: 'For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is soonest seen.'

The reason that some people's prayers go no higher than there heads is because they have some unconfessed sin in their lives. You may pray and weep, but it will do no good. First confess to the one you have wronged; then go to God and see how quickly He will hear you. —D. L. Moody.
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MARRIED.

* LIGHT-BRANDT.—Married, on November 16, 1899, by Elder Jacob Kreider, at the home of the bride's parents, Bro. and Sister Adam O. Brandt, near Lebanon, Pa., Mr. Harry F. Light, of Jonestown, Pa., to Miss Alice Brandt.

** WINGERT-WENGER.—On November 16, 1899, at the home of the bride near Pleasant Hall, Franklin county, Pa., Bro. Samuel H. Wingert of Beautiful, Franklin county, Pa., was married to Sister Rebecca N. Wenger, by Elder Martin H. Oberholtzer.

** LEE-KERN.—On November 30, 1899, at the home of the bride's parents, by Bro. N. E. Franklin, Mr. Arthur Lee of Morrill, Kansas, was married to Miss Annie Kern of Hamlin, Kansas, only daughter of Bro. Will and Sister Hannah Kern. May the Holy Spirit ever lead them in the paths of righteousness.

** ENGLE-HOFFMAN.—On November 30, 1899, near Middletown, Pa., Bro. Clayton M. Engle, of Hummelstown, Pa., was married to Sister Anna R. Hoffman, Elder Jacob K. Kreider officiating. No one excepting the immediate families were present. After the ceremony Bro. Kreider announced the old German hymn, "Dir will ich durch deine kranke.Bliesen bis in Todt getreu," which was sung with feeling. May God bless them.

OUR DEAD.

BRECHBILL.—Died near Louisville, Ohio, of Typhoid fever, on August 30, 1899, Emma Brechbill, wife of Bro. Isaac Brechbill, aged 26 years and 11 months. During her sickness she began to call on God, and it is believed was accepted of Him. Interment at Valley Chapel cemetery. On account of the Brother being down with the fever also the funeral services were delayed until November 26th. Conducted by D. H. Rohrer and W. O. Baker. Text Amos 4:12.

WHISLER.—Died on Dec. 4, 1899, in Abilene, Kansas, Sister Eldora Whisler aged 28 years. Sister Whisler was a member of the Brethren Church, an earnest Christian. Her death was caused by cancer. She suffered much during her illness. She leaves one brother and sister in Illinois, Simon Whisler and Lizzie Stambaugh and two half brothers Samuel and Joseph Lehman in Kansas. Her mother died about five years ago, her father when she was quite young. Her stepfather Bro. J. S. Lehman is yet living. Funeral on the 6th, services by Bros. George Detwiler and J. N. Engle, interment at Zion.

ROHRER.—Died November 23, 1899, of hemorrhage of the brain, David Rohrer of Darke county, Ohio, aged 49 years and 1 day. The deceased was born in Wayne county, Ohio. He was united in marriage with Amanda Paulus February 17, 1881. This union was blessed with four sons and one daughter, one son having died in 1883. He leaves a wife, three sons and one daughter, and many sympathizing friends. Funeral services conducted by Bro. A. M. Engle and Bro. Harvey Miller at the Oakland church (German Baptist) and interment in Oakland cemetery November 29th. Text John 14:1,2,3.

MECKLEY.—Died near Deodate, Dauphin county, Pa., Sister Mary Meckley wife of the late Samuel Meckley aged 81 years and 3 months. Her husband preceded her to the other world 14 years ago. She leaves two daughters to mourn her loss, Mrs. Christian B. Hoffer and Mrs. Edwin C. Cobio, also 11 grandchildren and 3 great grand children. The cause of her death was apoplexy, suffering for five days. She was one of the old mothers in Israel. Her death was peaceful, leaving a hope of a glorious immortality. Her life was exemplary, serving the Lord in simplicity and for many years was a member of the River Brethren church. We hope our loss is her gain. Funeral services were conducted by Samuel Brehm, John Wolgemuth and Samuel Witmer at the Hoffer church. Interment in the adjoining graveyard. Text Rev. 17:4.

RANK.—Died at McPherson, Kansas, on November 16, 1899, Sister Lydia Rank aged 73 years 1 month and 20 days. Sister Rank was born in Lancaster county, Pa. About seven years ago she and her husband were baptized and received into the church of the Brethren in Christ. She remained faithful unto death which came suddenly on the above date. In the forenoon she did some sewing on the machine, set a hearty dinner being pleasant and talkative up to 3 P.M. when she had a paralytic stroke, rose from her chair, only able to say "I am dying," and passed away the same evening. We have this hope: our loss is her gain. Her husband preceded her to the beyond over three years ago. Funeral services were held in the M. E. Church, McPherson on the 19th of November, conducted by Bro. Levi Wenger and was largely attended. Text Matt. 24:42. Interment in the McPherson cemetery at her companion's side.

HERSHEY.—Died at Glendale, Arizona, December 1, 1899 Ezra G. Hershey, son of Sister Katie Haugh, and grand-son of Elder Samuel Zook, aged 15 years 10 months and 18 days. His death was very sudden as he attended school on Tuesday and died on Friday eve. His disease was termed "Anthrax" a bad form of blood poisoning. It began as a slight eruption on the face and spread to his appearance about a week prior to his death. He did not accept Christ while well, but he called upon the Lord in earnest while sick. So we mourn not as those who have no hope. The funeral was held December 2nd at the Brethren's meeting house in Glendale. The attendance was large including a number of his schoolmates who paid a last tribute by singing and placing wreaths of flowers on the casket. Services conducted by J. H. Byers, assisted by Rev. F. Frumtes. Text, Amos 4:12. "Prepare to meet thy God." Interment in the church lot.

WENGER.—Died, near Jonestown, Lebanon county, Pa., Nov. 7, 1899, Sister Elizabeth Wenger, wife of Benjamin Wenger, aged 70 years 10 months, and 24 days. Sister Wenger was a daughter of Bro. David and Anna Book, of Lancaster county, and a sister of Bro. Elias Book, of Kansas, and Catharine Keepor, of Lancaster, Pa. Her other brothers and sisters have all died previous to her. The deceased was weakly for twenty years. The last six years she was not away from the home and for the past four years not out of the house. The cause of her death was cancer of the tongue, which started a little over a year ago. She could not take any nourishment for the last twenty-nine days and nine hours, but she had no desire for food, saying she wanted to wait until she came to Paradise where she will be able to eat the sweet fruits with her Redeemer. In her suffering she was patient, and resigned to her Master's will and fell peacefully asleep. She was converted over 48 years ago, while yet single, and united with the River Brethren church, of which she was a faithful and constant member to her end. Her husband and eight children, four sons, and four daughters survive to mourn their loss. Two sons preceded her in death. One daughter married to John S. Hank, living at Detroit, Kansas, could not attend the funeral. Funeral services on the 10th of November at Wenger's meeting house, conducted by Elder Jacob K. Kreider and Dr. Isaac Detwiler, and burial in cemetery adjoining the meeting house.

DEATH.

Death lurks in every breath
And oft before we think;
And with its grip it takes us all
Over the chilly brink.

Death is a solemn scene
That sinners all do fear,
And from its presence they would shrink
While it is drawing near.

Death tis an awful thing
Which makes the sinners quake,
They know it will engulf them deep
Down in the burning lake.

The saints of God rejoice
While death is drawing near,
And with a welcome voice they say
For thee we have no fear.

Death brings no fear to those
Who are equipped and shod,
And take the gospel for their guide
To bring them home to God.

Come death, oh! welcome death
We lay our armor down,
That we may join the saints above
And there receive our crown.

HARRISBURG, PA.
H. BALDWIN.