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Samuel Zook

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EVANGELICAL VISITOR.

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

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

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FRUITFULNESS IN GOD'S SERVICE.

The Apostle Peter in his second epistle directs his message to those who have obtained like precious faith. There is a similarity in the experience of all Christians. While the circumstances connected with our experiences differ, yet there is a point reached in every seeking soul that is alike and the saving faith that brings us all peace with God is the same: it is faith in the Lord Jesus Christ, and this faith is so precious, it is a God given blessing, and only those who are entirely surrendered to God, having renounced their every sin confessed and owned to what they have been, can have this saving faith.

It is utterly impossible for any one to believe to the saving of his soul who has any known sin covered up in his life that he is not willing to confess and forsake. Hence there is a point reached in every honest seeking soul that we obtain like precious faith. It is precious because it is the only thing that saves us from our sin, namely faith in the Lord Jesus Christ. The believing soul thus enters into a new life, into a new relationship with God, and is brought to the place where we realize His willingness to bestow upon us all things that pertain to life and Godliness, whereby are given unto us exceeding great and precious promises that by these (namely, by the all things provided and promised to the child of grace), we should be partakers of His divine nature.

It is evident that we only partake of Christ's divine nature as we meet the conditions upon which the exceeding great and precious promises are given, and it is only the one that has obtained like precious faith that can meet the conditions of God's promises that make us the partakers of His divine nature, and only as we partake of His divine nature are we made fruitful in God's service.

Hence the instructions to give all diligence, and to add to our faith, the precious obtained faith, virtue. It is not enough to know that we have obtained the faith, but faith must be active, a living faith, not a dead one, and according to the German, bring forth or produce through faith, virtue. The life of the child of God must be brought into complete subjection to God's will, and His grace through the Holy Spirit will so mould us that instead of showing the corrupt nature of the carnal mind, we produce the virtues that belong to the divine nature of a life renewed by the Holy Ghost, and it is only as we add to our faith the graces mentioned namely, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that we are made fruitful in God's service.

These things shall not only be in our lives but shall abound, not meagerly but abundantly.

It is our privilege to possess the divine nature of Christ in an abundant measure, so that the Christian graces abound in our lives, and we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but that lacketh these things.

What things? of having obtained like precious faith, nay verily: we may have obtained like precious faith; our conversion may be all right, we may glory in the same, we may testify to the same from time to time, yet if we fail to add these necessary graces to our experience, we are blind and can not see afar off, and we forget that we have been purged from our old sins, by indulging in a life that is not consistent with sound doctrine.

Hence the life of doubt, no assurance, a crippled life, no power, no influence for good, while profession is made with the lips, and a form of godliness may be strictly adhered to, yet sadly the power is lacking and with the life we deny what we profess with our lips. My brethren these things ought not so to be. There is a more excellent way, but it requires diligence so that we may make our calling and election sure for if we do these things, what things? adding to our faith the graces mentioned, we shall never fall.

Oh how many people mistake their calling because they fail to (Continued on page 93.)
EVANGELICAL VISITOR.

FATHER AND CHILD.

The path is rough, my Father; many a thorn
Has pierced me and my weary feet are torn,
And, bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand.
Then, safe and blest, lead up to rest,
Thy child.

The cross is heavy. Father! I have borne
So long, and still do bear it. Let my wound
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand.
And, reaching down, lead to Thy crown,
Thy child.

The way is dark, my child, but leads to light:
I would not always have thee walk by sight,
My dealings, now, thou canst not understand;
I meant it so; but I will take thy hand,
And, through the gloom, lead safely home,
My child.

The way is long, my child! but it shall be
Not one step longer than is good for thee:
And thou shalt know, at last, when thou shalt stand
Close to the gate, how I did take thy hand,
And quick and straight, lead to heaven's gate
My child.

The path is rough, my child! but oh, how sweet
Will be the rest, where weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And, safe and blest, with Me shall rest
My child.

The cross is heavy, child! yet there is one
Who bore a heavier for thee: My Son,
My well beloved—with Him bear thine, and stand
With Him, at last; and, from thy Father's hand,
Thy cross laid down, receive thy crown,
My child.—Sel.

THE SECONO COMING OF CHRIST.

NUMBER EIGHT.

THE Gentile Period and the Affliction of the Jews. It is an undisputed fact that the Jews as a people rejected Jesus Christ as the Messiah; and that the Gentiles heard and were glad.

"It was necessary that the Word of God should first be spoken to you: (the Jews) but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn unto the Gentiles. For so the Lord commanded us saying, I have set Thee to be a light of the Gentiles that Thou shouldst be for salvation unto the ends of the earth; and when the Gentiles heard this they were glad and glorified the Word of the Lord."—Act 13:46,47,48.

These things were foretold by Isaiah the prophet saying, "Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? and He answered, until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."—Isa. 6:9,10,-11, 12. How literally this has been fulfilled to the Jew. Now let us hear what he says about the Gentile, "I am sought of them that ask not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."—Isa. 66:1.

"And in that day there shall be a root of Jesse which shall stand for an ensign of the people; To it shall the Gentiles seek: and his rest shall be glorious."—Isa. 11:10. Matt. 12:21.

Simeon, that devout man of God, who had the promise that he should not see death until he had seen the Lord Christ, said when he was holding the holy child Jesus in his arms "A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32.

"As he saith in Hosea, I will call that my people, which was not my people; and her beloved, which was not beloved. And it shall be, that in the place where it was said unto them, Ye are not my people. There shall they be called sons of the living God * * * What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel following after a law of righteousness, did not arrive at the law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written. Behold I lay in Zion a stone of stumbling and a rock of offense: And he that believeth on him shall not be put to shame".—Rom. 9:25 R. V.

"First Moses saith, I will provoke you to jealousy with that which is no nation; with a nation void of understanding will I anger you."—Rom. 10:19. This truth was and is beautifully illustrated by the parable of the prodigal son. The prodigal son plainly represents the Gentile people, and the elder son the Jews. When the prodigal son returned and was accepted of the Father with joy and feasting the elder son was much displeased; so was also the Jew when the Gentile came in.

"Isaiah is very bold and saith, I was found of them that sought me not; I became manifest unto them that asked not of me."—Rom. 10:20.

"But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gain saying people."—Rom. 10:21.

It was not God's will that Israel should be cast off, but their dismemberment was the effect of their transgression: for as many as received Him (Jesus) to them gave he the right to become children of God even to them that believe on His name: Jno. 1:12. Let us now notice Israel's awful affliction for the rejection and murder of Jesus Christ, the son of God. What fearful judgments quickly followed. The rehearsal of these is one of the saddest records of human history. God rejects them and withdraws the gospel from them and transfers their privileges to the Gentiles. Then follows the Roman war terminating with the destruction of Jerusalem and the dispersion of the Jews among all nations. Fifty years later half a million Jews perished under the Emperor Hadrian, and Jews were forbidden on pain of death even to approach the ruins of the holy city. From the second to the fourth
century they received toleration and were even favored by the Roman Empire. But on the conversion of Constantine, Christianity was established throughout the empire, and then the Jews became the object of aversion and oppression. He was looked upon as the murderer of Christ and received the treatment of a criminal and outlaw. England banished them from her realm in the eleventh century. This was closely followed by the “Holy War” against the Jews. In this war they were coerced to be baptized or slain, and great numbers were murdered throughout Germany. The twelfth century chronicles the fact that they were banished from France and all their property confiscated. They also suffered untold extortion and cruelty under the reigns of Henry 2, and Richard 1, in England.

In 1192, 800,000 Jews were banished from Spain, suffering every kind of distress, not knowing which way to turn their weary feet. Many slew their own children to save them from agonies worse than death. At Saloniki in 1515, 5,000 Jews with all their effects were burned, as well as their synagogues. Three thousand Jewish homes were destroyed in Constantinople, and $60,000,000 worth of their property plundered.

Do you remember what the Jews said in the Judgment Hall before Pilate.—“LET HIS BLOOD BE UPON US AND OUR CHILDREN.” After looking upon the awful picture of Jewish history, who desires to be guiltless of the blood of Jesus Christ? The Jews sought for salvation through the works of the law, (Mosaic law) but found it not; but the election obtained it and the rest were hardened: according as it is written God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear unto this very day, and David said, “Let their table be made a snare and a trap. And a stumbling block, and a recompense into them. Let their eyes be darkened, that they may not see, and bow thou down their backs always. Did they stumble that they might fall? God forbid: but by their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if their fall be the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? * * * * For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead.” Now Paul brings in the figure of a good olive tree to represent the real Church of Christ or God. Some of the Gentiles at Rome seem to exalt themselves above the Jew and possibly spake hopelessly of the Jew as ever accepting Christ as the Messiah. Paul here gives the Gentile Church a solemn warning by saying that the Jews were broken off through their unbelief and if God spared not the natural branches when they sinned neither will he spare the wild branches which contrary to nature are grafted into the tame olive; for this reason he exhorts them to not be highminded, but fear. Behold then the goodness and severity of God: toward them that fell (the Jew) severity: but toward thee (the Gentile), God’s goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they (the Jew) also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again [Hope].

For if thou (the Gentile) wast cut out of that which is nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall those [the Jews] which are the natural branches, be grafted into their own olive tree? Let us observe what Paul means by the term “contrary to nature.” In nature when we take a cion that is wild and graft it into a tame tree the fruit will be wild; but in the case of the Gentile, (wild cion) being grafted into the tame olive tree (the faith of Jesus Christ), the cion is converted into the nature of the tree and produces good fruit. Again in nature, when we graft, we never graft wild cions into tame trees but we take tame cions and graft them into the wild tree, or in other words we graft the better into the worse.

So we see in these two respects Paul was right in saying it was contrary to nature to graft the wild into the tame, and yet God was able to produce this glorious result for the Gentiles, though contrary to nature.

“I would not, [Gentile] brethren have you ignorant of this mystery, lest ye be wise in your own conceit that a hardening in part hath be fallen Israel until the fulness of the Gentiles be come in.” And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21:24.

We here learn that the Gentile period shall close and who can deny that these are the closing days? The apostacy of the Gentile Church now is equal to that spoken of the Church of Laodicea and God is about ready to spew her out of His mouth. How many puff themselves up by referring to membership, number of colleges, and number of church buildings etc, and know not that they are wretched, miserable, poor, blind and naked. Having a form of Godliness but denying the power thereof.

Higher criticism, conventionalism, lodgery, adultery, fornication, avarice, politics and spiritual wickedness in high (heavenly) places have destroyed the love and power of the Church. See how the Gentile Church deviated in the days of Constantine; and the apostacy of the Latin Church in the fifteenth century even until now. Protestantism is also fast drifting that way. Moody said
shortly before his death that the question used to be how to get men into the church; but now the question is how to get them out of the church. Is a man who rents his property a man who votes for the licensed saloon fit to be in the church? Is a man who rents his property a man who is apprised of the danger; but man is also dead in trespasses and in sin hence we are commanded to arise from the dead. Death physically paralyzes the entire body and renders it incapable of either sense or knowledge; so it is with a sinner, he has eyes but sees not, he has ears but hears not, and a heart that is compared to a stone and adamant. The prophet says that darkness had covered the earth and gross darkness the people. (Isa. 60:2), but wherever the Gospel is read and preached it giveth light so that there are thousands in these latter days who believe and like the Gentile Period aud the Restoration of the Jews.

Dear Editor:—It was the mission of the blessed son of God in coming into our world to seek and to save that which was lost. All the types of the former dispensation point plainly to Christ as the antetype, the Savior of the world. Yet one of the greatest barriers is self-righteousness. When the Savior spoke to the Jews of deliverance they answered, "We are Abraham's children and have never been in bondage to any man." While a family enjoys health the doctor is not called for, "they that are whole need not a physician but they that are sick."

The writer met a lady some time ago and inquired of her spiritual welfare. She replied, "indeed, Mr. F. if all live as I live and do as I do, they would be doing very well," and yet she was entirely ignorant of the plan of salvation.

Man in his unregenerate state is blind and cannot see afar off, and again we are all blinded with the god of this world, and we all know that a blind man is no judge of colors and this is clearly explained by the apostle who says, "the natural man receiveth not the things of the spirit for they are foolishness unto him neither can he know them because they are spiritually discerned."

—1 Cor. 2:14. Again man is asleep, "Awake thou that sleepest,"—Eph. 5:14. While under the influence of sleep he may be dreaming of peace and safety while the fire may be kindling around our beds, or savage beasts, or hissing serpents may be crawling around us and we are not apprised of the danger; but man is also dead in trespasses and in sin hence we are commanded to arise from the dead. Death physically paralyzes the entire body and renders it incapable of either sense or knowledge; so it is with a sinner, he has eyes but sees not, he has ears but hears not, and a heart that is compared to a stone and adamant. The prophet says that darkness had covered the earth and gross darkness the people. (Isa. 60:2), but wherever the Gospel is read and preached it giveth light so that there are thousands in these latter days who believe and like Felix believe and tremble but still roll sin as a sweet morsel under their tongue and continue lovers of pleasure more than lovers of God. A conversion from darkness to light cannot save us without the regenerating power of the Holy Ghost. A room may appear clear when the sun beams are excluded but it is only the revelation you shut out and not the dust, but open the least crevice and the sunbeams will reveal the dust. An incident occurred in the experience of the writer some time ago about six miles from our city. A Mr. S, who had been a hotel keeper was taken with that fell disease consumption, but was able to walk around and no one seemingly cared for his soul. We felt impressed to call and see him and were cordially received. After exchanging a few words we soon replied into his spiritual welfare. He replied that he had always lived an honest upright life and paid his just dues and seemingly with praise delineated his past history and was then fifty-three years of age. We replied that his experience and ours did not tally: that in the seventeenth year of our age the Holy Spirit disclosed to us our lost and ruined condition by nature and felt that we were the chief of sinners and yet had never sworn an oath had never been drunk and never stole a penny; he seemingly was amazed, he so aged and we so young. By his consent we kneeled in prayer and implored the light of the Holy Spirit to beam forth upon his heart. We bade him farewell with the request that he should turn his attention to the condition of his soul according to the teachings of the Bible, the Holy Scriptures. In about two weeks following we called to see our friend again. As soon as we became seated he said Mr. F. I thought a great deal of what you said in your former visit and upon an examination I found I was not as good a man as I thought I was. We saw that the Holy Spirit was evidently filling his office. In a few weeks following an appointment about one and one-fourth of a mile from his place while in the midst of our discourse a man came rushing in as though the house was on fire and called with a loud voice, "Stop, stop, Mr. S is dying and wishes to see you as soon as possible." We at once adjourned the meeting and in the darkness of the night accompanied by several of the Brethren we hastened to the place, as we drew nigh we heard quite a noise and just as we entered the front door the victory was achieved, the burden of sin was gone, and the baptism of the Holy Ghost was received, and our friend had become a new creature in Christ. He lived two months in the enjoyment of a fulness in Christ and then closed his eyes in death in hope of a glorious resurrection. We followed him to the silent tomb with the assurance that we should hail him again in that City whose builder and maker is God.

We believe in the total depravity of man by nature and preach the doctrine beginning the same night of our conversion and our own dear father who had been healed slightly and sought refuge for thirty-five
sorrow that Heaven cannot heal.

If a physician were to tell his patient that he had in the vital part of his body an abscess formed which must be pierced by the lance to save the sin-sick soul.

No baptism is valid unless it be corrected of such a doctrine. His object is to prove the resurrection, and let the corruption run out and must be pierced by the lance to save the sin-sick soul.

Yours alone in Christ.

Chambersburg, Pa.

JOHN FOHL

DEATH AND LIFE.

To Bro. J. B. Myers, of Canton, Ohio:

YOUR beautiful Christ-pulsing letter is here. It reminded me of the prophet's cheering antepast of coming glory, Zech. 14:7. You are four score years, the evening is here, and it is luminous with the glory of John 17:24. You are dead, and your life is hid with Christ in God. Col. 3:3. To those who know Gal. 2:20, death has no terrors. "I am the Resurrection and the Life."—John 11:25,26. In Jesus the dead are alive, and the living are deathless. Life annihilates death, and death brings larger life.

The question of Jesus is as significant for us as for Martha: "Believest thou this?" Such faith means the triumph of 1 Cor. 15:45. A full surrender, absolute consecration, perfect appropriation, will identify us so completely with Jesus, that death becomes the passport to "a far more exceeding and eternal weight of Glory."

The passage to which you refer has received a variety of interpretations, and some rather fanciful, 1 Cor. 15:29. Why should we disrupt these words from the manifest purpose and argument of the entire chapter? If Paul means, as some contend, that a certain faction in the church were baptized as substitutes of their friends who had died without baptism, he does not admit the correctness of such a doctrine. His object is to prove the resurrection, and what is involved in it. If our hope extends no farther than the grave, "we are of all men most miserable," verse 19. Even the wildest fanatics would have no plea for baptizing any one in lieu of one who died unbaptized, save in the immutable conviction that the resurrection is a reality.

No baptism is valid unless it be into the death of Christ. Rom. 6:3,4. But what do we want with a dead Christ who died for our sins but never rose for our justification? Rom. 4:23. Such a Savior could no more help us than Confucius, or Buddha, or Mohammed. We must have not only a crucified and buried Christ, but also a risen, victorious, enthroned Mediator. Our baptism means much. We die, we are buried, we rise into newness of life, and enjoy all the righteous ness and peace, and security, which the life, and death, and resurrection, and coronation, and intercession of Jesus can give us. We are saved, sanctified, transformed into the image of the Godman "from glory to glory," till we reach the ecstatic fulfillment of 1 John 3:2.

Ours is indeed a "great salvation."—Heb. 2:3. At great cost God redeemed us, 1 Pet. 1:18,19. We are not our own; out spirit, soul, and body belong to Him who made Himself poor that we might be rich. 1 Cor. 6:19,20 and 2 Cor. 8:9. Therefore we live no longer "to ourselves, but unto Him who died for us, and rose again," 2 Cor. 5:14,15. It is no wonder that when the love of God is shed abroad in our hearts by the Holy Ghost, we are constrained to "go to the uttermost parts of the earth to proclaim this glorious, all-sufficient Gospel. This makes Paul's, and Peter's, and John's, and Luther's, and Wesley's, and the self-sacrificing Missionaries of today, because the same love that brought Jesus from the bosom of the Father to the cross, constrains them to leave all that is dear, and offer up their whole being in the God-like work of saving souls. This is what makes a happy, hopeful, Heaven-anticipating Octogenarian.

Accept my warm thanks for the stamps you inclosed. Jehovah Jireh, Philipp. 4:19.

Octogenarian.

C. H. BALSBAUGH.

For Evangelical, Pa.

For the Evangelical Visitor.

PRAYER.

PRAYER is an offering of our desires to God for things, lawful, and needful, with an humble and confident heart: to obtain them, through the mediation of Christ. "For through Him we both have access by one Spirit unto the Father,"—Eph. 2:18. "To enter into the holiest by the blood of Jesus."—Heb. 10:19.

Prayer is offered in many ways of which some are private, public for ourselves and others, for the obtaining of things and the removing and preventing of evil. Different parts of prayer are invocation, adoration, confession, petition, pleading for, dedication, thanksgiving and blessing. "For thou O Lord of hosts, God of Israel, hast revealed to Thy servant, saying I will build thee an house: therefore hath Thy servant found in his heart to pray this prayer unto Thee. And now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant: Therefore now let it please Thee to bless the house of Thy servant that it may continue forever before Thee for Thou O Lord God hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."—2 Sam. 6:27-29. "Yet have Thou respect unto the prayer of Thy servant and to his supplication, O Lord my God, to hearken unto the cry and to
The prayer, which Thy servant prayeth before Thee today: That Thine eyes may be opened toward this house night and day, even toward the place of which Thou hast said, My name shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward this place. And hearken thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: and hear Thou in heaven Thy dwelling place: and when Thou hearest forgive. 

1 Kings 8:28-30.

We are to offer them through Christ. “For there is one God and one Mediator between God and man, the man Christ Jesus.”—1 Tim. 2:5. Commanding us to “be careful for nothing but in every thing by prayer and supplication with thanks giving let our request be made known unto God.”—Phil. 4:6.

Postures in prayer are bowing the knees [Eph. 3:14; Ps. 5:3.] looking [Ps. 62:8;] pouring out the heart, [Job. 8:5;] crying, drawing near to Him, seeking the face of the Lord, making supplication as Job. A broken and contrite heart will always offer a true prayer in deep humility [2 Chron. 33:12-13] with a single and sincere heart [Heb. 10:22], being prayerful and inclined to be obedient, wholly devoted to God [Ps. 119:10,145].

There is no special time given as to when or where we are to pray but night and day [1 Tim. 5:5]. Without ceasing [1 Thess. 5:17] every where [1 Tim 2:8,] in every thing giving thanks [Phil. 4:6]. There are many prayers that God will not hear of which are the prayers of the sinners. [Job. 9:37;] for they do not the will of the Father, and that of the Pharisees (Luke 18:77), God hears the prayer that is offered in faith desiring to know His will and purpose of heart as in Heb. 10:22. “Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience.” Christ, in offering the prayer in Matt. 26:36-44 realized the cup to be a very bitter one but said, “nevertheless not as I will but as Thou wilt.” O may this be the sentiment of my heart and the hearts of His children continually. It is the Holy Spirit that conveys to the heart the things we are to pray for; then only will our prayers be heard and answered.

We do not read very much of Christ’s praying but the Word says we are to pray through the Spirit and understanding with confidence in God as Jno. 4:22-24. “Ye worship ye know not what: we know what we worship for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.” “God is a Spirit and they that worship Him must worship Him in spirit and in truth.” “And this is the confidence that we have in Him, that if we ask any thing a-according to His will, He heareth us.”—3 John 5:14. He demands a whole hearted service. Then all these things shall be added unto us of which He speaks in His sermon on the mount. Let us especially notice the close of this great sermon “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.”—Matt. 6:33-34. What things does Christ refer to in these verses? Is it to earthly possessions or desires of the carnal mind? or do we believe He refers to the blessings and graces given to them who desire to do His will, and do it? Paul says in Heb. 4:16. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” We need to ask the Holy Spirit to come and continually abide with us and He will take up His abode in our hearts if we let Him for He has promised to do so, believe and receive the comforter.

We are to pray at all times, for all people, “That giving of thanks and prayers, and intercessions be made for all men, for kings and for all that are in authority.”—2 Tim. 2:1.

Asking God and not believing He hears us or will answer is unbelief. “And ye have not His word abiding in you: for whom He hath sent Him ye believe not.”—John 5:38. Fasting and praying is sometimes necessary and we are encouraged to pray though our prayers be not answered immediately, “That men ought always to pray and not to faint.”—Luke 18:1 “Then said He unto me, Fear not Daniel: for from the first day that thou didst set thine heart to understand and to cherish thyself before Thy God, thy words were heard, and I am come for thy words.”—Dan. 10:12. The answers are often different to what we desire, 2 Cor. 12:8-9. “For this thing I besought the Lord thrice, that it might depart from me, and He said unto me my grace is sufficient for thee for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”—2 Cor. 12:8-9. He promises to be with us in time of trouble; “He shall call upon me in trouble; “He shall call upon me and I will answer him; in time of trouble I will deliver him and honor him.”—Psa. 91:15.

We need constantly to offer intercessory prayer, though unavailing, for the stubborn impenitent ones as Stephen did before his death, “Lord lay not this sin to their charge.”—Act. 7:60. And for all saints, “Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints.”—Eph. 6:18. And as Christ did for Peter. “But I have prayed thee that thy faith fail not: and when thou art converted thou shalt remember me.”—Luke 22:23.

Private and public prayers are accepted by the Lord. Private prayers may be offered morning, noon or evening, night and day constantly, without ceasing, He promising to hear His children in public. “If my people which are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land. Now mine eyes shall be open and mine ears attent unto the prayer that is made in this place.”—2 Chron. 7:14-15. “Let us go speedily to pray before the Lord and to seek the Lord of hosts: 1.
will go also."—Zec. 8:21. Often when God answers our prayers we forget to thank Him and become strong in ourselves: this often causes the cares of this world to break in upon us and we think we must carry the burdens alone, forgetting that Christ is our burden-bearer, neglecting to cast them on Him. Losing fellowship with Him we need to be chastened in some way so that we can understand His voice.

God is faithful and will fulfill that which He has promised if we come to Him in faith believing. He hears and gives us only the things which are good for us and accepts us. Rom. 8:29, "For we know that all things work together for good to them that love God, who are the called according to His purpose." And truly we will not approach the Father in a lamentable way; but with praises and thanksgiving continually recognizing the trials and the tests are to perfect His grace and His work in our hearts and Phil. 4:19, "But my God shall supply all your needs according to His riches in glory by Christ Jesus" will be a very precious promise to us.

MARIA HOFFMAN.
Hillsboro Kansas.

For the Evangelical Visitor.

"THE UNSEARCHABLE RICHES."

DEAR Readers of the Visitor, I come to you with greetings in His name. It is with pleasure and interest that I read the testimonies and experiences of every true child of God. Jesus said, "Whosoever doeth the will of my Father which is in Heaven, the same is my brother, and sister, and mother," and "he that is joined to the Lord is one spirit." So they that are born into the family of God by a divine birth, and have been made partakers of the divine nature are not only one family, but also one spirit in Christ. And though there be diversities of operations, yet it is the same spirit, and the same God that worketh all in all, dividing to every man severally as He will. "As ye have therefore received Christ Jesus the Lord, so walk in Him." Since the Lord has so graciously dealt with me in the past, in saving me from sin, and from the power of the adversary, and has constrained me to yield myself unreservedly to Him, body, soul, and spirit, I have no greater joy than to let Him use me in any way He chooses, just to be a willing instrument in His hands to accomplish His own good will and pleasure. He being the workman, and we the clay in the potter's hand. Therefore as I contribute, according to the abundant mercy of Him who hath begotten me again unto a lively hope, and according to the measure of grace given unto me, I trust I may be a means of blessing to others.

David speaks of the man "whose delight is in the law of the Lord, and in His law doth he meditate day and night," and again, "Thy testimonies are my delight, and my counselors." So it becomes a great pleasure to read and write on the "unsearchable riches of Christ," "even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the "Hope of Glory." Only as we have received Christ, and walk in Him, and as His life becomes manifest in us, so will He open up our understanding to comprehend spiritual and heavenly things, and unfold to us the mysteries of the Kingdom.

Human reason cannot fathom the things of God, nor understand the mysteries, which He alone can reveal, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 'But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God,' and, "he that is spiritual judgeth [or discerneth] all things, yet he himself is judged [or discerned] of no man." "Oh! the depth of the riches both of the wisdom and knowledge of God." "How unsearchable are His judgments and His ways past finding out," "by human wisdom." But how unsearchable are they? It is for the unregenerate heart, and the unrenewed mind to know anything about divine things. We may have a theoretical knowledge of things, and see truth from a human standpoint, and yet that is not true knowledge, in the sense of knowing by actual experience for ourselves. No truth is made real to us, until it becomes an actual experience, and thus becomes manifest in our lives. We may study the Bible much, and have some knowledge of the truth according to the letter, and yet know very little about the unsearchable riches of Christ. Only as we abandon ourselves entirely to God, or as He constrains us to yield ourselves unreservedly to Him, bringing us to the end of all ideas, thoughts and opinions, about any Bible doctrine or truth, and to the end of all our works, plans, efforts, and preferences can we know much of the mind of the Spirit. As one writer has said, concerning the death of self, "Every Christian knows that sooner or later, before he enters his heavenly house, that this body and its calls, this earth and the business and affairs of earth, must all be left behind; but when Christ comes into his life by the Holy Spirit and asks him to let death work in him now to some of these things, does not like to leave the world in any particular, and therefore misses the mystery of fellowship with Christ, in the knowledge of how to be in this world and not of it." Self must die and we get quiet before Him, in order that we may hear the "still small voice." There remaineth therefore a rest to the people of God and he that in entered into His rest, he also hath ceased from his own works as God did from His," and then Jesus said, "Howbeit when He the Spirit of truth is come, He will guide you into all truth, for He shall not speak of himself, but whatsoever He shall hear that shall He speak, and He will show you things to come," "for the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide it." If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done.
IS IT A WONDER THAT THE WORLD WOULD NOT WANT SUCH A SALVATION?

Is it not a shame to hear the worldling place a higher value on the life held out to the believer in the Word, and put the regulation standard of the Christian life higher than those who are His professed followers? Let us say amen to what God says regarding sin and holy living, and hear and obey His call to “Awake to righteousness and sin not” (1 Cor. 15:34). "If we do sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 Jno. 2:1,2), but God’s highest will for His own children is that we should be holy (Eph. 1:4), and use the grace of God, not as a license to sin, but as His gracious provision to live and "serve Him without fear, in holiness and righteousness before Him, all the days of our life."—Lu. 1:75.

God forbid that His servants should ever take a stand against holiness (however unpopular it may be with those “having a form of godliness but denying the power thereof” 2 Tim. 3:5), without which no man shall see the Lord (Heb 12:14); teaching men that they “can not cease from sin” (2 Pet. 2:14), thus limiting the Holy One of Israel (Esa 78:41). God would surely not command us to be, or to do, something impossible, He Himself will make us (1 Thes. 5:23-24) what He commands us to be (1 Pet. 1:15-16), and all that He requires us to do, He will in us, cause us to perform (Ezck. 36:27). The average Christian of today knows that his life is not in all respects meeting the approval of God.

There are things in the inner life, at least, which are condemned by His Word, and we know it. We are much like a spring of water that is quite clear and good for use on ordinary occasions, but when stirred up, reveals much sediment in the bottom, which rises and makes the water too polluted for use. We are like the disciples of Jesus who looked for place and honor among men. They were rebuked sharply by Jesus. So are we. They were not fully saved from it till they had their Pentecost. Neither
will we be till we have had ours. We sometimes use our lips in speaking guile. God has a people who are saved from this, and we may be of that number (Rev. 14:5). We are too selfish to give even one-tenth of our salary or income unto the Lord, for use. The Lord's treasury is crying out for funds, but our selfishness dulls our ears to His voice (Mal. 3:8-10) and we do not deny self for Jesus' sake (Mk. 8:34). He wants to save us so fully from ourselves, that sacrifice will be lost in love. Our delight will then be in the Lord, and marvelous thought, yet true, He will also delight Himself in us (Heb. 11:5, Psa. 16:3, Isa. 53:11).

We have a temper that causes us to speak and act under severe provocation, unbecoming a follower of the meek and lowly Jesus. Christ will save us from this. He has a people of whom He can say, "Great peace have they which love Thy law; and nothing shall offend them."—Psa. 119:165. Are we more sensitive to the opinions of the people and their words, than we are to the voice of the Holy Spirit and His Word?

God knows so well the struggle of a life truly born of the Spirit, before the life of entire sanctification has been entered. He has given us a vivid picture of just this life in the seventh chapter of Romans. We notice how many I's there are in it. I, I, I. It tells us the struggle of self—the old man (Eph. 4:22); the Ishmael born of the flesh (Gal. 4:23), who mocks and persecutes the child Isaac (Gal. 4:29), born of the Holy Spirit. We try to keep a righteous law after being fully pardoned and declared to be righteous. We do not want the flesh-life to control us, but it often does. We have been tempted often to give up the struggle, because our lives came so far short of continual victory. We try to do ourselves what God never expected us to do.

We are occupied with our feelings and surroundings, and moved by them, instead of being occupied with God, and moved by Him. This chapter tells the best we are able to do, after being born of the Holy Spirit. It tells over again the story of the life of God's people after being delivered from Pharaoh and Egypt, definitely passing through the Red Sea, a type of justification and then entering the wilderness life. God's thought for Israel was to take them speedily through the wilderness (Rom. 7.), into Canaan (Rom. 8), for He says that "He brought them out, that He might bring them in."—Deut. 6:23. Romans six is the Jordan through which we may pass over into our Canaan.

4 WHO ARE CANDIDATES FOR THE BLESSED LIFE.

We know the power of the law of sin in our members too often controls us (Rom. 7:23), holding us down to earthly things like gravitation pulling matter to the earth. Our fallen natures give us too much trouble to say they were disposed of when we were forgiven and born of the Holy Spirit. At regeneration we have two natures; one that is natural and carnal, because born of the flesh and the will of man (Jno. 3:6, Psa. 51:5); the other spiritual, God like, because born from above (Jno. 3:3; 2 Pet. 1:4). The Church at Corinth was regenerated, in Christ, but some were living "like men," acting like the world, having carnality in them to such an extent that Paul could not speak to them as unto spiritual, and feed them with food that they might be strong in Christ, but was obliged to deal with them as "babes (1 Cor. 3:1:3).

Sad sight, for God and men, to be old in years, yet a child in understanding and development. "I was a child, but when I became a man, I put away childish things"—1 Cor. 13:11. We are not to blame for our crooked, fallen natures, and natural meanness, as some one has said, any more than for the color of our eyes. We are heir to them as truly as we are of the stock of the first Adam. However, Christ came to destroy the works of the devil, 1 Jno. 3:8, and truly this was the devil's work, to inject into man the tendency to sin. Redemption has been provided not only for our "transgressions," but "iniquities", Isa. 53:5. The word "iniquity" here is used to denote perversity, which means to turn aside; deflected from the right, obstinate, disposed to be contrary. Now Jesus was "bruised" for our fallen natures, that we might be delivered from them. Our substitute has answered for us, bearing away all that belongs to the old life. The Holy Spirit, whose office work it is to execute the will of God, waits to make this redemption real in our lives. Paul knew the power of the "old man" in his life, and his inability to always live a victor over it. He had no worse a time than we have experienced, if we have honestly purposed to be true to God. Paul knew God required righteous life, that all sin was condemned, and no license issued to ever commit it. In this state he cries out—"O, wretched man that I am, who shall deliver me from the body of this death?"—Rom. 7:24.

Not until Holy Ghost conviction comes upon us, showing us the utter failure of ourselves to do anything but fail, will we be likely to deliver the "old man," or the "old woman," up for crucifixion. We can never live, nor work, nor suffer, nor please Him, until the self life has been disposed of, as well as our transgressions forgiven, Rom. 8:5-8. Let us not trust in ourselves, (2 Cor. 1:9), nor think anything of ourselves (2 Cor. 3:5), but take the place of death (Gal. 2:20), that henceforth it may be, "not I, but Christ." Ishmael can not be sanctified and live before God however much we may desire it (Gen. 17:18). Ishmael is a type of the flesh life.

The bond-woman and son may be disposed of, but it must be in God's way, namely, "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the freewoman" (Gal. 4:30). The natural man can not receive the fulness of the Holy Spirit and become sanctified unto God (Jno. 14:17). It is the Isaac life, which was born from above of the Holy Spirit, which every believer possesses,
I. «3

Do you know God, by the Apostle Paul, has placed giving among the Christian graces? Pause right here and read Paul's exhortation to his Corinthian brethren, from 2 Cor. 8:1-10. Oh, the beautiful arrangement of these graces! and as in 1 Cor. 13, charity, or love, is the crowning grace and not only outweighs all else, but outlasts all else, so in 2 Cor. 8:7, giving is the crowning grace of the Christian life.

Alas! alas! the few that really give to the Lord. One-tenth of all we hold as our own in this life is demanded of us by God, not as a gift, but as a debt for His blessings bestowed upon us. Not till we have paid tithes can we speak of gifts to God's cause. Honestly tithe all you have for the Lord, be that one dollar or a thousand, and heart strings with purse strings will so expand that you will long for the privilege of presenting freewill offerings to God. Oh! it is our withholding God's tithe money that withers our souls and makes us indifferent to the cry of souls for the "bread of life."

Seeing this and knowing how utterly useless anything from my pen would be unless the Holy Spirit directed, and then use what He gave me to say, I began at once while at my housework to look to God for a starting point, or some text of Scripture expressive on the subject. Broom in hand, sweeping my floor, when I first looked to God, the words came to my mind, "And this they did, not as we hoped, but first gave their own selves to the Lord." And I said, Yes, Lord, Thou hast given me the key to liberal giving in this scripture text, but where is it? I must find it. It is in some one of Paul's letters. And since I have looked it up I find that chapter all aglow with light and teaching on giving; but liberal giving (and that is all the giving that brings a real joy with it), comes only to those who have first given themselves to God, not to the church merely, but all handed over to God, giving Him full right of way. May you earnestly covet this blessing, and no deep poverty will hinder you from giving to God's cause for this reason: His cause is dearer than any earthly state. His approval sweeter than all the honor a world can bestow. And give you will, give you must. And oh how this sweet grace increases as we use it. Now do not confuse liberal giving with abundant or large gifts, for I know whereof I speak when I say, it is the gifts of the really poor that bring the sweetest joy to the giver and the greatest reward.

I pause right here and look up and ask God whether I should give my own personal experience in proof of my assertion or withhold it; and in view of the little now left me of life (for I have passed my seventieth year), I know God called me to this work for missions in the year 1894, a year in this part of Kansas where crops were an utter failure. Large farms of hundreds of acres did not yield one bushel of grain or vegetables, want stared every one in the face. I, living alone in a rented home, had no means of support but my needle. Before my call to this work, in my human weakness I wrote to kindred in Iowa, telling them of my poverty and need, humbling myself to ask aid; but as God would have it, bless His name, no help came, not even a reply to my letter. So lower and lower sank my hopes until all was. In that condition God burdened my soul for womankind in heathen lands, until I was crushed beneath the burden and forgot my needs and all else.

As the Spirit kept before me day and night these dark-faced women with out-stretched arms and weeping eyes, calling for the "bread of life," I said, My Lord, what can I do to save some of these pleading ones. But it was burned into my heart never to be forgotten, before I got one ray of light, when I said, Only tell me what I can do. Like a voice this came to me, "Finish your quilt you now have on hand, sell it and send the money to Phebe Ward in India." I quickly said Yes, to God; when that was done, such a desire came into my soul to make two more quilts, one for Africa and one for Japan. I said, But I have no material. In an instant like a panorama, I saw pieces all over the land in so many homes, and I said, Yes, Lord, if I had them I could work them up for missionaries, and with this thought I picked up my pen and wrote to Anna Abrams of The Vanguard, saying: Please insert this note in your next paper: "If consecrated hearts will collect pieces and send them to me I will work them up for missions." Soon a roll of pieces came, and from that time until now have continued coming, and I have for about four years continuously used pen and needle for God. Results are marvelous, for who can estimate the result of obedient faith in God. I was surely called of God for an object lesson to others, to teach especially this one fact, no one is too poor to give to missions or too old to work for God and souls.

The Holy Spirit taught me this work was His, and that He could carry it on with or without me, but in a way I could be His agent if I would. Worlds on worlds could not at that hour have tempted me to say No, to God. I literally give all I earn by needle and pen and then look to God to move hearts to give me for missions. My books show since called to this work, I have given to missions in home and foreign fields $355,87, supporting Mary Leach, my own missionary in Pesthawar, India, and a girl now fourteen years of age, that I adopted when nine, at Calcutta, India, and a Bible woman at Foochow, China, and two of the India famine orphan children. O the joy there is in this life of faith in God for temporal as well as spiritual needs. I envy not the millionaire; no, I am richer and far happier than he. Real estate and bank stock may fail (in my case have, and this is why today I am
EVANGELICAL VISITOR.

THE STORY OF TEN THOUSAND HOMES.

TWENTY years ago I was startled one evening, when about to enter an omnibus, by the sudden appeal of a little boy, who sobbed out the words, "Oh, sir, do come and see my mother. She's dead! She's dead!"

"Your mother dead?" I said. "Surely it cannot be," as I accompanied the weeping lad to his home.

But it was too true. When I entered the silent house, where many persons were gathered together, I saw by their awe-stricken countenances and noiseless movements that the shadow of death was indeed resting over a once happy home. And when I passed into the dimly-lit room, and was held by my hand in the convulsive grasp of the heart-broken husband, I beheld the cold white face of one who but the previous day had spoken with me in my own home, and had afterwards written me a kind letter which I now possess. I had suspended her from fellowship for habitual intemperance, and she had told me I was right, both in her words and letter.

A flood of memories passed through my mind, and, scarcely daring to speak, I asked in a whisper, a dear friend who had spoken with me, "Did she die — ?" I never completed the question. I saw the answer in every horror-stricken face around me; I heard it in the now uncontrolled grief of the motherless children and agonized husband; I smelt it in the odor of alcohol which still polluted the atmosphere of the chamber of death, and it seemed to come from the yet open lips of the pained face of the dead woman—"She died drunk!"

Can a shepherd stand beside the mangled body of a sheep torn by the wolf from his fold, and not wish the wolf lay there instead? And can you wonder if I, a shepherd of Christ's flock, raised my voice in that silent room, and cried to the Great Shepherd above, that He would give His people strength to slay the awful monster who had destroyed, body and soul, a once gentle, loving, pure-hearted Christian lady, an earnest self-denying worker for the poor and the fallen, and a wife and mother whose love and tenderness were seldom equalled, when as yet the destroying spirit of the intoxicating cup had no power over her delicately moulded nature?

There I vowed again before God that, until I died, I would fight against this awful drink-destroyer of that, and of tens of thousands of homes throughout this land, ay, and in every land on earth, beneath the sun.

Yes, this is "the story of ten thousand homes" today, which the Drink Fiend has entered and laid desolate, with a desolation more awful than War or Famine ever wrought.

"Tis a year ago on Monday," said a widow to me one day, "since my husband came home to die; and you will remember, sir, was a fortnight later that you buried him."

Oh yes, I remembered it all. His was a wasted life, and Drink was the waster which wore out the once healthy frame, which palsied the hand of the once first-class workman, which brought him to the insolvent court, which swept away his hard-won freehold and houses, which nearly broke the faithful heart of a noble Christian wife, when he struck her, whose love and toil alone had preserved the last remnants of a home, and which had left its mark upon his children in body and mind. And yet; how this widow loved him!

I saw that love, as the memory of her loved and lost one caused the tears to flow down her wasted face. She slowly turned away from me, back to a home where there is forever a shadow of sorrow and care. Alcohol destroyed that home.

"Do you know your father is dead?" I said to a poor wretched outcast whom I had met some years ago in want and misery, bearing an assumed name, in the streets of Sydney; and that father, let me add, was one of the greatest men whom Scotland ever knew, whose death had been recently published by a press cablegram in the Herald.

The miserable young man wept as he cried, "Yes I know; and I killed him! I killed him sir!"

Who shall say that it was not true? for this young man had long been a drunkard, and had repeatedly
disgraced his father's honored name, and as the good man died he prayed with his last breath, "O God, save my poor wandering boy! Save him, save him, oh my God."

Blessed be the Lord, that prayer was heard and answered. But that heart-breaking story goes on in, alas, ten thousand homes today.

"Mother, mother, if you only knew!" a dying girl moans, as she turns upon her hard bed in a Magdalene Asylum. Young and giddy, the wine cup of a fatal dancing party enabled a villain to undermine her virtue, and at last cast her out upon the cold streets of the pitiless city, where a few short months of dissipation were sufficient to complete her ruin and end in her death.

But away in her distant home, all unconscious of her daughter's dying words, that mother is praying for the child who will return no more to the quiet meadows and flower-embowered farm house, where she once played, a happy innocent child. And at last the day will come when the hope so long deferred will make that faithful heart sick unto death; and she shall find rest from her life sorrow, in that land where the serpent which lurks in the wine cup cannot enter. The wine cup destroyed that home.

Enter this home, and look upon the scene. 'Tis winter and cold, but there is no fire. The walls are bare, as well as the empty cupboard, which would not be there were it not a fixture. Table and chairs there are none—an old box and some empty kerosene tins must do for these in this drugged land. Yonder, upon two heaps of straw, there lie several starving children, covered by what looks like bundles of rags. A drunken father staggers in, followed by a loud-voiced, half-intoxicated mother with a moaning infant in her arms. They quarrel, fight, blaspheme and rave at each other. The affrighted children wake, and with a brutal oath and kick, the eldest girl is sent out to get their only mantepiece ornament, the bottle, refilled with the accursed poison which is the cause of all this misery. This is the story of ten thousand homes.

But no words can picture these stories.

Go to the gaols, the orphanages, the poor asylums, the insane asylums, etc., and there you may see wrecks of ten thousand homes.

Go throughout the whole land, and everywhere you will find the licensed drink demon at work under the distinguished patronage of the legislature, and basking in the sunshine of government favor, whilst some of the clergy and even of the churches, the rich and poor, the young and old, the educated and ignorant, dance in his train and chant the praise of his high priests, who reap the fruits of their devotion in the spoils of tens of thousands of homes.

"How long, O Lord, how long?"
—Dr. Dowie in Leaves of Healing

PRAYING FOR MISSIONARIES.

Rev. G. D. Watson says in reference to the missionary spirit: "One possessed with the missionary spirit will have definite leadings in prayer, not only to pray for all missionaries and missionary stations, but there will be special drawings in prayer for specific localities or provinces or islands or individual mission workers. Prayer is powerful in the same ratio that it is personal. It is a singular truth that the love which becomes universal and wraps the world around as with a mantle of white affectionate thought and interest, is also the spirit that can most powerfully concentrate itself in earnest, prevailing prayer for definite persons and localities on the mission field.

"A general, vague way of praying for all the world, without special thought and interest to any particular place or person, amounts to but very little. To pray intelligently we must have definite information about the object of prayer."

The best proof of divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but everyday tone; not his church ways, but his home walk.—Bishop Vincent.

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 144:12.

A WOMAN'S PRAYERS.

O Lord who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, Thou knowest well how dark the way,
Guide Thou my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power
And make complaint!

Give me heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whatever I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

—Anna B. Baldwin, Ladies' Home Journal.

HOW BABIES ARE POISONED.

Dr. Dowie now and then handles tobacco with gloves off. We presume our people can stand to read what he said in one of his recent sermons in Chicago. It may do some of them good. Here is a brief extract, as reported to the Leaves of Healing:

"I was asked one day to go and see the little baby of a man. He was weeping. He said, 'Doc'or, will you see my baby?' I said I would.

"I went to the house, and when I got there I said: 'Where is the fire?' He came from amidst a smoke and said, 'There is no fire here, Doctor.'

"'I said, 'Put down that pipe! Throw open the window! Let me see the baby!'

"And there was the little baby gasping for breath. The man was poisoning his own baby to death. He had filled the room with his filthy nicotine smoke. It would have choked me nearly.

"I threw open the windows, and I instantly threw the pipe and all the tobacco I could come across, out of the window, I almost felt like throw-
ing the man out for a minute. I was angry with him, and I said, 'What is the use of my praying for that baby?'

'Oh, Doctor, it is stomach complaint!'

'Stomach complaint? What stomach could stand this smoke? The stomach of a strong man could not do it.'

'I started and prayed, and I asked God to have mercy upon this man. 'How he stinks! He has stunk this whole house, and stunk the baby, until the little thing has ro stomach to digest anything. Lord, how he stinks! Have mercy upon him!'

'I will quit, Doctor, I will quit,'

'He did quit too, and the Lord had mercy.

'There was nothing wrong with the baby. I opened the windows and the little thing vomited a little. I rubbed the little stomach, and it vomited up literally, for I am not exaggerating, the smell of tobacco.

'You have no idea how many children have been murdered in their little close homes by workingmen, smoking in the room where the little ones are sleeping, never thinking that they are poisoning their children, and never thinking that they are poisoning their wives.

'Do you know how deadly nicotine poison is?

AN EXPERIMENT SHOWING WHAT A DEADLY POISON NICOTINE IS.

'I have seen experiments with nicotine poison like this: In Edinburgh, to illustrate, the professor of toxicology showed the strength of nicotine poison by taking a feather and passing it through a man's pipe that had been liquefied up.

'It was a meerschaum pipe that had been a long time in use. The bowl of it had become a peculiar color.

'He passed down that pipe a small feather, through the end of it and out. Of course it was covered with a dark brown slime.

'He took the feather and opened the mouth of a poor little puppy dog, and put that down its throat, and that dog died in terrible convulsions within twenty minutes.

'That is the strength of nicotine poison.

'That is what nicotine is: It is a brain poison. It is a stomach poison. It is a nerve irritant.—Gospel Message.

PROTECT THE CHILDREN.

IF I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart leaves of its being. Therefore you must keep holy the being of a child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant. It would have been far different with humanity, if every individual in it had been protected in that tenderest age as fitted the human soul which holds within itself the divine spark.—F. Froebel.

Give your brain sufficient food and an abundant supply of oxygen and then give it a fair amount of good, hard work every day, if you wish to maintain it in a high state of healthy activity. Attorneys and clergymen who use their brains much are the longest-lived men in the state, showing plainly that regular brain work is good for the general health as well as for the efficiency of the nervous system in particular. The muscular system must be treated in a similar manner, if you do not wish it to become subject to fatty degeneration. An unused muscle shrinks and becomes soft and flabby, presenting a marked contrast to the brawny arm of the blacksmith. A muscle is called upon to perform a vigorous contraction, but it snaps in the effort.—J. W. Lang.

'The ship on the sea, not the sea in the ship. So Christians in the ship. So Christians in the world not the world in Christians.

The Lord don't want His cause to suffer and yet, fail we must when we are not in the divine order of God's will, not only fail in our calling and in our election, but there is great danger of us failing to enter into the everlasting kingdom of our Lord and Saviour Jesus Christ. Oh let us be diligent; diligence denotes carefulness, earnestness, loyalty to God and His Word, obedient to His will and with the Apostle Paul we will realize when the time of our departure is at hand, and we have fought a good fight and have kept the faith, an abundant, entrance will be ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen—(11 Pet. 1:1-10).

THE FAMINE.

The famine in India grows worse as time advances. The numbers of people on Government relief is increasing at the rate of 70,000 per week. The British Government spends daily, on relief works alone, about, two lakhs of rupees ($66,666). In many places, the scarcity of water is such that cholera is feared. In some relief camps it is rumoured, this dread disease has already made its appearance.

We are taking in children daily. Have on hand here twenty-five boys and girls, while Mrs. Zook has gone to Calcutta with our six babies, all of whom are under three years of age, and one of the older girls. We expect to follow in the near future, D. V., with the remainder to make up our number fifty.

In a few months, many of the children now roaming about here, but fearing to come to us on account of a report that we are gathering children for slaves in the Assam tea-gardens, will have died.

Our hearts are burdened and pained almost beyond measure, and as we give ourselves daily in service of these precious ones, we feel the Divine approval resting upon us.

We trust many of the beloved will take it upon their hearts to assume the support of one or more of these children. God will bless you in it. Yours for service.

J. KEER ZOOK.

Raj-Nandgaon, India, Jan. 12, 1900.
EVANGELICAL VISITOR.

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church. Published in the interest of the church of the Brethren in Christ.

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Sample Copies Free.

To Foreign Countries, $1.25 a Year.

Elders Sameel Zook, Abilene, Kansas, Editor.
Elders W. O. Baker, Louisville, Ohio, George Detwiler, Abilene, Kansas.
Geo. Detwiler, Office Manager.

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

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To Foreign Countries, $1.25 a Year.

Elders Jesse Engle, Miss Barbara Hershey, Inanda Mission Station, South Africa.
Miss Alice Heise, Miss Alice Heise, Blantyre, Malawi, Malawi.
G. C. Cress, Mrs. S. Cress, South Africa.
Janie O. Lehman, Miss Alice Heise, son.

Addressee, Kansas, March 1, 1900.

ADDRESS OF MISSIONARIES.

Eld. J. E. Zook, Mrs. J. E. Zook, Miss H. Frances David, Miss Alice Heise, son, Miss Alice Heise, son, Matoppa Mission, Malawi, Malawi, South Africa.

Total - $227.02

Vol. 23, No. 5.]

FOREIGN MISSION FUND.

176 (correction of errors in last issue) $10.00
177 $3.00
178 $5.00
179 $2.00
180 $10.00
181 $5.00

INDIA FAMINE FUND.

Previously reported, $188.27
In his name, Washington Boro, Pa. 2.00
L. H. Englewood, O. 2.00
In his name, Hope, Kan. 2.00
Cambridge, 4, county Pa. District, 15.50
J. O. New Berlin O. 7.50
A. S. 1.00
G. D. Abilene, Kan. 2.50
C. D. E. Deere, Okla. 2.00
L. K. Campbelltown, Pa. 1.00
Brethren of Sippo, O. 6.00
A. G. Germantown, Aa. 2.00
Two Sisters, Cherrywood, Ont. 2.00

Total $188.27

Bro. Noah and Sister Mary Zook are at this date engaged in special meetings at Gormley, Ont., in the Markham district, having gone there from Hagersville on Feb. 24th.

In crediting Bro. A. J. Miller, Pa., for fifteen dollars to the India Famine Fund, we made a mistake as we are now informed by the Brother sending it as the credit belongs to the Cumberland county District.

The Kansas Joint Council and Sunday School Conference will be held in the Rosebank Church five miles south of Hope, Kansas. The Sunday School Conference on the 7th, and the Joint Council on the 8th and 9th of March.

Elder Samuel Zook and wife returned from Glendale, Ariz., on Feb. 14th, and attended the district Council at Belle Seal, Divinity Circuit, Round corners, Red under Gold edges, Flexible Back, LEATHER LINED. The aids and helps are plentiful and excellent. The price with a years subscription to the Visitor will be $3.00. In our next issue we will give a more full description.

In these revival efforts, yet we trust the labor was not in vain. The whether was unfavorable to the meeting part of the time, so that the attendance was diminished.

NOTICE.—Having been appointed by Conference of 1899 to arrange with railroad companies for special rates to conference this year, which convenes at Maple Grove Meeting House, Dornellesville, Clark county Ohio, May 15th, I wish to make this much disturbance advised of me, if possible, not later than March 15th, of how many will attend. It is necessary to have this information, the larger the attendance, the better and lower will be the rate, or our chances to secure a low rate. When a rate is once named, a notice will appear in the Visitor. A. J. Miller 1827 W 3rd St., Dayton, Ohio.

We call especial attention to the notice of Bro. A. J. Miller of Dayton, O. In order that he may do work committed to him satisfactorily, he ought to have the information for which he calls. It may be impossible to furnish exact information, but no doubt there can be an approximate statement made. If the Elder in each district would give attention to the securing of the necessary information and correspond with Bro. Miller, he would be in position to do the work in a satisfactory manner. Let Bro. Miller's request be respected and acted on in every district east, and west, north and south.

Realizing that many of our readers need Bibles we have made arrangements whereby we can supply a good Bible with the EVANGELICAL VISITOR. The Bible we offer is known as the "Combination Bible" giving the authorized text and in addition gives all the changes made in the Revised version. The type is large and clear and is bound in Extra French Seal, Divinity Circuit, Round corners, Red under Gold edges, Flexible Back, LEATHER LINED. The aids and helps are plentiful and excellent. The price with a years subscription to the Visitor will be $3.00. In our next issue we will give a more full description.

We have received a communication from Bro. A. G. Zook of Morrison, Ill., giving an account of his conversion when but a lad, and of his further more glorious experience of sanctification and indemnity with power in more recent years, and also ledings of God in consecrating and dedicating his property of farm and buildings to God for His use in the capacity of a "Faith Missionary Training Home" and possibly an ORPHANAGE.

BEQUEVOLENT FUND.

Hamin Kan. $1.00

To the Editor, of the EVANGELICAL VISITOR:—We are thankful for many kindly expressions which come to us, and we trust the prayers of the Brethren everywhere.

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

THE MESSIAH RESCUE HOME.

Report of donations to the Home for January

Donation box ........................................... $3 56
Barbara Kern, Indiana .............................. 5 00
A. H. Rosenberger, Pa. ............................ 1 00
Total ..................................................... $15 56

BUFFALO MISSION.

Financial report from Jan. 15 to Feb. 15.

In His Name ........................................... $1 00
Bro. E. Graybill, Buffalo ......................... 1 00
Bro. H. A. Hulce, Ont. ............................ 2 00
Sister Anna Stevcr, Pa. ............................ 1 00
Ella Levaney, Ohio ................................. 1 10
Balance on hand last report ....................... 1 90
Total ..................................................... $7 00

EXPENSES.

Wood, coal and books ................................ $3 00
Provisions etc. ...................................... 7 00
Total ..................................................... $16 00

Due Mission .......................................... $8 00

J. W. AND HARRIET HOOVER.
25 Hawley St., Buffalo, N. Y.

DES MOINES MISSION.

DONATIONS.

Hamlin, Brown Co., Kan. ........................ $ 2 89
For the Poor Fund from Marion county, Ohio, 10 75
Rose Bank S. S., Kan ............................... 7 25
S. Markley, Abilene, Kan .......................... 1 50
David Edwards, Des Moines, In. .................. 50
Sister Dirr, Des Moines, In. ........................ 50
Sister Driver ......................................... 50
Total ..................................................... $23 89

For the Poor Fund from Marion county, Ohio, a box of dry goods.

To our dear readers:—We are indeed very thankful for the above contributions. We will pray God's Holy benedictions upon you.

The work is progressing nicely with increasing interest. We have a number of good, spiritual helpers both in Sunday School and meetings for which we thank our Heavenly Father.

The Dorcas sewing circle is doing real substantial work for the poor; and may the good Sisters be rewarded in the first resurrection for their meritorious labor of love.

We have had several conversions since our last report. The Sunday Schools are flourishing at both the Mission and Gospel Temple. Pray that the work may continue progressive and be supported, Our love to all. J. B. AND ANNA ZOOK.
**MISSIONARY.**

**MATOPPO MISSION.**

**BULAWAYO, S. AFRICA DEC. 18, 1899.**

A FRIENDLY greeting to all our readers in the home land. In some way we would have a desire to communicate with you by the electric wires, but as it is we must be content to think that after two months from date you will receive our communication. So our salutation for Christmas and the Twentieth Century will come late, but in virtue will carry best wishes to all for this world and that to come, all the same. By wire also because we would much desire to tell you that our situation in the midst of the war and war cry is still undisturbed and great peace our heritage, even though isolated by reason of severed connection as strangers in a strange land. Only by way of Salisbury and Biera (as your maps show) is mail communication open. Shipments of goods utterly cut off, therefore staple articles rising in price daily.

Our general health is good and spiritual comforts lavish with no lack of daily food; even though I myself am writing as a convalescent on my bed; it having fallen to my lot for various reasons to go off, therefore staple articles rising in price daily.

Our personal correspondence with friends is not as free as we would desire it to be, but trust they will hear with us making due allowance for our pioneer mission life in our advanced years. That our life has thus been apportioned can only be reconciled by a definite call, in accordance with the Lord's divine command. Matt. 28:19. And that we could leave a family so dear through which the golden cords of love and union are so strongly woven (hope never to be severed) can only find its solution in the possibility of divine grace. Then again we have brothers and sisters according to the flesh with whom we should correspond more freely because of the family ties around the old hearth, and because of their unaltered interest in their Benjamin (younger brother) who was left an orphan at an early age. I pray however that we may communicate freely by way of the throne.

Then too we do not forget the many friends from the Atlantic to the Pacific coast who been in the Lord's work and is now in Baviaans Kloof, the mountain border of Basuto. We do not wish to divert your prayers for the old station, do earnestly entreat you to remember Intaba (mountain) Mission.

You are also informed of Bro. and Sister Van Blunk who have located with us for a time. They are Lillopuntian in body but they are giants in courage and holy living. Economical financially but live lavishly from the Lord's table. They travel about from kraal to kraal sometimes from ten to sixteen miles a day, over valleys, rocks, crevices and cliffs, where it would even be impracticable for donkeys to travel. Only last week a young native came to their door, cheerfully merry, on some errand. The sister began to preach the law to him in a way like have these delusions been, that some of our own people at various times were led away but especially now is this delusive power mightily at work and should the Lord still delay His coming “the time which is known to the Father only,” the Holy Ghost has already revealed that deceivers would wax worse and worse, deceiving and being deceived. Let therefore the watching few be vigilant, be sober, for our adversary the Devil walketh about like a roaring lion seeking whom he may devour. Again if Satan himself can transform himself into an angel of light is it a great thing if his ministers should transform themselves into ministers of righteousness whose end shall be according to their works. Let therefore ——ism, nor ——ism nor any other ism deceive you, since you lack for none of these deceptions. They are rife and rampant everywhere, but be ready for a transition into higher planes at any moment. Be a Zacharias, be an Elizabeth, be a Mary, be an Anna, yea be a Simeon, and a transmission into the millennial sphere will be both welcome and glorious.

Yours in hope of the glorious day.

**JESSE ENGIE.**

**INTABA MISSION STATION.**

**BULAWAYO, S. AFRICA DEC. 13, 1899.**

DEAR Visitor Readers:—Finally we are moved. Came here Dec. 5. It is raining daily. We are quartered in the little white tent which sheltered the first
EXPERIENCE.

Much beloved readers. In obedience to God, I will attempt to pen some of my precious experience. Nineteen years last October, the Lord wonderfully convicted me of sin, and need of Salvation.

Last week I opened the twenty-first chapter of Matthew and read the twenty-second verse. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." My faith was able to grasp it, and I went back and prayed again, receiving the promised assurance of sins forgiven, and accepted.

I was sixteen years old. I am glad I was not older. I owe my whole life to God. I had a few small things to make right which I did willingly. My prayer was to obey in all things. A few days later a voice seemed to say, here is water what hindereth thee to be baptized. I made the request and only a few weeks after my conversion I was baptized. I still wanted to follow on which was my delight, my prayer has been ever since, enlighten my understanding of Thy Word. If we are honest the Lord will answer our prayer, and we are willing to accept it. Now during these nineteen years I have had many blessed experiences; in every act of obedience I received a blessing, the nearer I lived to God the better I had it. After all, the Lord has been speaking to me through His servants and Word. I became convinced that I was yet in the wilderness and afraid to take the city. Last year when Bro. D. Steckley was here I listened with eager ears but still justifying myself that I believe I had all the Lord had for me, till the last evening he was with us I was convinced there was a higher and more palatable dish to be enjoyed; one that don't need self in it. Still I thought it was only for those who were going around holding meetings. I could not believe it was for a mother in the kitchen with her children. Praise the Lord it is for me and you. This last year the Lord just let me see what was in my heart yet. I very often would be impatient with my children, and others, after it was over. I would go out into the wilderness, old troubles would arise in my mind to mar my peace still more. Sometimes the thought came, I believe I am getting insane. I hoped God would save me from this. I would often confess my faults and think perhaps I could overcome but they were there and would crop out again. The Lord knew I was honest and wanted to be enlightened. Now we know God sent Ananias to Paul to open his eyes. I also believe God sent Bro. Noah Zook to open my eyes on the satisfying portion, which is sanctification, and holiness, consecration and faith. His first sermon on Sunday morning was heart searching, I formed a new resolution to try and get my spiritual house in order. For the evening service he read and talked on the 12th chapter of Romans, which was just what I needed. Praise the Lord I grasped it at once. I testified that I really was not on the altar, had not made the full surrender, had not consecrated all, on the same evening I prayed God to accept all this on the altar me and mine and all; while I was praying a spirit tried to make me believe it would not last. When all at once I exercised faith as never before. God is the same tomorrow as today. This same evening I again plead with God to see if He had accepted my offering. He assured me that He is satisfied, I went to bed and slept peacefully. In the morning it seemed as if things had changed, the children all were so kind, the Christian duties, in many ways, used to seem hard, but now they seem a pleasure.

This faith I received gave me such satisfaction, reading the Word with its many promises accepted by faith. This experience of God accepting my sacrifice, is more real to me than my conversion, which I never doubted. It would take too much space to tell you of all the new light springing up for me daily these last three weeks. I have been feasting. I now have the victory over self, no trouble with impatience, or worry or pride. I am enjoying the sweet fruits of Canaan which are obedience. I begin to feel the burden of the many precious souls who are dying without hope. I feel the Lord wants to use me in my homeland. I need to pray often. Every hour I need Thee. I can fully understand "The Silent Sermon," read it. Visitor of Jan. 15, 1900 last page.

Your unworthy Sister.

CAROLINE CLIMENTHAGA SIDEY.

A VISION.

In the prophecy of Joel 2, ch. 28th verse concludes with the following: "That your old men shall dream dreams, and your young men shall see visions." About ten years ago I had my first struggles against sin, and hard indeed were the struggles, because I engaged in mostly myself, not knowing that the Lord desired to fight the greatest part for me and would do so if I would yield to His leadership. The result was that not only was the struggle hard, but it was drawn over a greater length of time than necessary. Slow and dearly bought were the victories. After a time God revealed to me a light that far outweighed the brightness of the sun, this being my first experience of real things, with tears streaming down my cheeks, my soul soon panted for more. This light began to illuminate the way God would have me go. Among my sins and filthy things that were an abomination in the sight of God most of all was...
tobacco. With this problem I began to struggle, but overcome I did not. God wishing to show me how extremely hurtful the habit was to the Christian, He took the following way. I shall ever praise Him for such real and definite teachings. One morning about four o'clock after enjoying a peaceful night's rest, I in a vision saw at a great distance, as if coming out of Heaven, an object very small and faint, coming speedily towards me, in a moment of time it was near enough that I saw it was a dove white as snow. It came very close to me, desiring to enter in and make its abode within, but I heard a silent voice saying, “your mouth is full of tobacco.” The dove could not enter, and immediately it disappeared. This may seem odd to some, but let this truth sink deep, that while our bodies are the temples of the Holy Ghost, the Spirit of God will not dwell in an unclean temple. I saw the Holy Ghost in the form of a dove wishing to enter in and take up His abode, but seeing the filthiness of the temple, it departed, and with realistic sadness I could repeat:

"Return Holy Spirit Heavenly dove, With all Thy quickening powers, Kindle a flame of sacred love In this cold heart of mine."

And to further grieve the Spirit, to my shame, I only yielded after a struggle of five more years, and was no doubt the cause of much loss and a great sacrifice to relief, and to add a still greater burden of struggle, but overcome I did not. God was a voice saying that I could not pray in my family. When at last I became full the habit was to the Christian, He of His Spirit. How can I praise Him for such real and definite teaching? I shall ever praise Him for such real and definite teaching. I was so glad that though I knew more than both of them! What kind of a man will the coming man be? That depends on what kind of a boy he is now. If he is dirty, and crooked, and mean, and tricky, and greedy, and quarrelsome, and dishonest, and disobedient, he will make a poor kind of a man. But if he is sober, and temperate, and honest, and trusty, and studious, and obedient, and truthful, and frank, and kind, and clean, and diligent, and faithful, then the coming man will be worth seeing and waiting for.

Fathers and mothers are looking after the coming man. He is “a little man” now, but he may soon be a great man, and they are hoping and working to give him all the chance they can, that he may be a good man. What are the boys and girls doing to help on the coming man to be what he may be, and what he should be, and what they want him to be?—Sel. by Hattie T. Detweiler.

The Coming Woman.

The coming woman has come: only she has not got her growth yet. We hope she will have a fair chance to grow strong and wise and good. We hope she will not be shut up in dark rooms and away from sunshine, but will have room to run and romp and breathe; and we hope she will not have her little feet pinched up like the poor Chinese girls, but will belong to the “Heavenly foot society,” the members of which let their feet grow as God made them to, and so instead of being poor limping cripples, can climb the hills, and run upon the high places. And we hope the coming woman will also belong to the “Heavenly waist society,” and instead of having her skirts fastened around the waist so that it cannot grow, and then having her waist
straight-jacketed in cases of bones and cords and corsets, will wear all her bones inside of her skin, and dress so warmly and loosely and beautifully that instead of being a dingy, pasty, putty-faced doll, with sallow complexion, that instead of being a dingy, pasty, putty-faced doll, with sallow complexion, she will be a strong, healthy, warm, and loosely and beautifully housed girl fit to become the wife of a good man, and the mother of children who shall bless the world and gladden their parents' hearts.

The coming woman is here. Let us take good care of her. Let us dress her simply, feed her healthily, teach her faithfully, train her wisely, instruct her in the Word and ways of God, and in all useful knowledge, shield her from harm and ill, and train her up in an atmosphere of love and blessing, and then we shall see what a sister, what a worker, what a teacher, what a helper, what a wife, and what a mother the coming woman will be.—Set. by Hattie T. Detwiler.

DO NOT OVERWORK.

THERE are some children in the world, who like to shirk, and leave all the hard things of life to be done by other people. These need to be urged and encouraged a little, and taught that if a man will not work neither shall he eat. But there are other children who are natural workers, and who often injure themselves. Such need to be cautioned against overstudy. We knew a man who lived to be more than three-score years old, who probably never saw a week day after he, a lad of about seventeen, tried to "keep up" with strong men in the mowing field. How many years of pain and misery that day's work cost him.

We know a man who has been and still is, disabled from doing heavy work, and under the doctor's care, because many years ago he tried to "keep up" with his father hoeing corn. We know a man who has heart disease, and has to be careful of every motion, and who lives in constant danger of sudden death, because he years ago was an athlete, and could row a boat faster than his comrades: and ruined his health in doing it.

Take care of yourself, for no one else can take care of you. Do not idle or dawdle, be busy and useful, and diligent, but do not try to outlift, outrun, outrow, outwork, or outplay others who are older, and larger, and stronger, and more skillful than you. Do not be dared into doing any foolish thing; attend to your own business, and let folks "dare" if they want to.

Do not let older people excite your ambition too much by telling what they did when they were boys. One man who so broke his health by overwork in early life, that for many years he was almost an invalid, once said to his boy, who loved his book better than hard work, "When I was a boy I used to do it" so and so. "Yes," said the young hopeful, "and you killed yourself doing it. Do you want me to?"

It was not a very polite speech, but the father was silent. He went to his grave a worn-out man before he was fifty years old. His son when past three-score was working away with his might, and accomplishing work that no sick man would ever be able to do.

Take care of your health. Do not overstrain yourself. Do not do things because others can do them. You are not your own, but are bought with a price. Take good care of the Lord's property, and glorify God with your body.—Little Christian.

EVANGELICAL VISITOR.

HEALTH THE MAINSPRING OF SUCCESS

THE chief essential of success for a young man is what the vast majority of young men think about the least—that is, good health and a sound constitution. That is the first thing: nothing precedes it. In the battle for success, that should be a young man's first thought: not his abilities, nor his work, but his health. That is the basis: the cornerstone of all. Abilities cannot bring health, but health may, and generally does, develop ability.—January Ladies' Home Journal.

ON GROWING OLD.

They call it 'going down the hill,' when we are growing old, and speak with mournful accent when our tale is nearly told; They sigh when talking of the past—the days that used to be—

As if the future were not bright with immortality. But oh, it is not going down, 'tis climbing higher and higher

Until we almost see the mansions that our souls desire;

For, if the natural eye grows dim, it is but dim to earth.

While the eye of faith grows keener to perceive the Savior's worth.

Those bygone days, though days of joy, we wish not back again.—

Were there not also many days of sorrow and of pain?

But in the days awaiting us, the days beyond the tomb;

Sorrow shall find no place, but joy unmarred receive the Savior's worth.

The soil was forced to give up, its best member of the church John was fully hampered aud ill, and train her up in an unseen kingdom, to which he belonged.

He heard the summons while he was in the field, and went on the instant. When his neighbors found him, lying on the grass, and saw the happy, even triumphant, expression of his face, they knew that the King had called "come up higher," and that the kindly messenger sent to summon him was death.—Youth's Companion.
green again? And who would wish the hoary head, found in the way of truth, to be again encircled with the sunny locks of youth?

For though in truth the outward man must perish and decay, the inward man shall be renewed by grace from day to day. They who are planted by the Lord, unshaken in their root, even in old age shall flourish still, and still, bring forth their fruit. It is not years that make men old, the spirit may be young though for the threescore years and ten the wheels of life have run; God has Himself recorded in His blessed Word of Truth. That they who wait upon the Lord, they shall renew their youth. And when the eyes now dim shall open to be hold the King, and ears now dull with age shall hear the harps of Heaven ring, and on the head now hoary shall be placed the crown of gold. Then shall be known the lasting joy of never growing old.

Selected by Hattie T. Detwiler.

For the Evangelical Visitor.

FATHER UNSER.

Dein Name werde geheiligt.

UN wie kann Gottes Name in uns geheiligt werden so lange wir in unsersunden bleiben und Seinen Namen Von uns wahren forsägen (Ps. 1:16.) Da mag der Herr von solchen Anbetern oder form Christen sagen wie ehemals von Israel das Sie sich halten wie die Helden wie sie binkommen und entehreiben unsern heiligen Namen. (Hesek.36:29.) Denn durch solche Menschen wird der Name Gottes nur verlastert (Ramer 2:24.) und nicht geheiligt. Soll aber der Name Gottes in uns und durch uns geheiligt werden so müssien Wir erst aus dem Herrn geboren seyn, und nach Geltlicher art in einem Heilen Leben wandeln und nicht mehr nach Unsern Willen sondern nach dem Willen Gottes leben und Thun in allen dingen verkehren und verherrlichen, seinen Namen hoch preisen und sein Wort und Wahrung vertreibeln und bekennen vor den Menschen gleichwie die drei Männer vor Nebucadnezar. (Dan.3.) and Daniel vor Darius (Cap. 6.) Die Aposteln vor dem Ratha (Apost. 5.) Stephanus da ergestelligt ward (Chap. 7.) Paulus unter Juden und Heiden (2 Corinth. 11.) die Martyrer unter Feuer und Schwert. Dieses ist dann den Namen Gottes geheiligt und verherrlicht wann uns nichts von seiner Leibe scheidet. Denn ein Kühn wird in nichts mehr verherrlicht als wann er getreue und gehorsame Unterthanen hat. Also wird Gottes Name in nichts mehr gehiligt und seine Ehre verherrlicht als in haltung seiner gebote denn die Liebe zu Gott bestehet in haltung Seiner Gebote (1 Joh. 3:23; 1 Joh. 5:2.)

DIE NACH KOMME. Nun wie kann ein Mensch beten das das Reich Gottes kommen soll der noch begehret ins Teufels Reich zu leben; in Has und Neid in Krieg und Blutvergeissen, in Wollust Frucht, Hoffart, und aller Thorrethis dieser Welt da doch das Reich Christi ein Reich des Friedens und der Liebe ist, ein Reich der Demuth und Sanntumth, ein Reich da Man nicht mit Fleischlichen Wulst der Bitter schaft streitet damit Man zerstoret alle Befestigungen und Aanchage und alle Hoedelisches erhebet wider das Erkenn nis Gottes und nimmt gefangen alle Vernunft unter den gehorsam Christi (2 Corinth. 10:43.) Ach nein ein solcher Mensch der sich nicht Selbst verleugnet und Gottes Name nicht heiligt kann Dessen nicht in Wahrheit bitten. Thut Ers aus Gewohnheit so bittet Er Etwas das Er nicht begehret und ist nur Ein Heuchler und Luegner vor Gott, und wird desto mehr Verdammniss arhalten. Daher muss es Eini solcher sein der dem Teufel und seinen Reich abgesagt und taglich abgaben thut und das Reich Gottes von Herzen suche und nach seiner Gerechtigkeit strebet und lebet. Eini solcher sage Ich bittet dann mit Ernst dass das Reich Jesus Christi mag kommen in alle suche Seelen auf das sein Name kund Wurde unter den Vorkem und Sein Wort ausgebreitet auf Erden zum Preis seines Namens. J.A.W.

(Continued.)

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EVANGELICAL VISITOR.

MARRIED.

SNIIDER-HERR.—Married, on February 6, 1900, by Elder J. B. Wingert at the home of the bride near North Hampton, Ohio, Mr. Wilbur Snider to Miss Elizabeth C. Herr.

FREY-MARTIN.—On Feb. 22nd, 1900, at the home of Brother Elias H. Martin in North Dickinson County, Kans, by Elder Samuel Zook, Bro. Harvey Frey and Sister Emma Martin. The above was the most enjoyable affair but was conducted with reverence and Godly fear. May God abundantly bless the Brother and Sister with long life and usefulness in God's service.

OUR DEAD.


SHEarer.—Emory Errett Shearer son of David and Anna Shearer was born Jan. 2, 1900, and died on Feb. 8, aged 5 weeks and two days. Funeral services conducted by the Home Brethren and were held at the U. B. church at Detroit, Kan., on Feb. 10th. Internment at the Bethel cemetery.

HERSHEY.—Died suddenly of heart failure, in Rapho Twp., Lan. county, Pa., Jacob W. Hershey aged 72 years, 1 month and 11 days. Decesased was widely known and was a respected citizen, he being a brother of Elder Joseph W. Hershey of Fair Hope, Ohio. He leaves a sorrowing wife, two sons, four daughters and a large number of relatives and friends to mourn their loss. The funeral services, which were of a sad nature, were held at Cross Roads M. H. conducted by Bishop White and Peter Brubaker of the Zion (Briners) Brethren. Text Isa. 63:1. Internment in adjoinig cemetery.

ROHRER.—Mary Rohrer wife of Rev. D. H. Rohrer and daughter of John B. and Elizabeth Myers was born in Lancaster county, Pa. April 16, 1855. Died February 10, 1900. Aged 44 years, 9 months 24 days. In 1857 she emigrated with her parents to Stark county O., where she lived until death. On Dec. 16, 1875 she was united in marriage to D. H. Rohrer. To this union were born 11 children, 6 sons and 5 daughters, who with a bereaved husband, an aged father, 4 sisters and 1 brother mourn the loss of an affectionate wife and kind mother, but their loss we believe is her eternal gain. In 1877 she was converted and united with the Brethren in Christ of which Church she was a faithful member until death. Funeral services were conducted by Bros. J. H. Smith and J. C. Dick from Phil. 1:21 to a large and sympathizing Congregation. Internment at Valley Chapel cemetery.

LEHMAN.—Died at Pleasant Hill Lancaster County Pa., on Jan. 1, 1900, Sister Elizabeth Lehman wife of Bro. Daniel Lehman, aged 54 years 4 months and 6 days. She leaves a sorrowing husband, 2 sons and 3 daughters to mourn her departure. Hon. a member of Zion church, Jacob of the Brethren in Christ, Eliza, wife of Abraham Koser, member of the Brethren in Christ, Annie, wife of John Brubaker, member of Zion church and Dora yet with her father. Deceased Sister was a faithful member of the Church for a long time. Funeral services were conducted in the Cross Road's M. H. on Jan. 4th, conducted by the brethren, A. Hess, P. Brubaker and J. Wolgemuth. Text 2 Tim. 4:7,8. Internment at the Pleasant Hill cemetery.