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George Detwiler
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The latest move in order to regulate the use of intoxicating liquors is the ordinance lately passed by the Arkansas Senate that all those who want to drink must secure a license from the government for which they have to pay five dollars annually. This will be rather hard on the poor drinkers, since they have such a heavy burden resting on them already. They must drink an immense quantity so that not only the saloon man's license can be paid but also that of the brewer and distiller. Besides this he must drink so that there are in affluence and luxury no matter whether he has where to lay his head, or whether his family, wife and children, have food or clothes, or shelter. Then those who procure drinker's licenses must needs carry these instruments with them so as to prove that they are entitled to the drinker's privileges. Here we see a chance of business for the solve the union between the two; and the hand that established that union now dissolves it. What death means to the human spirit, so far as the question of its existence is concerned, is a change of residence. —S. T. Spear.

THE DEPARTURE.—Bodily death, to human spirits, is expressly spoken of as a departure or exodus, by which they go elsewhere and there live and act as really as they did here. Paul thus spoke of his own death: "The time of my departure is at hand." He called the body "our earthly, house of this tabernacle," and anticipated after its dissolution existence in "a building of God, a house not made with hands, eternal in the heavens." Peter using the same figure says: "Knowing that you are about to depart from this tabernacle, even as our Lord Jesus Christ has showed." Immediately after these words, he adds: "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." The Greek word, here translated "decease," is exodon, which means departure or journey. Peter's thought as also Paul's thought, of death, was that it is simply a departure from the body to another state of being. The incarnated spirit then breaks the bond that had hitherto confined it to the body, and, being freed therefrom, passes to another world. The time has come to see a chance of business for the solve the union between the two; and the hand that established that union now dissolves it. What death means to the human spirit, so far as the question of its existence is concerned, is a change of residence. —S. T. Spear.

THE PERFECT VICTORY IS TO LET CHRIST TRIUMPH OVER ONE'S SELF, THROUGH THE SPIRIT." —1 John 5:4,5; Heb. 12:3; 2 Cor. 6:1-10; Rom. 8:35-39.

When you are forgotten or neglected, or purposefully set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When your are content with any society, any solitude, and interruption—that is victory.

When your are content with any food, any raiment, any climate, any society, any solitude, and interruption—that is victory.

When you never care to refer to your good works, nor to seek after commendation, when you can truly "love to be unknown—that is victory." —Selected from The Revivalist by **
**SOME ARE SOWING THEIR SEED.**

Some are sowing their seed in the daylight fair;  
They are sowing seed in the noonday's glare;  
They are sowing seed in the soft twilight;  
They are sowing their seed in the solemn night.  

What shall the harvest be?  
Some are sowing their seed of word and deed,  
Which the cold know not, nor the careless heed;  
Oh! the gentle word, and the kindest deed,  
That have blest the sad heart in its sorest need.  

Sweet shall the harvest be!  
Some are sowing the seed of a noble deed,  
With a ceaseless hand in the earth they sow,  
And the fields are all whitening where'er they go.  
Rich will the harvest be!  
Whether sown in meekness or in wrath,  
Whether sown in weakness or sown in might,  
What will the harvest be?  
Sure will the harvest be!  

For the **EVANGELICAL VISITOR.**  

**REIGN WITH CHRIST.**

**INCARNATION,** crucifixion, resurrection, three the most marvelous events in the history of the universe. Did God ever miscalculate anything? Did He value man at an extravagant assessment when He emptied the bank of Heaven to redeem him from sin and its consequences? No, no, forever and ever. Heaven and hell will reverberate a deepening into wonder, He died! Does this startle us? Well it may. The eternal God died. Not only half a Christ hung on the cross. It takes God and man in one person to make a Christ. A simply human Christ can make no atonement for sin. Humanity is the medium. God is the real essence and efficacy of the atonement. Do we know the living power of this fact? He died for our sins. 1 Cor. 15:3. Does this end the mighty work of redemption? What can a dead Christ do for us? If Christ had not risen, we would still be in our sins. Rom. 4:24, 25. 1 Cor. 15:13, 14, 16, 17. Yes we need a Christ who can meet us with the triumphant greeting of Rev. 1:18. No wonder Jesus spoke so confidently to His Heavenly Father John 17:4.  

But we need still more, An incarnate Christ! An atoning Christ! A risen Christ! What next? An interceding Christ! All the glorious qualities and achievements of redemption are summed up in the enthroned interceding Jehovah-Jesus! No wonder we have that astounding record in 2 Cor. 12:9, 10. Is He not the same today? Heb. 13:8. Should not this thrill the whole church of God with new zeal in the glorious work of saving souls? When Christ's great prayer in John 17:24, is fulfilled, then will we see more fully how august was our high calling of God in Christ, and how feebly we responded. The appeal of the Cross comes to us from the throne—"Go, go, GO."  

"All nations. "Every creature."  
"Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.)  
"The love of Christ constrained me." (2 Cor. 5:14.)  

"Let every soul that reads these lines consecrate itself anew to the service and glory of Jesus and the rescue of souls.  

Rom. 5:20, 21; 2 Cor. 5:21 and 1 Tim. 3:16, will grow more and more wonderful. Oh, that we realized more of it now.  

God is a spirit, how can He save sinners? Blood is required, Heb. 9:22. Wonder of wonders! God became man! Is this all? No, wonder deepening into wonder, He died! Does this startle us? Well it may. The eternal God died. Not only half a Christ hung on the cross. It takes God and man in one person to make a Christ. A simply human Christ can make no atonement for sin. Humanity is the medium. God is the real essence and efficacy of the atonement. Do we know the living power of this fact? He died for our sins. 1 Cor. 15:3. Does this end the mighty work of redemption? What can a dead Christ do for us? If Christ had not risen, we would still be in our sins. Rom. 4:24, 25. 1 Cor. 15:13, 14, 16, 17. Yes we need a Christ who can meet us with the triumphant greeting of Rev. 1:18. No wonder Jesus spoke so confidently to His Heavenly Father John 17:4.

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it seemed impossible to break the spell. The place of fellowship was for these the place of power.

Intercessory prayer has its place. It is legitimate for us to come to God and ask for our own needs.—Matt. 6:11; “Give”—Matt. 7 and “ask.” The needs of others—Luke 11:5-8. The lost—Matt. 9:33. Our brother—Jas. 5:16. Our religious leaders—2 Thess. 3:1; Ephesians 6:18, 19; and many other things that suggest themselves. These we may and should bring to our Father, but what parent would rest content to have their children only in their presence while begging. Do you think of anything that would provoke more stern and just discipline. The wise parent hears requests and answers by yes or no and insists that the child accept the decision. Have parents more judgment than our heavenly Father? Are we not provoking and bringing on just discipline by our refusal to hear Him that speaketh, —Heb. 12:5 cf. “See that ye refuse not him that speaketh.”—Heb. 12:25.

A parent in right relation to the child delights in hours of communion with their children so does our Heavenly Father.

“Serve the Lord with gladness: come before his presence with singing.”—Ps. 100:2.

Prayer is not a monologue. It is a dialogue. How we rush into God’s presence, rattle off like an oriental praying machine, words, empty words, idle words, meaningless words—meaningless because we put no meaning into them,—snap off an answer, all the imperfections must be put of, or all the imperfections must be done away. God’s will is that I shall be like Him, therefore He says to me, “put on love which is the bond of perfection.” “Love is of God.” If I am bound about with the love of God then I shall be able to love as God loves. I shall be able to love, even to the death, those who hate me. It is love that sends me to love the most unlovable creature. It is love that sends me to tell him the error of his way. It is love that causes one to forsake father, mother, brethren and sisters and all that is dear to him, home and all its comforts, and go to the uttermost parts of the earth seeking after sin and idolatry.

Perfect love brings perfect works. “He that doth righteousness is righteous even as He is righteous. Righteousness is right acts. Is it possible for a man to act right? We answer, all of us, in the affirmative. If our works are right then we may be perfect also in our actions.

It is possible, and God demands it of us. “Have this mind in you, which was also in Christ Jesus.” I may be perfect in my thoughts.

When “our hearts condemn us not,” then are we perfect before God. Then we are well-pleasing in His sight. It is possible in all things to please Him.

This perfection is not a hard thing to attain to. But when we receive the Holy Ghost in our hearts He works in us to will and to do of His own good pleasure.

This perfection brings a rest, and joy, and peace to the soul that nothing else can give. It puts all doubt aside and gives an unaltering faith in God and His Word. Glory to His name! Makes him “holy even as he is holy,” fills him with joy unspeakable and full of glory. Hallelujah! Amen.

For the Evangelical Visitor.

GETTING READY TO ENJOY.

WHILE at home this evening with my parents enjoying myself in sacred reading I was reminded of this subject while reading to my mother of a little old woman who came on at a country station for her first journey by railroad; the other passengers smiling at her fixing and fussing as if she expected to travel around the world. Pretty soon, “John” says she to her husband sitting beside her, “when I get fixed I am going to enjoy my car ride.”

But her satchel, basket, and box were not easily arranged to suit her and the forty mile trip was brief. She fixing her veil and probably having kid gloves yet to put on (which take quite a while now a days) the conductor cries the place of her destination. “My Oh John, here already why I have not enjoyed my car ride.”

This was a natural story but may it not make plain to us spiritual things. Is there not too much fixing and fussing and getting ready and never ready to enjoy? In one of Paul’s letters to Timothy he charges them that are rich in this world that they should not be high minded nor trust in uncertain riches, but in the living God who giveth us all things to enjoy. This lady took a short trip. Brother, sister, our
trip may be very short to eternity: we may be there before we think. Are we fussing fixing and getting ready here in a day of grace and never ready to enjoy singing or praying or serving God? and then when our eternal destination is called out, not ready to enjoy eternity?

My God, help me with Moses rather to suffer and go along with the people of God than to enjoy the pleasures of sin for a season; for my soul's desire is to enjoy all the bliss and rapture and joy and glory and to have an abundant entrance into that heavenly mansion prepared for me.

My heart says yet amen to Bro. Davidson's article in the Visitor of April 1, about singing. “Be ye also ready for the Son of man cometh in an hour as ye think not.”

A. M. SNYDER.

For the Evangelical Visitor.

MUSICAL INSTRUMENTS.

I am impressed to write to this paper to enlighten some who claim to cleave to the word of God for their guidance, but are opposing it on the above subject. I read an article lately over the signature of J. F. L., who claims that there is no call or command to use instruments in the worship of God. Please read 2 Chronicles 29:25 and the remaining part of the chapter. Does this prove that David was not a man after God's own heart, or that Hezekiah was doing anything contrary to the command of God? Notice the revival and rejoicing in Hezekiah's reign.

When the prodigal son came home they had rejoicing with music, and the elder son who represents the Pharisee, was angry and would not go in, and the father who represents the heavenly Father, came and entreated him, and he answering said to his father, “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.”

How many Pharisees at the present day who claim to be so obedient, express themselves in the same passion? Was it wrong for Christ to use such a parable to explain spiritual things? Read Revelation 8:5, 12:11, 16:2.

Reader, what will you do if you are so fortunate as to get near enough to hear the voice of harpers harping with the harps of God? Will you do as the elder son did, get angry and refuse to go in?

D. W. GINGRICH.

(That there are two sides to a question is almost universally admitted, and not always one side wholly wrong and the other wholly right. It is because of this almost universal rule, that we publish the above article, but do not thereby invite any controversy on the subject.)

E. D.

For the Evangelical Visitor.

CONCERNING A TRAINING HOME.

The Word says, “Go ye into all the world and preach the Gospel to every creature.” But, if one goes forth, he needs to be prepared. The cry comes concerning many who have gone to foreign lands, that they went too soon—they were not fully ready. In these days of false teaching and dangerous doctrines, it is evident that those who expect to win souls for Christ need special training under the influence of true and tried men. We know the baneful effects of dangerous teaching, and know too, that this will ever continue. Let us then, counteract such evil influence by affording opportunities for the good.

Our council meetings are good in their place but they are not sufficient. A more extensive course of Bible study and mission work is needed. Some of our brethren and sisters realize this, and attend training homes of other organizations. But why should we allow others to do all the good in this line? Shall we not share in the responsibility and also in the rewards?

Our Brotherhood needs Spirit-filled men of one mind to guide her affairs afloat. But these are not likely to increase so long as only random and individual study is done. One may practice the art of gunnery, and may even become an expert gunner; but if he desire to become a good soldier, he needs to practice with others. So those who expect to become gospel workers need special training in battling for the Lord, else their work be not so effective.

We do not depreciate the value and real necessity of being taught by God Himself through the Spirit. On the contrary, a training home conducted by Holy Ghost men would be an excellent place to learn about the definite teachings of God. The many experiences obtained, not by mere study only, but by actual contact with various kinds of people, will give one ample opportunity to see how helpless he is of himself, both in regard to understanding the Word and knowing just how to deal with souls in various attitudes and conditions. Then it is that God is precious; but then, also is it blessed to have safe men in whom we can confide and who will uphold us by their prayers and counsel.

It takes more than merely knowing the Word to prepare us fully for service. One might be able to repeat verse after verse; but if he has not used some part of it in winning souls for the Master, his training is still incomplete. We see, therefore, the necessity of having a home of this kind where there is plenty of mission work to do.

In the city of Des Moines, Ia., property has been donated to the church for the purpose above mentioned. Unless this purpose is carried out within a specified time, the property cannot be held. The Brethren's mission is on the property at present; but there is ample room for other buildings, and for this reason with the following ones it would be a very excellent place for establishing a home. Des Moines is a city of more than seventy thousand inhabitants, and but very little mission work is done. There are whole communities of the poorer class who are unsaved, who seldom go to church and who are scarcely ever visited by soul seekers. The mission property is situated in the heart of the city not far from the homes of many described above; and those who might come to training home established there would find numerous opportunities for testing their consecration by working among
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These various classes.

In it not fully time that steps are taken to carry out the provisions of the deed? Something should be done immediately, so that if a clear title is received this coming summer as we expect there will be, the work may be advanced without delay. I trust we will not miss so great an opportunity.

Harvey Frey.

The First Miracle.

Jno. 2:1-11.

Many, including professed followers of Jesus, argue from this miracle that our Savior endorses the use of the intoxicating wine of the present day, and do not stop at that, but would include the distilled spirits of the nineteenth century too, as a blessing approved by Him.

In order to strengthen their position they would seek to degrade this marriage ceremony, honored by the presence of our Savior, into a drunken revelry or merry-making. They would make the ruler of the feast say in his surprise, to the bridegroom. "Every man at the beginning doth set good wine and when men are well drunk (meaning thoroughly intoxicated or stupified) then that which is worse, but thou hast kept the good wine until now."

This was the quotation, word for word, made to me by a brother Christian, who sought through it to justify tobacco using and dancing. Such is the spirit of the argument that worldly professors make, to defend their mingling in the world's pleasures, and it would be a sound argument if Jesus actually set the example of participating in a drunken revelry. But God has pronounced a "noon" on every man that puts a bottle to his neighbor's lips, and Jesus never inquired that was God told Him, even as much as He told you and I, not even to "look" upon the wine, under certain conditions, for at the last it biteth like a serpent and stingeth like an adder (Prov. 23:32). The real reading is—"and when men have (not are well drunk but have) well drunk," or as in R. V., "have drunk freely," the meaning is obvious; the host at first would seek to put the best of everything before his guests. He would bring forth that which would be most pleasant to the palate and invigorating to his friends, but after that, according to the better qualities was exhausted, the more inferior wine would of necessity, be produced. The poorer quality of the wine would then be ignored, not that the brain was too stupefied to notice the inferior quality, but that the host had shown his hospitality in bringing out the very best of everything, at the very first, to his honored guests; if any perceived the difference they would ascribe it to the right motive—how mean and paltry it would be otherwise.

Just fancy, a host directing his servants as follows—"There are many guests whom I respect and esteem and whom I am going to entertain. I honor them very much, so bring out the good wine and give it to them, and when you see them stupefied (or well drunk) then bring out that poor stuff that's left"—how that would make him in his servant's eyes even in this present day of trickery and meanness. Take away a man's senses and then leave them to the mercy of his servants, a mockery to them and a jeer. The advocate of this belief would make "good wine" to be only that which has been manipulated by man, and which therefore intoxicates, whilst the wine which the ruler called "worse" these wise critics would say was that which had least intoxicating qualities, and therefore came more directly from God—truly they call "good bad and bad good."

Can any sincere follower of Christ, imagine for one moment that our Savior lent active aid to help men to stupefy their brain; that He would look any other way than with pity and distress upon such a scene of young and old with brains stupefied, tongues thick and loose language—for such is the effect of the use of wines on inexperienced drinkers. Such a scene is calculated to make angels weep and surely He who said that we should be brought into judgment for every idle word would have none but a Savior's part in such a revelry—no He came into the world to save His people from their sins. He went to this wedding to save and His first miracle was not to provide a further supply of stupefying drink to those whose brains were already reeling under the effects of these potations. Jesus was never a brewer or distiller. He has no partnership with the works of darkness; the very thought is blasphemous and we recoil from it. The brewer, the distiller, the rum-seller and alas the poor victim, the drunkard have no part with Him or His Kingdom, but if in the midst of their debauchery and sin they realize their lost, wretched condition, He will save them from their bondage. In this His first miracle, He manifested His glory, and His disciples believed on Him, and if there was any evil in this marriage ceremony our Savior then as now, brought good out of evil, clean out of the unclean.

Just let us fancy this was a 19th century marriage and the present wines offered to the guests. Just think a moment as to how a mother's heart would pain with anxious forebodings as she noticed her husband's or son's thick-tongued utterances or the shrill foolish laughter of her daughter, as the "good" wine mounted into her brain and then fancy her anxiety and forebodings increased as more enticing and "better" wine was brought in—and then as you look upon this picture which is an everyday one in our large cities, cease to uphold the theory that the wine which our Savior created was "good" in the sense of its being a first class intoxicant.

Many a young man has gone to a drunkard's grave; many a young girl has been lost to modesty and virtue by a first glass of our modern wine offered by a friendly host. Can we think that the wine of that day, the national drink, would have the same tendency; that anyone who partook of the wine our Savior created, should live to regret being present at that feast? Can we imagine that anyone should look back at their first meeting with Jesus, as the darkest day of their life, for it was there, and almost from His sacred hand that the poisoned glass was received which first created that appetite for intoxicants and dissipation which can only end in shame.
and death—death of body and eternal death of soul, for the soul that sineth it shall die.

What an immediate effect often follows the drinking of one glass of stimulants! how quickly the workings of the flesh are manifested in the user; one of these works is "drunkenness" and this vice before it becomes a fixed habit is usually preceded by "revellings, strife, jealousy, uncleanness, wrath" etc., and Paul says that they which practice such things shall not inherit the Kingdom of God.

How plain and clear is the position that God holds with regard to man's welfare. He made man after His own image and filled him with wisdom and understanding. Not only was man made capable of enjoying happiness, but God also made the earth fruitful for man's need and passed His verdict upon His creation that it was "good." But man fell, and under the leadings of satan, who was made upright now seeks out many wicked inventions and turns the "good gift" from God into a curse. He sees the rich clusters of thirst assaying grapes, the stately palm, the luscious apple, the broad fields of waving grain, and whilst acknowledging that these are "good" and are gifts from God and fitted for man's use, yet his God-given reason has become so debased and enslaved that he deliberately proceeds to destroy this food in order that a drink may be manufactured which will madden his brain and destroy that very reason he received from His maker.

Yea, although thousands are crying out from India and all over the world for food, yet the wanton destruction of those gifts from God continues; thousands are starving yet man bastens the decay of the very food that would satisfy the needs of the distressed, and out of the purifying corruption he produces a liquor which sends men to hell, and then impiously ascribes this work of his own contrivance to His Creator.

Dear reader are you inclined to be moderate in your views regarding the far-reaching evil of this vice? Surely the Lord wants every follower of His to come out and be separate from the works of satan. Perhaps there are some who may read this, who have thoughtlessly offered the social glass to their friend. Remember God has pronounced a "woe" upon him who puts to the lips of another this liquor that damns the soul. A. MCQ.

For the Evangelical Visitor.

DEFINITNESS.

FIRST of all we will notice that definiteness is God given; we cannot of ourselves be definite for God and His cause. The sinner, when first convicted of his sins and is by the power of the Holy Ghost led to decide for God, and repent of his sins and being properly encouraged to count the cost and pay the price in full cannot help but arrive at the desired place because the Lord has so definitely promised and He is faithful who has promised. We all received a certain amount of definiteness when we first set our faces Godward. God knows that when we decide to serve Him we must be definite or will be recaptured by the devil. We read "that God is a jealous God." Therefore we see that it is not the will of God that any one who has set his face Godward should any more be governed by the devil or that he should commit sin any more. He may commit sin but it is not God's will.

In general people have forgotten definiteness when we first set our faces Godward. God knows that when we decide to serve Him we must be definite or will be recaptured by the devil. We read "that God is a jealous God." Therefore we see that it is not the will of God that any one who has set his face Godward should any more be governed by the devil or that he should commit sin any more. He may commit sin but it is not God's will.

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a little that is not of God” can not be taken out. Then there are others who do not believe that it is possible to live without sinning. They of course do not believe in holiness because there is nothing holy about sin. What did God mean when He through the apostle said he that committeth sin is of the devil? May the Holy Ghost impress upon us these words so that they may have their desired effect.

Again, we find finiteness among those who profess and teach holiness. Some who do not enjoy what they profess thus causing those who are not to be offended and thus to a great extent the work is hindered. May we all, as never before, take our place in the fear of God. Let us deliberate commit ourselves to God. Finiteness in the service of God will bring persecution, 2 Tim. 3:12.

“All that will live godly shall suffer persecution.” The reason people do not have more persecution is because they are not definite in living godly.

Many profess to be Christians who seldom ever have a definite answer to prayer. We need not go outside of the pulpit to find such. There is a very common thing to find those who say they are the overseers of the flock and yet they are not definite in prayer. No wonder we do not find this blessed element in many places where it ought to be found.

By this we can see why holiness is not welcomed by so many but fought against. Let us ask the Lord about this subject and let us not be satisfied until we are thoroughly established in finiteness; let us forever stop making excuses and be definite in small as well as great things. We are to be the light of the world and how can we be such if in our work for God we are any thing but definite. Let us not be as others who are satisfied to lay along the shore in all the slime and filth that gathers there—honor seeking, praise of men, but let us be definite and launch out into the deep and be lost in the ocean of God’s love.

God has promised to keep us and if God has not done this for us we may know that we are not definite in doing His will.

When we quit serving God only in form and get down on rock bottom, get the finiteness of God in our hearts, then we can at God’s command compass about the walled cities—impossibilities in the sight of men and see them fall to the ground.

Hallelujah!

Yours for the welfare of Zion.

ISAAC O. LEHMAN.

BULAWAYO, S. A.

For the Evangelical Visitor.

EXPERIENCE.

I FEEL impressed to write my experience and in so doing wish to give God all the honor and praise.

I was professing to be a child of God for over four years, and got into such a condition, I thought I could walk with God and the world.

Dear readers, I was greatly deceived. As we find recorded in 1 John 2:15.

"Love not the world, neither the things that are in the world. If any man love the world, the love of Father is not in him."

I am so glad the Lord has made that plain to me. I shall never forget the way which my Savior, brought me so I could realize my condition. Praise God for placing my feet upon the rock.

I will relate how it went with me. As we arose from prayer one Sunday evening last spring my cat became fastened on the lamp and I felt as though the Lord was tearing it from my head. I never experienced anything so plain in all my life. It troubled me much and after services were over a friend of mine said: "I believe that means something." It seemed the Spirit had told her. I could not keep quiet but told my brethren and sisters as I had no peace. Then it came to me that I must leave off my fashionable clothing. It seemed I should tell my parents and my sisters and then Satan seemed to work in me and said: "Oh if I were you I wouldn’t say anything."

Beware dear ones, Satan is trying to deceive us. I had no peace it must be told. My parents did not approve of it. I had no one to console me in my trouble but Jesus and some of my dear Brethren and Sisters when I met with them.

Then, I thought well we must obey our parents and then I got into such trouble again. I wanted to be obedient in all things. Jesus said leave all and follow me. Then I got relief. I then did my first works over and followed the way the Lord led me. I was then disowned by my family. But praise God where one door was closed another was opened. I was at the Mission until father sent me and now I believe I am respected more than ever before.

Dear ones, I am happier now than ever before because I obeyed my Savior. If you hear His voice harden not your hearts. Seek Him while He may yet be found.

It seems that our dear Savior is working wonderfully with us here at the Mission in Philadelphia. There are quite a number who desire to lead a better life. Pray for us that we may work and labor till Jesus comes so when we are through here we can all meet our Savior face to face.

KATIE SCHIEBER.

Philadelphia Mission 3423 N. 2nd street.

SANCTIFICATION.

Why Do Not Persons When Fully Justified Have a Pure Heart?

ENTIRE sanctification requires a high state of faith. (1) Faith to walk in the light and that can only be by having a knowledge of God’s Word for “we are sanctified in the Word. (2) Faith to retain the experience. (3) Faith to rejoice always, to pray always and in everything give thanks. Faith is the only condition by which we receive and retain anything from God. It is always according to our faith. The reason why persons are not entirely sanctified at conversion or regeneration is because God has not given them faith to expect and live the sanctified life, and if they were entirely sanctified at conversion, they would soon lose the experience because of a lack of faith. It is not, in my opinion, God’s purpose of salvation to lead us into an entirely sanctified experience from the ranks of sin. We are first to be regenerated and then we are to have that
which is lacking in our faith perfected.—1 Thes. 3:10. God did not purpose to lead the children of Israel from Egypt immediately into the war of the Philistines, "although that was near, for God said, lest the people repent when they see war and they return to Egypt."

We are bound in sin, "having no hope and without God in the world." When the Holy Spirit convicts us, we are burdened with the guilt of our sins and cry for pardon and acceptance and a new heart. This is all we ask and expect. The Holy Spirit shows us the way by pointing us to the Word and so we receive according to our faith, and are made new creatures and receive the witness of the Spirit. The Holy Spirit in us continues His work and if we are obedient we shall soon eat the good fruit of the land. He shows us the perfect love that casteth out fear or the entirely sanctified experience and we are convicted of the need of a further work—a pure heart free from all sin, such as pride, selfishness, jealousy, anger, strife etc.

The Holy Spirit as before for regeneration now shows us "exceeding great and precious promises"—2 Peter 1:4 and how "God has gave some to be Apostles, and some prophets: * * * for the perfecting of the saints, till we all attain the unity of faith, * * that we may be NO LONGER children" and how Israel "failed to enter in because of unbelief" and "Let us fear lest a promise being left of entering into his rest any one of you should seem to have come short of it."—Heb. 3:19; 4:1 and "this is the will of God even your sanctification," and "If we walk in the light as he is in the light the blood of Jesus his son cleanseth us from all sin," and now the regenerated soul—the Christian—is prepared by the Holy Spirit for a faith to claim entire sanctification as he was for pardon and regeneration, but he must immediately enter into this experience or he is not obedient and is in danger of losing his justification. E. H. C.

De Moines, IA.

What shall it profit a man if he gain the whole world and lose his own soul?

PREACH THE WORD.

2 Tim. 4:2.

THERE are intelligent men who tell us that the Gospel has lost its power, and that preaching no longer affects or saves men as it used to do. That the preaching of the Word is becoming a secondary matter in the church.

Now it is nothing new to have wise men decry preaching; it was foolishness to the Greeks eighteen hundred years ago, and it is to many a Greek today; but though the preaching of the cross is to them that perish foolishness, it was, and still is, to the saved "the power of God, and the wisdom of God;" the divine method of salvation then and now, unto them that believe. Christ has appointed ministers as ambassadors to win a rebellious world to loyalty. Their first duty is to preach the Word, in season and out of season; to proclaim the message of pardon, life and peace, through the blood of the cross, and to expect the demonstration of the Spirit to make that Word effective for awakening, convicting, and saving men.

If preaching is a mere trade, if men follow reading smooth essays for so many dollars a year; if no divine power has ever stirred their hearts to cry, "Woe is me if I preach not the Gospel!" then we need not wonder at their ill success. "I have not sent these prophets but they ran," saith the Lord; and such prophets have ever been as powerless as they are today. The world has never lacked for prophets and preachers who were "wells without water," "trees without fruit," "clouds without rain." Side by side with these prophets, apostles, martyrs, reformers and evangelists, who have tossed the world from slumber, and won the perishing to Christ, have always been found a race of easy-going, formal, place-seeking, ease-loving, timid, luxurious souls; durb dogs that could not bark, and greedy dogs that never have enough, sleepy, lying down, loving to slumber; and their ministry has ever been a failure, if not a hindrance and a curse in the world.

They say "the preaching of the Gospel has lost its power." What do they know about the Gospel?—men who are mortgaged to rich sinners, chained by sectarian bands, linked to secret and oath-bound cliques and clans, smeared with the mire of political and partisan strife, talking of a salvation of which they have no present experience, and speaking of a perdition in which they have no vivid faith; afraid to proclaim these solemn truths of "righteousness, temperance, and judgment to come," of which the Holy Ghost is sent to convince the world, and which now, if ever, should be thundered in the ears of a slumbering race,—how can they be surprised that their words seem to men as idle tales?

Do they dream that their polished, pointless essays will fill the place of God's eternal truth? Do they think that the Holy Ghost, sent to convince men of sin, righteousness, and judgment, will attend the preaching of men who wink at sin, and abandon righteousness, and who dare not stand up squarely and testify to men the solemn fact of an impending "judgment to come?" Do they dream that the "smooth things" prophesied by men full of carnality, who wear their soft raiment, and dwell in the palaces of kings, will move sinners' hearts like the mighty cry "Repent!" uttered by him who, filled with Holy Ghost from his birth, wore his camel's hair raiment, and ate his locusts and wild honey in the solitudes of the wilderness; and who dared to call the first sectarians of the nation a race of snakes, and thunder the damnation of hell in the very faces of the guardians of the choicest orthodoxy of the day?

Faint not at toil, fear not the wrath of men; you bear the message of the Lord of Hosts; and Jesus says, "Lo, I am with you always, even to the end of the age." You may have trials and persecutions, but your reward will be eternal;—think you that you will do too much to gain it? Or that your losses will be greater than your gains? The Captain of your salvation was made perfect through sufferings. You are the heralds of a crucified King. He
has said, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38.—H. L. H. in the Christian.

TOO MANY SOCIETIES.

NE of the peculiarities of this time of many inventions is the multiplication of societies, splitting the professes of God into endless parts. We do not allude merely to the division of Christendom into denominations, each with a particular creed or form of government, with a name descriptive of its peculiarity—which, by the way, is as deplorable as it is unscriptural; but to societies within these societies to bewilderment; or at least to the distraction of the simple Christian.

We have long held society-making to be pernicious; because those bound by conscience to ignore these new organizations are apt to be considered enemies to what they stand for, and a feeling is engendered against them as opponents; while the fact is, they are as diligent in doing what they are constituted to promote as the parties who originate or join them, realizing their objects to be parts of the Christian life or duty.

Prayer, for February, contains in its leading article some very sensible remarks against so many societies, and says: "Organizations have multiplied until now there is a plan to organize one more, the S.S. of S.S.; that is, The Society for the Suppression of Superfluous Societies."

We think we would strain a point and says: "Organizations have multiplied until now there is a plan to organize one more, the S.S. of S.S.; applied until now there is a plan to form the end. Let us not afflict the world without Good Samaritan or Dorcas societies; God can be glorified without a Praise society; and so forth, to the end. Let us not afflict the world by multiplying organizations that are after all but fragmentary, attending to a small part of Christian living, when there is a Divine institution, itself alone sufficient, that embraces all. Temperance, virtue, praise, prayer, help of the needy, need no society to advance them; a Christ-filled, loving, faithful heart is enough for their practice.—Reality.

ALL AROUND THE HOUSE.

I AM one who is greatly interested in the home-makers, and while others have much to say about training children, I would like to put in a plea for our dear old fathers and mothers. Now that they are old and feeble, and no longer able to work, what is to be done for them? Must all their tender love and care for their children be forgotten? No one save themselves can know how a loving word, a bright smile or a kind, tender act from a dear son or daughter lightens their burdens and brightens their pathway down life's rugged decline, nor how a harsh word or a frown saddens those dear old hearts. I sometimes hear a young man call his father, "the old man," or his mother the old woman.

I would say to him in the name of all that is good, stop it. If you have a father and mother who have loved and cared for you tenderly when you were helpless do not be ashamed to call them by those dearest of names, "father" and "mother."

Do what you can to make the evening of their lives pleasant, for they have done what they could to make you happy. In many instances they might not have done all they would like, because they had to strive against poverty and disease, but do not blame them, for they have done their best. Love them while they live, when they have gone from your sight your love will do them no good. Sow the flowers in their pathway, and if you want to decorate their last resting place with flowers the innocent blossoms will not look at you with reproach. But the kindly old faces will not smile then, filled with gladness that you remembered them. Do your duty now and receive the blessings of your dear old parents.

How true it is that

"There are kindly words for strangers,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best,"

—Selected by C. B. S.

GOD HIMSELF has answered this question in the words, "Faith is the substance of things hoped for, the evidence of things not seen."

Then follows the illustration. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." How were the worlds framed?—By the word of God. Reason can not explain the origin of things, but faith grasps the truth of God's creative power in His word.

Faith, then, is simply taking God at His word, believing it, acting upon it, resting upon it. In faith is power—"casting down reasonings [margin] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

There is, however, a distinction which should be borne in mind. There is a belief that is wholly distinct from faith. The existence and power of God are facts that even Satan and his hosts can not at heart deny. The Bible says that the devils "believe and tremble," but this is not faith. Faith is a personal application of the word of God to the soul.

Faith is God's gift to every man; and this faith it is in our power to exercise. By it the grace and salvation of Christ come to the soul, and thus are we brought into partnership with the great Author and Dispenser of creative power. We are to believe we receive the blessing promised, before it is realized. "What things soever ye desire, when ye pray believe that ye receive, and ye shall have them." Here is faith in its essential simplicity. By believing, we receive; when the promised blessing is received and is enjoyed, faith is swallowed up.

Faith is simple. It dwells in a simple, obedient heart. It can not abide in a proud heart which boasts of its own works. The person who draws nourishment from Christ, walking humbly with Him, is the one in whose heart faith thrives.
Faith is an active principle. "It works by love, and purifies the heart." It transforms the character into the likeness of Christ. It materializes hope. It marshals one into the army of God. It takes hold of God's promise, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Faith does not depend upon circumstances; for it believes God, who controls circumstances. Neither does it depend upon feelings, which are the outgrowth of circumstances; for it reaches to that within the vail, for it reaches to that within the vail, for it believes God, who believes God. While faith believes God, it has faith when believing God, and God's Word, and that God has faith unless they feel His presence. Such confound faith with the blessing which comes through faith; for faith is not joy, but it brings joy, rest, and peace. The time to exercise faith is when we fear destitute of the Spirit. When deep clouds envelop the mind, let living faith pierce the clouds and let in the sunshine of Christ's righteousness.

The secret of the power of faith is obedience to God's requirements. Secret prayer, and meditation upon God's Word and the character of Christ, prepare the heart to exercise faith. As the vine is to the branches, which live by the nourishment passing up through the vine, so is Christ to the Christian. To exercise faith we must continually draw sap and nourishment from the Living Vine; for separated from it, we have no life, no strength. We should not dwell upon our unworthiness even; but the mind should dwell upon the worthiness of Christ, His love, His merits, and His words. This will prevent Satan from taking away our shield of faith. When that is removed, the heart is exposed to His fiery temptations, and clouds and darkness are the result. —S. N. Haskell.

The summer vanishes, but soon will come the glad young days of yet another year. So do not mourn the passing of a joy, but rather wait the coming of a good, and know God never takes a gift away but He sends others in its place. —Marianne Farmingham.

Divine life is the crown of all religious assemblies.

Waiting upon God often turns darkness into light.

I know a man who would make a good preacher but for two faults: 1. He has no delivery. 2. He has nothing to deliver. Make no apologies. If you have the Lord's message, declare it, if not, hold your peace. Have short speeches and introductions. Say good things from the first, and stop before you get prosy. Do not spoil the appetites for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in.

Ventilate your meeting room. Sleeping in church is due oftener to bad air than bad manners.

Do not repeat sentences, saying, "As I said before." If you said it plainly before, say something else after. Do not end sentences, passages of Scripture or quotations, with "and so forth." Say what you mean and stop.

Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child."

Have a clear head, and your words will be clear. Know what you are talking about.

Aim at a mark; hit it. Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise.


Remember, each sermon may be the last you shall preach or your hearers shall listen to. Keep the judgment in view.

Preach the Word. Preach the Word.—E. P. Marvin.

The saved in glory and the saved on earth, belong to the same family, and church. "Of whom the whole family in heaven and earth is named." The vail of the temple was rent in twain, removing the partition between the holy place, and the holy of holies, throwing it all into one room. We should, therefore, do God's will on earth as they do it in heaven.
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.

EASTER LESSONS.

"I am crucified with Christ,"—Gal. 2:20.

Across my selfish, useless life,
As clouds across a winter's sky,
These drift the glow of passion's strife,
As unto self and sin I die;
Yet crucified with Christ I rise,
To life enriched by love's surprise.
For talents that I have not known,
Like seed concealed in snow-clad earth
With spring to fruit and flowers grown,
Come forth to new and wondrous birth;
For crucified with Christ I rise,
To life beneath love's summer skies.
And places come where I can lift,
My struggling self and human-kind,
As sunshine through the storm-cloud's rift
Will always waiting flowers find;
For crucified with Christ I rise,
To see the world through Jesus' eyes.
This one with God through Christ my Lord
My life a song of praises shall be,
No jarring note, no broken chord,
Can mar or end the melody;
For crucified with Christ I rise,
To life with Him that never dies.

THE AIR WE BREATHE.

Dr. Hartley in The London Lancet shows the danger that follows breathing foul air. He says we should look on "breathed air and sewer gas not as mere carriers of accidental poisons, such as influenza and pneumonia, and the like, but as poisons per se," and adds: "Why do most men feel so tired after an afternoon's work in a crowded outpatient room? Why is a long journey in a full railway carriage, even with a comfortable seat, so exhausting to many people? Personally an hour or two in a full carriage with the window shut, will give me numbness in my feet and legs and knock me up for the day, while a railroad journey in an empty carriage with open windows does not affect me at all. But most people will be willing to admit that any kind of a crowd is tiring. It is to me difficult to resist the impression that an overdose of waste products, whether of one's own or other people's must generally interfere with the metabolism of nerve tissue. Women as they grow older are apt to live much indoors. I believe the fat, flabby, paunchy woman, whether purple or pale, with feeble, irritable heart and 'inadequate' kidneys, is usually the victim of rebreathed air. A 'close' room will infallibly give me an abnormally distension and borborygm within half an hour, and I am inclined to think the purity of the air breathed by the dyspeptic quite as important as his regimen or his teeth. It must, I think, sooner or latter be recognized that many of the increasing ills which it has been the fashion to charge on the 'curry and brain fog' incidental to a high state of civilization and a large population are in reality due to the greater contamination of the air we breathe by the waste products of that population, and that toxins excreted by the lungs will in time take high rank among them as both potent and inedible. If this should come to pass, the present ideas anent ventilation must be abandoned as utterly futile, and the need will be felt not of letting a little air in, but of letting waste products out."

CLOTHING.

All should keep warm from within rather than by excessive clothing. Take vigorous exercises from one to three minutes, then do deep inhalations to warm the body, hands and feet. Swing one and then the other arm vigorously until the blood flows freely into the fingers, then breathe deep and often and exhale with vigor. Shake the foot and leg, being relaxed, for one minute, then bend the body in all directions for one minute, then breathe deeply and by this time you will see the improvement and get the idea.

To become strong every one must expose themselves and take vigorous exercise, there is no other way. Too much clothing, too much care allows nature to partially annul the natural physical efforts which is wrong. Motion is life, rest is death.

In the fall when the weather becomes cool still retain the summer underwear. Don't put heavy underwear on until it becomes very cold. Having first exposed and hardened the system be slow to wear the overcoat, gloves, overboots etc., but when once adopted don't wear them in the house—never. Always remove them on entering anyone's residence. Furs should never be worn; they are hot beds for germs and decidedly unhygienic.

Dr. Paddock.

FORGOTTEN WORKERS.

Little men do work for which great men get credit. Unseen men, unknown men, lay foundations, upon which others erect monuments and establish their own fame.

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first principles of righteousness, these are the persons who if they do their work well ensure the purity of the family, the prosperity of the community, the security of the state, and the blessing of God upon the generation to come.

O lowly, lonely worker, toil on. Let your little work for God be done faithfully, and done well. Others may take the credit of the work you wrought, and boast of great results and great success, but God knows the beginning and the end of our labors; and the day is coming when He shall bring to light all hidden things, and give to every man according as his work shall be. What revelations shall then astonish the holders, when great thing shall be made small, and little things shall shine forth in grandeur, when many that are now first shall be last, and many who are now last shall be first.

Sel.

The re-discovery of Christ is what Christendom sorely needs in pulpit and pew, in the markets and the parlaments of men. Yet the very fact that Christ is risen and "alive forever more," who said to His learners for all time, "Behold I am with you all the days, even unto the end of the world," shows that He is at hand ready and waiting to be rediscovered in any day of which it may be said, "Today, if ye will hear his voice, harden not your heart." Obedience to this inspiring word of the living Christ will lead the learner to know the power of his resurrection.—The Friend.
TEMPERANCE.

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

GAMBLING AMONG FASHIONABLE WOMEN.

SHOCKING as it may appear, there seems good ground to believe that not only the drink habit, but the vice of gambling is being cultivated by female leaders of society—"the bright particular stars" of the "smart set." It will be remembered that some time ago we reported the fact that fashionable women, especially in New York, are given to strong drink. Now, in a sermon recently delivered before the New England Society of New York, the Rev. W. R. Huntington, of the Episcopal Church, made the direct charge that gambling is becoming a vice of fashionable life in the homes of rich society patrons.

Dr. Huntington said, as reported in the "Homiletic Review" for April:

"When women are discussing in their clubs what is the limit of allowable luxuries, and are deciding after a vote that there is none except personal inclination, is it not time to call a halt? What are these stories about uncontrollable games of chance? Is it possible that leaders of society are countenancing games that are contrary to the laws of chance? Is it true that hostesses are found in the higher walks of society who will let young men de-
vite? I do not say that this is true, but if true, I cry shame. Is it true that women of high station are ex-
cluded from drawing rooms to which they have been in-
vited? I do not say that this is true, but if true, I cry shame. Is it true that women of high station are ex-
hibiting jewellery bought with the profits of the gambling table? Is there anything more infamous than this? What avail crusades by committees of five, fifteen, or fifty, if behind closed doors such things go on as these? Is there not need of discipline to save society? With Sunday losing its sanctity, with marriage degenerating into a fast and loose contract, with pleasure obliterating the landmarks of decency, who shall say there is no need for discipline? I draw my illustrations from the lives of women because they are the custodians of men's morals. Men are what the women make them. The more men desert the church for the clubs, the more woman as the arbiter of morals becomes accentuated. In the life of the Puritan, the matron and the maiden stood out spotless. The spirit of discipline made them what they were. We must have that back if we would have life.

Of course the bold critic of these people has been sharply taken to task for his words, but he stands by his guns and declares he knows just what he is talking about. In a later sermon the Rev. D. J. Burrell, of the Collegiate Reformed Church, Fifth Avenue, declared that these despicable characters are not women nor ladies, but "harpies." They are worse than the fabled sirens of old.

"Christian Guardian of Canada, says:

"Newspaper experts have expressed their testimony that the growth of card playing this year has been remarkable, that it has amounted almost to a fever, and, also, that its greatest increase has been amongst women. Amongst themselves, behind drawn curtains and closed doors, they have indulged themselves in euchre, poker, and 'bridge' whist. In the evening they have 'entertained' their gentleman friends at the gaming-tables, have robbed them of their hard-earned earnings, and then flaunted furs and jewels, bought with their ill-gotten gains.

Well may the American patriot tremble for the future of his country if such things are done. In the light of the history of ancient Rome, and other ancient nations, these things bode only evil. A debauched and vicious womanhood is the sure precursor of national ruin. Social corruption destroys the basis of political security. It may be this is only dying at the top. Social vileness usually begins at the top, but it works down through all strata of society. When the twin vices of men, drinking and gambling, are adopted by the women who rule in society, it will not be long until the other member of this hellish trinity, social vice, will also become rampant, as it must be feared it already is among the pampered, overfed, luxurious voluptuaries of New York's "four hundred." The Lord have mercy! The Evangelical Messenger."

THE PRICE OF BLOOD.

MILLIONS of dollars of revenue come every year into the treasuries of towns, cities, states, and the United States of America, for licences to make and sell intoxicating drinks, which poison, madden, stupify, impoverish and destroy men, and children.

This money is the price of blood. It is wrung from the trembling hands of the sick and poor, who are diseased and beggared through strong drink. It is taken from weeping wives and hungry children, who are robbed of daily bread by strong drink. It is fetched from the pockets of honest men, who are cheated out of their honest dues, that rum-sellers may fatten on the toils of their slaves.

This money is the price of blood. The curse of God is on it. Whether it is in the treasury of nation, state, city or town, it is an accursed thing. Whether it is used to deck the rum-seller's wife in satins, while its rightful owner is in rags; whether it is paid to politicians for offices, or to priests for prayers; whether it is used to bribe the officers of justice in this world, or to get rum-sellers out of purgatory in the next; the curse of God is on it on all the same. It may be taken to build grand cathedrals, while its owners starve in garrets; or are sent to prisons and almshouses; it may be used to fatten sensual priests, while pale children who should have it cry for bread in dreary hovels, or huddled into bar-row-like asylums; it may be the stay of a holy church, whose priests doom heretics to perdition and say masses for money over dead rum-sellers, but still the curse of God is on the ill-gotten gains of the rum traffic, and the judge of all the earth will yet smite and blast the accursed thing and "When He maketh inquisition for blood, He forgetteth not the cry of the humble."—Sel.
OUR YOUTH.

SERVICE.

Just as my soul seemed sinking
Into the depths of sin
Christ came, and his glorious presence
Glorified all within.

"I am needing thee," He whispered;
"Give thy life into my hand;
And follow where'er I lead thee,
Obeying each command."

I crossed and said, "My Master,
What wouldst thou that I should do?"
And he said, "Teach those in darkness
To share in my mercy too.

'Tis the little things I am asking;
Yet do them faithfully;
And according to thy serving,
So shall the harvest be.

And I answered, "Take me, Master;
To use as Thou seest best;
I will yield Thee a willing service
And trust to Thee the rest."

So, no matter what the labor,
Whether great or whether small,
My hands are empty, fill them,
And Thine be the glory all."—Mrs. A. P. Jarvis.

LITTLE THINGS.

The temptation to underestimate the value of small things comes to us all. How frequently do we hear young people say, "Oh, it's a small matter and amounts to nothing anyway." Read the following from J. L. Spicer in the Sunday School World; then reflect if, after all, there is not a great deal in everything, whether great or small:

We have read of a little nail which was driven too near the compass, and so deflected the needle and caused a massive disaster to travel more than two hundred miles out of its course in crossing the ocean. A man, when traveling saw a lovely flower, and with much pains secured a root and brought the prize home. Its curious blossoms proved so attractive that others took slips to their homes to raise the rare plant. Finally it was set in the rich gardens, where it grew and multiplied so rapidly that it took the strength from the soil, and not even a weed will grow, nor any green thing, other than itself, where it has taken possession; thus acres of fertile land have been rendered unprofitable.

The great revolving lamp in a coast lighthouse was lighted, and burned brightly; but off the rocks a ship with all on board went down. What was the cause? A little insect, not one, but millions, had congregated outside upon the glass and darkened the life-saving ray.

In Oregon recently some weeds had blown upon a railroad track. For a time the train sped along as usual, then it began to slow up. The wheels went round, but the cars did not move. The crushed weeds had so greased the track that the train was stalled for hours.

An idle word has often broken the friendship of a life time. One sin may bolt the door of heaven. Let us learn as did the weaver boy, to go to the Master with all the little tangles. Life is made up of little things. Character is simply habits crystallized.—Selected.

LOVING BACK.

LITTLE Alice was playing with her doll while her mother was writing. When her mother had finished the writing she told Alice that she might come sit on her lap; and Alice said, "I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so; but I fancy that you were not very lonely while I was writing—you and dolly seemed to be having a happy time together."

"Yes, mamma, we were; but after awhile I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one nor the best."

"And what is the first and best?"

"Wilt, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "'tis because you loved me when I was too little to love you back. That's why I love you."

That was a very good reason; and even mamma herself could not have given a better one. That is one reason, also, why we should love the dear Lord—"because He first loved us, and died to redeem us from sin."—Our Little People.

For the Evangelical Visitor.

A LITTLE GIRL'S LETTER.

Des Moines, la., April 11, 1901.

Dear Editor:—Please allow me a little space in the youth's department for I felt impressed to give a little report of our Easter services at the Mission. It was a beautiful day and the Sunday School and the afternoon meeting were well attended. The Mission church was newly napped and scrubbed so everything was neat and clean. The Sunday School scholars had prepared to recite some Easter pieces and sing Easter songs. The title of my recitation was "When He Arose." I also sung an Easter hymn as a solo and in the chorus was joined by Alease and Lota Scott and my sister Bertha.

The title of my song was "He Rolled the Stone Away." May be our dear young readers would enjoy reading the hymn for I think it is so beautiful.

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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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GEO. DETWILER, Abilene, Kan., Editor.

GEORGE DETWILER, Abilene, Kansas, Editor.

ELDER W. O. BAKER, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHER'S NOTICE.

To Subscribers.—Our terms are cash in advance.

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

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

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

5. If you are moving, please send the paper free on the recommendation of others or upon their individual requests.

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

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

8. Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Geo. Detwiler, Abilene, Kansas.

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

Abilene, Kansas, MAY 1, 1901.

ADDRESSES OF MISSIONARIES.

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

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

D. W. Zook and wife, Parunia, Post Office, Mrs. Amanda Zook, Bankura District, Mrs. S. Herr, Hidago, India.

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

Mr. and Mrs. C. C. Roether, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Misses Fannie L. and Elmina Hoffman, Khamgaon, Berar, India.

My soul cleaveth unto the dust:
Quicken Thou me according to Thy Word
I declared my way, and Thou answeredst me:
Teach me Thy statutes.
Make me to understand the way of Thy precepts:
So shall I meditate of Thy wonders works.
My soul melteth for heaviness:
So shall I meditate of Thy wondrous works.
Thy judgments have I set before me.
I have chosen the way of faithfulness:
Thy commandments, When Thou shalt enlarge my heart.

BENEVOLENT FUND.

Abilene, Kan. $1.00
Morrill, Kan. $1.00

FOREIGN MISSION FUND.

246 $2.00
216 5.00

MATOPPO SPECIAL FUND.

M. M. Wenger, Shippensburg, Pa. $27.00
D. V. Reise, Clarence Center, N. Y. 25.00
J. D. Wulf, Rice, Pa. 1.00
S. Markley, Abilene, Kan. 2.00
Penbrook, Pa. 3.00

INDIA ORPHAN FUND.

Previously reported $94.93
J. D. P. Deaville, Mich. 5.00
A. M. Upton, Pa. 1.00
A. H. Hamlin, Kan. 30.98
S. M. Ailwine, Kan. 2.00
A Friend 2.65
A Friend 1.00
A. B. Detroit, Kan. 0.00

Bro. D. D. Steckley, of Ramona, Kan., has gone to Chicago, Ill., and expects to remain there indefinitely as the Lord may direct, as a worker at the Mission. His address during his stay is 3906 Peoria St., Englewood, Ill.

As to the B. R. rates to Conference we have word only from the Wabash company. They will sell tickets from Kansas City to Buffalo and return every Tuesday in May—good for 5 days for $25.50. Another rate of $22.50 good for 15 days, every day in May, and a $30.50 rate good for six months. We hope to be able to secure the $35.50 rate for our Brethren but will not know positively until too late for this issue.

The Annual Conference time is here again and will convene at the Brethren's M. H. near Sterevesville Ont., on the 15th inst. No doubt the gathering will be large and representative in its character. We are unable to make any forecast of the work to engage the attention of Conference, but there will be questions of importance to be disposed of, and we hope the Lord may Himself so control the hearts and minds of His children that the work which may be done may be for His glory, the unity of the church and the advancement of His work at home and in foreign lands.

ANNOUNCEMENT OF DEDICATION.

To the readers of the Visitor and others, greeting. The duration of Barbara M. Kern, of Indianapolis, Ind., to General Conference of the Brethren in Christ, of 1900 at Donnelsville, O., for the purpose of erecting an orphanage under the supervision of the church, was received, and by authority of said Gen. Con., the board of managers of the Messiah Rescue and Benevolent Home, of Harrisburg, Pa., has in their estimation, judiciously appropriated the money for what it was given, and erected on the grounds of the Messiah Rescue and Benevolent Home, at Harrisburg, Pa., a large, commodious, plain and substantial brick building with latest sanitary improvements, with provisions to accommodate about seventy-five children with their attendants.

The location is one of the finest, and most desirable around or in the city of Harrisburg, afford a good view of both R. R. depots, State Capitol building, Susquehanna river and Cumberland Valley. The board of managers have arranged to hold the dedicatory services on Saturday evening and Sunday all day, May 18th and 19th next, being the two days following Gen. Con. of this year.

The board of managers were only authorized to erect the building, and it remains for General Conference to say as to how and by whom the work of the orphanage shall be done. A hearty invitation is hereby extended to all who feel prompted by love to help gladden the occasion by their presence.

S. E. Bohn, Pres.
A. H. Graham, V. Pres.
S. R. Smith, Secy.
S. N. Nungesser, A. Secy.
A. B. Misser, Treas.

HOW TO GO TO CONFERENCE.

Bro. A. Beards, of Ridgway Ont., has been in correspondence with the agents of the Wabash, and M. C. R.'s, and has received notice of train arrangements as given below.

The agent of the Wabash writes that all the local agents of their lines have been notified that the head Superintendent at St. Louis has ordered trains No. 4 and 8 to stop at St. Louis for passengers on Tuesday May 14. These trains are from the west, and all those who are going to Conference from Kansas,
Des Moines, Iowa, Chicago, Ill. (as well as other parts of that state.) Michigan, Indiana, and parts of Ohio, would do well to secure passage on one or the other of these trains, as they count on fifty passengers at least making use of their route. Secure tickets for Buffalo N. Y. and you will be left off at Stevensville, Ont. Returning you can get your ticket endorsed and take the train at Stevensville, International Bridge, Welland Junction, or even Niagara Falls. Those going by this route will find the accommodations perfect.

The Michigan Central Company controls part of the Toronto, Hamilton and Buffalo R. R. We append the G. E. P. A's statement to Bro. Bearss as to train arrangements. Passengers by way of Toronto and Hamilton should take the T. H. and B. train arriving at Stevensville at noon on May 14.

The following trains westward from Buffalo pass Stevensville at time given, as follows:

No. 1 at 6:35 A. M. eastern time, regular stop.
No. 8 at 6:43 P. M. eastern time, very regular stop.
No. 8 at 8:18 A. M. eastern time, no regular stop.
No. 8 at 1:33 P. M. eastern time, not a regular stop.

In the reverse direction.
No. 6 at 7:33 P. M. eastern time, regular stop.
No. 7 at 12:05 P. M. eastern time, stop if any passengers to get on or off.

Our operating department advise they will arrange to have all the trains shown above, whether they stop regularly or not, make the stops at Stevensville on the 13th and 14th of May next, if there are any passengers desiring to get on or off the trains, holding your tickets.

Kindly advise if this will prove satisfactory and we will have necessary instructions given for stopping the trains.

Yours truly.

H. UNDERWOOD.

LETTER.

The first mistake she speaks of is that there is too much praying and not enough of praise, too much telling the Lord what to do and not willing to work; too much leaving the children at home to do the work and telling the Lord to do care of them. In some families it looks as if the Lord had done His part. We have some families where the children obeyed father and mother to the word. They did everything they were told to do and a good many more things. They were allowed to go Sunday school. Some people thought that wasn't right, they would do what they were told to do and learn to be proud, so they were ordered not to go Sunday school and they obeyed but it was too late to head off pride. They had pride in their young hearts before they went to Sunday school. It seems to me they must have brought pride along when they came into the world.

Another mistake: too much flouting of the teaching of others and not enough sending out teachers. Christ taught His disciples, then He sent them out to teach others. We have young men who claim to be called of the Lord to go out and preach the gospel to a lost world. I do not know how I could stand before the Savior in the great day if I had hindered one from going out when I could have helped him on the way. The command is, Go and preach the glad tidings: 'Christ is risen from the dead.' But to lament over our past mistakes without doing better in the future will not help the matter. Soon the time for general council will be here. One subject which should be well considered is singing and hymn books. In the past teaching the younger people to sing was altogether neglected. This no one can deny. Is it not unreasonable for us to expect the young people to sing the hymns and tunes of a hundred years ago without being taught? Some think it wrong to sing notes. A tune can no more be taught without notes than smoke can stay in the air. We are commanded to sing with the Spirit and with the understanding. Unless there is such singing the Spirit will not stay. Some quote the 5 chapter of Amos to condemn the bass singer. It was not the singing that was wrong but the hypocritical worship and wickedness of the people that the Lord despised and could not listen to their singing. It is plain that good singing belongs to the Lord and not to the devil. He is the one that puts pride into your hearts and poor singing and plain clothes will not take it out or even hide it. But plain clothes are for the Christian and not for the sinner.
And another hymn book will not teach us to sing. It is the teaching we want, there are plenty of hymns and tunes.

This is written because of a 'veil wish and love for the church, and may the Lord bless it.

CHURCH NEWS.

LOVE FEASTS.

INDIANA.

Elkhart Dist. .................................. May 25-26

ONTARIO.

Black Creek ...................................... May 18-19

Markham ......................................... May 25-26

Howick .......................................... May 25-26

Nottawa ......................................... June 1-2

Wainfleet ........................................ June 1-2

Waterloo ......................................... June 8-9

NEW YORK.

Clarence Center, R. R. St Clarence Center .................................. May 11-12

OHIO.

Ashland and Richland ............................ June 1-2

PENNSYLVANIA.

Philadelphia Mission ................................ May 4-5

Silverdale, Pa., R. R. St Sellserville, P. and R. R. .................................. May 25-26

Mechanicseburg, Cumb'd, Co. .................. May 26-27

Gratensford, Pa. .................................. June 1-2

Lykens Valley Dist., at the home of Watson Rumberger R. R. St. .......................... June 1-2

MILLERSBURG.

Brown Co. ......................................... May 25-26

Belleville ......................................... June 1-2

Bethel ............................................. June 8-9

Clay Co. ......................................... June 15-18

PHILADELPHIA MISSION.

Report for month of March.

DONATIONS.

Balance on hand ................................ $47 74

A Brother ....................................... 2 00

Philadelphia .................................... 9 55

Abilene, Kan .................................... 1 00

Trappe .......................................... 2 00

A Brother ....................................... 1 00

Silverdale ....................................... 1 00

Total ............................................ $64 29

Trappe, 45 dozen eggs.

EXPENSES.

For Mission ..................................... 8 1 70

Bible ............................................. 2 00

For a poor sickly sister ......................... 10 00

Shoes for poor .................................. 1 75

Coat for poor ................................... 2 00

For poor and sick ................................ 16 18

Total ............................................ $38 61

Brethren and Sisters, you are all invited to come and feast with us on May 4, 5. Jesus saith "The poor ye have always with you and if ye will ye can do them good."

PETER STOVER.

Philadelphia, Pa. 3423 North 2nd St.

For the EVANGELICAL VISITOR.

CHICAGO MISSION.

DEAR Readers:—As the Lord is so wonderfully leading in the work I feel impressed to write a little desiring that my heart and mind may be directed by the Spirit of God, and that it may be done to His honor and praise.

This morning we feel to praise our God for what He is to us, and that He does reveal Himself in such mysterious ways to His people; even that sometimes it can hardly be understood. But whether we understand or not, the Lord will carry out His plans and purposes if we commit ourselves and all into His hands. Praise His Holy Name. Having spoken of the leadings of the Spirit we will say: we became united in prayer that it be in accordance with His will that He, the Lord, would give us a better and more comfortable place for our work. He should have all the honor and glory. The house which we have been occupying is getting very poor and uncomfortable and we are compelled to make a change. Yet we felt that we should not make a move unless the Lord so directed that we know for a surety that it is His will. So without saying anything the Lord commenced to work upon the people and the work commenced to widen out, and the Lord commenced to speak through the Spirit, and the place was marked out in the minds of His saints. The place seemed to be very suitable and just across the street. The leadings were made known and it seemed that the Spirit was leading all in the same way and the building was vacated so that we knew that it was the Lord.

We wrote to Brother Trump about our leadings and he gave the answer that if the place could be had for the same amount of rent we should take it; but to get a larger and better place for the same was impossible. Again we brought it before the Lord in prayer. We would have preferred to remain in our old quarters if the house would not have been so poor and, above all so small and unhealthy that it was liable to be condemned at any time by the authorities. So the Lord again showed Himself and said, take the house and trust Me and I will provide. So with confidence in Him who never faileth we stepped out on the promises of God and made the change and will now move this week. Our address will be changed. We hope the saints of God will hold us up at a throne of grace that the result of this move may be to carry it on in a better way and that the name of Jesus may be highly exalted.

B. L. BEUBAKER AND WORKERS.

5956 Peoria, St., Englewood Ill.

ON OUR MISSION.

We again greet the readers of the EVANGELICAL VISITOR in the blessed name of the Lord, and pray that God may dwell among His people and lead them by the Holy Ghost by the still waters and the green pastures.

It is some time since we last communicated with you through the medium of the EVANGELICAL VISITOR, but while we have been silent we have not been idle but have been about our Master's business to which we have been called by a divine and holy calling.

Since our last communication we visited the Brethren at Harrisburg, Hummeistown, Palmyra, Cambeltown, and Fairland of Lebanon county. At the above places we met in worship with the saints and found fellowship in the spirit.

At Palmyra it was our privilege to attend a Bible reading given by Elders Masterson, of California, and Miller, of Marion, Pa. These Brethren of the German Baptist church are good Bible students and are capable of teaching the Word as they see and believe it. By doing as Paul said in 1 Thess. 5:21, we found these Bible readings profitable.

March the 4th we came to Mt. Joy, Pa., to assist in packing a third consignment of goods for the Fremananda Faith Orphanage, then of Calcutta, now of Peruna P. O., Bankura Dist., Bengal, India. The goods are on their way to their destination to make glad the hearts of the lone Missionaries in their life of self-sacrifice and toil, and also to gladden the hearts of the children that have been rescued from one of the most horrible deaths (starvation). We notice in the report given by the Missionaries how those children enjoy the gifts that thus come to them through the hands and instrumentalities of God's children this side the waters.

We are looking forward when (if the Lord delays His coming) many of those rescued famine waifs will become useful workers in giving the light of God's Word to their own native people. We would here ask all who love the Lord and His cause to hold up every lone Missionary's hands by fervent prayer that God may sustain them in their fields to which they have been called to labor.

The life of the Missionaries who have gone forth at the call of God with the
The burden of a lost world on their hearts, is one of self-sacrifice, privation and toil that we of the home land are strangers to. May the Lord wake us all up to see our duty in giving the Gospel to a lost world.

While at Mt. Joy we filled two appointments by request in the Evangelical church. On Saturday March, 9 we came to York county and on Monday evening began a series of meetings in the Union church in Manchester. The weather was not very favorable yet the meetings gradually increased in numbers and interest. While here we were informd by card that our son-in-law, Josiah Martin was quite sick at No. 233 Thayer St., Philadelphia, Pa. On the night of the 13th we were both impressed that our presence and help were needed. So we concluded to leave Manchester on the morning of the 14th for the city although we had left an appointment for that night. We arrived in the city about noon and found our brother very sick indeed.

The first thing we did was comply with the holy instructions of James 5:14, 15. He received immediate relief. For our own satisfaction and that of others we called a physician to diagnose the case, and he pronounced it typhoid fever. The doctor left a prescription which we had filled but the Brother was very much burdened about taking the drugs feeling he would rather trust the Lord to raise him up without the aid of drugs. He was indeed very sick, nigh unto death but thanks be to God, after five weeks of watching and careful nursing he went. All of them, however, seemed to stagger at His promises through unbelief. We are sometimes reminded by letter that the readers of the Visorion would enjoy hearing from the Mission more frequently than they do. Perhaps we are not performing our entire duty in writing since this is the only medium through which many hear from us at all. There is, however, more or less of the aid of drugs. Tobiah and Sanballat found a good deal of fault with us because we didn't constrain him to take the drugs. When we told the doctor that he wasn't taking the medicine, he said, "Josiah is his own master, if he don't want to take the drugs it is nobody's business." The tests have been real hard but we thank God today for victory and deliverance.

We will not consume space to tell of all the answers to prayers we experienced on various lines during this illness but we do want to testify that there is still a God in Israel Who hears and answers the prayer of faith. Since the 11th inst. he has been free from fever and is now convalescent. Though not able yet to be up and around he is gradually gaining strength. His flesh is much reduced so it will take a long time for him to get back to his normal weight. This was the first case of typhoid fever we ever had to nurse and was to us a new experience. The many nights of watching have been very hard on our bodies; sometimes we felt much like going down into a siege of sickness and fever, but we praise God today that His hand has been over us and the everlasting arms underneath us. Thus far the Lord has led us on, blessed be His Name for ever.

As soon as we feel free in leaving our dear one we expect again to move out into active work. This week we are helping to hold a series of meetings at the M.E. Church.

The Spirit of God is at work convincing of sin and judgment. We expect some of the outgoing Missionaries to be with us this week on their way to New York from whence they sail on the 29 inst. May their going forth be blessed of God to the good of many souls. Yours in the hope of His coming.


NOAH AND MARY ZOOK.

MISSIONARY.

ASK of me, and I shall give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession."—Ps. 2:8.

We are asking largely these days and praise God! He is enabling us by faith to claim our inheritance, and not to stagger at His promises through unbelief.

We are sometimes reminded by letter that the readers of the Visorion would enjoy hearing from the Mission more frequently than they do. Perhaps we are not performing our entire duty in writing since this is the only medium through which many hear from us at all. There is, however, more or less of the aid of drugs. Tobiah and Sanballat found a good deal of fault with us because we didn't constrain him to take the drugs. When we told the doctor that he wasn't taking the medicine, he said, "Josiah is his own master, if he don't want to take the drugs it is nobody's business." The tests have been real hard but we thank God today for victory and deliverance.

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NOAH AND MARY ZOOK.
The highest wages paid at present is to the oldest who receives $1.50 per month. They of course do their own cooking, washing, and mending. Those who can read well are formed into a special Bible class which recites each Friday and have taken up a systematic study of the history of God’s chosen people. They seem to think it is a wonderful Book. It helps them to understand the New Testament so much better. Yesterday two of them were reading in Romans about the faith of Abraham; little Masikwa’s face was all aglow, because he knew just what that meant. He had studied about Abraham. He exclaimed “That’s very good.”

A few days ago two of the boys expressed a desire to go out to some of the kraals and tell the people about Jesus and read their Bibles to them. So they started early in the morning going in a direction little visited before. They found some people who had heard nothing about God, and a number who listened eagerly to the Word and asked questions freely. On their return home they came to garden where the people were digging. The owner, who is one of our most bitter opponents was determined that the men should not stop and listen to the Word; but, they were going to listen and were interested. Finally he began to contradict, when the other men replied, “These are not the words of the boys but of the Bible.” “Oh!” he said, “it is only a white man’s book.” Generally the people, even the most hardened, have a great deal of respect for the Gospel. When inclined to object to any statement, they are soon silenced if answered from the Word. They often exclaim, “That Book knows everything.” “It is very well for the young to become Christians, but we are too old to change our ways,” and so they settle down into a sort of hopeless indifference, not that we doubt God’s power to save them but they do not want to be saved.

We are looking forward eagerly to the time when re-enforcements shall arrive. Mar the dear Father speed them on their way and make them a blessing to many souls here.

H. FRANCES DAVIDSON.
Bulawayo, South Africa.

In addition to Sister Davidson’s report we are permitted to call the following additional items from a private letter of Sister Alice Lehman (nee Heise) to her parents at Falls City Neb. The date of the letter is Feb. 18, 1901.

Praise God for the sunshine of His love. Thus the sun is brightly shining within this humble little home in the rough and rocky wilds of a heathen land. Yesterday was Sunday and there was a continual rain and driving mist so we did not look for the people to come out to the services. Mapeta came quite early and we all gathered in our little kitchen, Our 7 boys, Mapeta and ourselves (the missionaries). Later two girls and two smaller children came. The rains which they were wringing wet. A few young men, a few more children came from near the witch-doctor’s kraal all drenched with rain. Well we kept putting wood into the little stove and I hung their “limbu” (calico or cotton goods) around to dry. Services lasted three hours. ** all of our boys testified. Matshuba has been having fever these few days. He gave in a good testimony today of his joy in the Lord. He was enabled to rejoice in Him no matter what his surroundings, whether in affliction, pain, persecution or sickness or health. His voice was weak, but seemed the overflowing of a fountain that was filled only from above.

Mapeta also gave his testimony saying he loves the Lord. Later he was asked if he was free from all of his sins that he said he was happy. He said, yes, all but smell, beer and wives. Those were stronger than he, his heart, he said loves these things but he knew they were very bad, but said he “I love Jesus above all.” “But I am old, I cannot get free.” Pointing to the boys he said, “These can do well, it is right for them they can be free from all their sins, but we old people, we have so many sins. We told him that Jesus had all power and was able to free him from even these though he was old and hardened in sins.” “Oh,” said he “it surpasses me.” ** Let us join in prayer for him that God may reveal Himself to Mapeta. ** We are still looking to God and trusting that He will send some spirit-filled man and his wife to take charge of the Mission in general. *** Again the rain is coming on heavier; our mud walls are getting wet through at some places and quite a lot of mud has fallen off on the outside and some on the inside. Things will need a general patching up when the rain is over. I believe more and more that the missionaries should have as good and comfortable houses as any in the land among the church that sends them forth. ** We are trying to take the very best care of our bodies during this wet season. We trust God—He has graciously heard us when we called on Him for healing. We live very simply—use very little meat, fats or oils. Peanuts ground, serve as shortening and gravies. Now and then we have a nice fat fowl.

** These rains are bringing out the lice and other things so I think the economy the natives will be able to get along very well.

** TAKE NOTICE.**

FEBRUARY 14, 1901.

DEAR Readers of the VISITOR:—We send this special notice with regard to the supporting of children. Our brother deceased had the alloting and picture-making and when he died he was at that time trying to write all and tell them of their child. But he left the work unfinished and we wish to ask all that have written to us and have not received an answer, to write again and let us know if they have been written too.

We know not all that have given. This would not have been if our brother had lived because our brother was attending to this work just when he died and left it in such a state that there are not able to trace all that have allotted. Please write us a short not telling us the name and age of the child assigned. This will be a great favor.

I am yours yet Christ’s,
D. W. ZOOK.

NOT WORK, BUT WORRY.

It is not the work, but the worry,
That wrinkles the smooth, fair face,
That bleeds grey hairs, with the dusty
And robs the form of its grace;
With a weary, despondent light
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hand’s hard labor,
Or the steps of the tired feet?
Ah! no, but we plan and ponder
How to make both ends meet.
It is not the work, but the worry,
That makes us narrow and sordid,
That makes the world grow old,
Ere half their story is told;
That weakens their faith in heaven
That breaks the heart of man.
Ah! tis not the work, but the worry,
That makes us sober and sad,
That makes us narrow and sordid,
When we should be cheery and glad.
There’s a shadow before the sunlight,
And ever a cloud in the blue.
The scent of the roses is tainted,
The notes of the song are untrue.
It is not the work, but the worry,
That makes us sober and sad,
That makes us narrow and sordid,
When we should be cheery and glad.

—Exchange
The New York State Conference of Religions had its first meeting in New York last week, and work on the book was rushed in order to have advanced copies of it for use at this meeting. At the meeting it met with great approba­tion, and a vote of thanks was given to its compilers. In the association of Jew and Christian, which is represented in the authorship of the book, is illustrated the character of the conference of which it may be regarded the property. The conference grew out of the Congress of Religions at the World's Fair, and embodies the same general idea, namely, that of gathering together representatives of all religions. For an assemblage of this character a common form of worship, which should contain nothing offensive to those composing it, was found to be needed, and in preparing for the meeting which terminated last week the Executive Committee appointed last spring a sub-committee to consider the possibility of common by-laws.

It was decided to prepare more extensive scriptural readings, from the Old and the New Testament and from the Ethnic Scriptures, to make a selection of prayers and collects, and to follow these with a number of hymns, the whole making a book of worship and hymnal combined which could be used毫不犹豫ingly in any assemblage. The book is the outcome of this. In the compilation and agreed on all the contents. The first part of the book thus composed is made up of Scripture readings from the Old and the New Testament and from the Ethnic Scriptures. They are divided into three groups according to their relation to the subjects of universality in religion, ethical and spiritual religion, and religion in society and state. Following them are responsive readings, which are from the Old Testament and are selections used in worship in the synagogues. For each of the three subjects enumerated there are also readings from the ethnic Scriptures, taken from the sacred books of the East, issued under the editorship of the late Max Muller. There are a great variety of prayers in the book. They are divided into collects of universality, collects of ethical and spiritual religion, collects of religion, society and state, and doxologies and benedictions. Many of these prayers will be new to Christians, as they have been selected from Jewish offices. Others are taken from the offices of the Eastern Church and of the Roman Catholic Church, and the Book of Common Prayer of the Episcopal Church furnished many. The formula closing many Christian collects had to be omitted for obvious reasons, the earlier usage being returned to.

The hymns in the books are grouped under the subjects as the prayers, none being selected which contained any reference to Christ as the Deity. Altogether the book is unlike any volume of worship hitherto published, as Jew and Gentile can join in the responses and hymns which it contains, and in this respect the sub-committee believes that the book will fill a long-felt want.

In discussing the new volume at the meeting of the General Committee of the Conference on the closing day of the meeting, Dr. Slicer declared that in his opinion it was something to boast of when the wide divergence of the creeds to which the three members of the committee belonged was considered.

"The book," he said, "is published with the hope, not only that it may be found useful in the sessions of this conference, but also that other state conferences may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship, and it may prove helpful spiritually to many individuals in their own private use. In short, it is believed that such a book of common worship may prove in itself an object lesson in the possibilities of common worship. In educational institutions, where a great variety of creeds are represented, I believe it will find a most important place, and those who use it are assured that nothing can be found within its pages which is not compatible with their religion, be they Jew or Christian."

There were several college presidents at the Conference who were among those most interested in the book. All of them admired Dr. Slicer's opinion of its designed field of usefulness, and several declared that they would endeavor to have it introduced into their own institutions.

N. Y. Sun.

MARRIED.


Witter-Hershey.—On April 15, 1901 at the home of Bro. Simon Shambaugh, the officiating minister, Harrisburg, Pa., J. C. Witter and Minnie E. Hershey, daughter of Brother Joseph Hershey, both of Hum­mestown, Pa., were united in holy matrimony.

Lindemann-Hess.—On April 2, 1901, at the home of the officiating minister, Eld. George Wingert, Fayetteville, Pa., John F. Lindemann and Sister Fannie Hess, daughter of Sister Nancy and the late Joseph Hess, Waynesboro, Pa., were united in the bonds of holy matrimony.
OUR DEAD.

WINGER.—Died at her residence near Jonestown, Pa., Feb. 18, 1901, Sister Anna Winger, known as Auntie Winger, aged 70 years 6 months and 7 days. The deceased was never married and was converted 54 years ago and was a faithful member of the Brethren in Christ church ever since. She died from the effects of cancer and was afflicted of said disease fifty years. Funeral services Feb. 21, conducted by Brothers Jacob L. Srebaker, Jacob Books and Jno. Koons. Text 2 Cor. 5:1. Burried at Winger's grave yard.

GINDER.—Benjamin Ginder was born in Lancaster county, Pa., Oct. 13, 1825, and moved with his family to Dickinson county, Kansas, about eighteen years ago where he died March 28, 1901, aged 75 years, 5 months, and 15 days. He was a member of the Brethren in Christ church for many years. His aged wife and ten children are left to mourn their loss. Funeral services were held at the Bethel M. H. on Saturday at 10 A.M. Elder Jacob Engle assisted by Bro. J. M. Sheets officiating. Interment in adjoining cemetery.

METZ.—Died at his home in Woodbury Bedford county, Pa., December 31, 1900, Bro. G. A. Metz, aged about 67 years. Bro. Metz was not in the best of health for some time but on that Sunday he seemed to feel quite good, more so than usual, and went to bed feeling quite well. Shortly after his wife noticing he was breathing with difficulty raised his head and called some of the neighbors but when they arrived he was dead. Brother Metz was born in Germany, came to this country when a young man; learned the blacksmith trade with John Bowman, afterwards married Fanny Breibill and went to farming. Soon afterward became converted and joined the Brethren. Later he was elected to the office of deacon which he filled till he died.

CASSEL—Sister Barbara Cassel wife of Oliver Cassel of Preston, Ont., was born June 23, 1861, and died of heart failure at the hospital Clarion, March 6, 1901, aged 39 years, 9 months, and 11 days. Sister Cassel was converted in her young years, and was a faithful member of the Brethren in Christ church. She leaves a sorrowing husband and four children, one son and three daughters, to mourn their loss. A short service was held at her home at Preston conducted by Bro. John Wildfong, after which her remains were taken to her father's home near New Hamburg, Ont. Funeral service was held on March 10th at the Geiger M. H. conducted by C. W. Bachus of the D. B. Church, in English and Bro. Hunsberger in German. Texts, Psa. 16:11; Isa. 38:1. Interment in adjoining cemetery.

WEAR.—David O. Wear was born in the state of Iowa August 22, 1870, and died at Abilene, Kan., of pleuro-pneumonia March 15, 1901, aged 30 years, 7 months, and 27 days. When about 10 years of age he came to Kansas, with his parents, where his home has since been. He was married about 10 years ago to Miss Lillie Fike who, with four small children, parents, three brothers and four sisters survive him. Funeral services were held on Sabbath afternoon, attended by a large concourse of people, at the Brethren in Christ church; Rev. J. K. Young of the Evangelical Association, assisted by Bro. M. L. H-eman, officiating. Text Job 16:22. Interment in the city cemetery.

WHISLER.—Died at his residence near Abilene, Ashland county, Ohio Feb. 17, 1901, Catherine Whisler, daughter of Abraham Coble, deceased, and wife of David Whisler deceased, aged 82 years, 1 month and 17 days. She was born in Franklin county, Pa., December 31, 1818 and was converted at the age of 22 years and united with the Brethren in Christ church, of which she was a faithful member for 60 years. Her earnest desire during her last sickness was to be absent from the body and present with Christ. Funeral services were held at the Chestnut Grove Church on Feb. 20 conducted by Eld. E. F. Hoover. Text Rev. 14:13. Interment in adjoining cemetery.

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