They had seen was not a tenth of what they might have seen, if they had gone with one acquainted with the city on a walk through the slums. This again would be nothing to what may be seen, by the most casual observer in London. London is not, we believe, any worse than other cities, and probably better in many respects than some American cities, but the density of its population makes the evils of drunkenness more noticeable.

Walking one afternoon, between two and three o'clock from Miss Annie McPherson's Training Home for Children, in Hackney, to her Mission Home at 29 Bethnel Green Road, we found nearly every public house door wide open, on account of the heat, and had therefore, a good chance to look inside. What we saw was enough to break the heart of any Englishman who loves his people. Women, old, bloated andragged, or young and decently dressed, standing at the bars drinking over the counters; young married women sitting at the tables together, with glasses of beer before them, and young girls, hardly out of their teens, being treated to drinks by their male companions. What hope is there for a people, when the women spend their time and money in drink while their fathers and husbands work? Then to substantiate what he has said he quotes from The Christian, of London. "Testimonies are multiplying as to the increase of drunkenness among women. All classes, it is evident, are the prey of this terrible vice. The evangelists of the London City Mission, who live and labor amid the terrors of alimonament, declare that it is a familiar sight to see a drunken woman staggering through the streets with a baby in her arms and one or two children clinging to her skirts." And of the women of the middle and upper classes it is said that "they drink alcohol in a way that would have shocked their mothers fifty years ago." One would think the nation would see what it must do for self-preservation but a "well-known judge, wise and weighty of reputation," observes as a matter of temperance reform, "it seems idle to hope for effective legislation." It is for money that men engage in this business and thus grow rich on the vices of the people. Once in the grip of this monster evil, it has the precedence over everything else. Missions for the vicious poor in our cities will be needed as long as this terrible business is carried on. We observe that many of the rich and belonging to the nobility, and men standing high in the state Church and nation receive income from the liquor traffic. Will this great foe to humanity ever be conquered? We are afraid not, till He comes whose right it is to reign, and when there shall be no more curse.

In the meantime let us rescue all we can, and neither by word or example encourage this giant evil.

Weep for the lost! Thy Savior wept over Salem's hapless doom; when vengeance had unsheathed her sword. Weep for the lost! The Prophets wept over Israel's gloomy fate; and tears in vain will flow. Weep for the lost! Apostles wept, that dying men should Christ reject, and endless life refuse. Weep for the lost! Why Savior wept, that He wept to think their day was past, and toil with ceaseless care, when there shall be no more curse. Weep for the lost! Lord make us weep, He comes whose right it is to reign, and when there shall be no more curse. Weep for the lost! Our friends ere yet they pass, and endless life refuse. Weep for the lost! The Prophets wept, that dying men should Christ reject, and endless life refuse. Weep for the lost! Lord make us weep, and endless life refuse. The editor of "The Faithful Witness" of Toronto, Ont., with other Canadians have been visiting in England and Scotland in the recent past. They have not a little to say of the curse of drunkenness in the cities of that land, which is most appalling. The editor says: "There is probably nothing which strikes the visitor from America more forcibly, than the open drinking and drunkenness one sees on every side in the cities of Great Britain. Meeting Canadian friends who were visiting Glasgow for the first time, we were impressed with the terribly shocked manner in which they gave their impressions of the city in this respect; yet all they had seen was not a tenth of what they might have seen, if they had gone with one acquainted with the city on a walk through the
ALL THINGS IN JESUS.

Wonderful promise! All things are mine; Jesus my surety; Savior divine;
Mine by a covenant, order'd and sure, Signed by His life-blood, sealed and secure.

CHORUS.
Wonderful, wonderful promise!
Lord be thine;
Glory and blessings forever,
Savior be Thine.

Peace that my spirit freshens and calms,
Praise and rejoicing, jubilant psalms;
Comfort in sorrow, strength as my day,
Wells of salvation cheering the way.

Finding the treasures time cannot dim,
Joy in His service, likeness to Him;
Grace all abounding, fulness of love;
Light from its fountain, life from the vine,
All things in Jesus, since He is mine;
Blessings unmeasur'd stream from above.

TRUST AND OBEDIENCE.

The strongest and most complete definition to the word faith, in my mind, is trust and obedience. Where one exists, we will find the other. A person may have good works and yet not yield true obedience. True obedience means to do, all God commands to us, in the proper spirit. Whenever we think and believe that doing good works will make us worthy of God’s favors and eternal salvation, we mimic the blood of Jesus Christ. The holy Word says if we do all we are commanded to do we are yet unprofitable servants. Faith is emphasized throughout the gospel. “We are saved by faith,” is a strong expression and leaves works as sequences. We are saved by faith in the blood of Jesus Christ, and in all the promises God has made to His people.

But we do not find faith in its developed state in the babe in Christ but nevertheless the babe in Christ has faith in an undeveloped state. This has been our experience, as also it is in the word. No child is born into the kingdom of God without having a certain degree of faith—for faith is as much inherent to the regenerated soul as it is a soul faculty.

That faith is one of the foundation stones of a Christian life is made evident by this quotation—“Without faith it is impossible to please God.” And that faith cannot, and shall be developed is easily comprehended in Rom. 1:17, where Paul speaking of the Gospel says it is the medium through which the “Righteousness of God is revealed from faith to faith.”

Faith is more than knowing and assenting to the truth. It embraces
it with all assurance, and makes no provision for a future—burning the bridges as it goes. How often we find ourselves trying to help God to fulfill His promise to us. As Sarai: Abraham’s wife, did, when she gave Hagar to her own husband as wife, which act caused her much grief afterwards. Have we not all, nearly so at least, made the same mistake when resorting to dangerous treatments and surgical operations for the healing of our bodies instead of following the Bible instructions, and in many other ways.

May the Lord increase our Faith.

We read that devils believe, but we never read of them having Faith. The devil knew Jesus and assented to the fact, but he did not embrace Him (Jesus) as his Savior. There are people in the world today, and not a few, professing to be God’s children that fail to believe as much of the truth as did the devil: for they don’t believe in the divinity of Jesus Christ; and the devil did. WE MUST EXERCISE FAITH.

The failure of the proper exercising of this principle will incur weakness, and finally complete alienation from God if the inactivity is protracted.

How could the young eagle learn to fly if it should refuse to exercise its wings? And when the old eagle would stir it out of its nest on the giddy heights, it certainly would perish should it still refuse to exercise its wings. Just so sure the Christian will perish if he refuses to exercise his faith in God. The just shall live by faith,” and must “walk by faith.” Proper exercise increases faith—“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly.”—2 Thes. 1:3.

Faithfulness is indispensable to a victorious life in Christ Jesus. It vanquishes doubts and we can embrace the promises of God with greater assurance. It is the golden key that unlocks to the heart the unsearchable riches of Christ, and trusts in Jesus for all. It is the great unbreakable cable that holds us safe and steady on the surging sea of life.—It holds us in adversity and in prosperity, in sickness and health, in youth and in old age. May we all pray God to increase our faith. But we must be careful that we mistake not the answer to our prayer in which the Lord may use an unlooked for process to develop our faith. He may remove our friends; He may cause our best friends to forsake us; He may take away our property; He may send many earthly disappointments. He may allow the devil to roar at us like a lion, or come stealing upon us like an angel of light.

James speaks of the “trial” of our faith, which means a test of our faith. Now God does not test our faith in order to destroy us but simply to strengthen us: for the trial of our faith is more precious than gold. See how our muscles develop when properly tested. For the sake of illustrating let us divide man into three parts—intellect, heart, will, or in other words, mind, affection, volition. We must believe God with all our mind, love Him with all our heart, and serve Him with all our will—this is the real meaning of faith.

Let us be encouraged by looking into the lives of those who had this great and indispensable principle in a highly developed state, such as Noah, Abraham, Elijah, Gideon, Peter, Paul, and thousands of others. They all had their peculiar and individual tests, through which they were made more than conquerors through the prevailing Christ, building an ark in the face of universal infidelity. Offering up his only son against all human reason. Calling fire from heaven in proof of a true and living God. Going to battle with the brave three hundred to show God’s power in battle.

Preaching the pentecostal sermon to the murderers of Jesus Christ, healing the sick and raising the dead. Becoming an apostle to the Gentiles, in perils on land and sea, and finally offering his life on the altar of his love to his God. Many would not accept deliverance that they might have a better resurrection. O, priceless possession—‘faith in God.’ May it be our happy lot to say, “I have kept the faith.”

Des Moines, la.

J. B. ZOOK.

WELL may Adam have said, “I heard Thy voice, and was afraid,” when the great question was put to him. “Where art thou?” Down through succeeding ages since his time, rang the same words to the people, and are still ringing along the ranks of human beings, shall continue until the end of time, in order that God may be free at the day of judgment.

The first time it comes to a person is when he merges from the innocent state of childhood into the state of discernment of right and wrong.

Oh he looks in his mother’s face and her very countenance shows that her heart is full of love. Often she had consolled in childish trouble. Often had she quieted and lulled to sleep that little heart was overflowing with grief. But when the great question comes then is a time that a mother’s influence will not slay or satisfy. There is an aching void in that melting heart which needs still higher strains than even the most tender spot of a kind indulgent parent. To fill that, it takes Christ, and Him alone. No wonder, then, when He saw the mothers crowding through the multitudes bearing their innocent children in their arms in order that He might bless them, the great expression was made, when the beautiful words fell from His lips, “Suffer little children to come unto me, and forbid them not: of such is the kingdom of God.” Those children had not yet attained to the point of life described in the foregoing, but it leads us back to one of the principles of purity which Christ wished to impress.

Then Jesus alone can fill. But there is a possibility that the pleasures of the world, the charms of this life may so dull the senses as to crowd the heart that there is no room for Him just at this state.

Well the child will grow to manhood: in the meantime he may indulge in the frail vanities of transient pleasures, and after a longer or shorter siege of striving against the Spirit, the great question again
comes to him with more impressive force, "Where art thou?"

Then he sees as never before the transgressions of his life. He realizes how often he grieved Him who gave all for us, even pleading our cause in groans and agony upon the cross, while life was passing out of His body. Such are some of the things that will present themselves to a contrite heart.

But he comes boldly to the throne of grace, there he finds that same Jesus interceding for him not in agony but in all the brightness and glory that a subject in the celestial regions could be clothed with, and the result is, peace sinks deep down into his heart and he seems to be transformed into a new creature. And Oh, how he rejoices in this redeemed state. The songs of the birds appear like heavenly anthems. The rustle of leaves on the trees seem like whispers of love. The gentle ripples in the brook along the shady glen, are like sweet melodies of praise unto God. Thus all nature seems changed and he is happy and blessed.

He goes on rejoicing in the new life, he sees new beauties in his surroundings. The promises in the Word of God are more prominently standing out for him. For the first time he sees the great truth in what Jesus said: "Blessed are they who hunger and thirst after righteousness; for they shall be filled." Yes he is filled, filled with the joys, with praises with that which leads to the bliss which knows no bounds.

But still at times little clouds seem to threaten his pathway; he is not discouraged, the blessings linger in his heart, more ground is covered, and in his spiritual vision he sees yonder there is still a life more abundant in store for him. He strives and again the voice comes to him, "Where art Thou?" When like Samuel of old he will say, "Speak Lord, for Thy servant heareth." Then the firmament of glory will be decked more brightly with its beautiful stars, smiling upon him perfect peace and perfect love; and the glorious words will be heard, "Ye are sanctified."—1 Cor. 6:11.

I have given a few of the many instances when the great question is asked, both to saint and sinner. And may we at all times heed the voice; and act on the impulse of the moment, as it may be the means of adding a star to our crown.

Let it be a word to a penitent one. Assistance to a real needy one. Anything to do good and glorify God.

Resting in Christ.

Silverdale, Pa.

A. P. KRATZ.

For the Evangelical Visitor.

LOVE TO ONE ANOTHER.

"By this shall all men know that ye are my disciples if ye have love one to another."—St. John 13:35.

BElOVED Brethren and Sisters in Christ and all readers of the Visitor: This Scripture has been in my mind so much of late; love to one another has gone out too much in these last days. Love is what will make us live for God. Love to all mankind. If we had more love the editor would not need to beg for more articles from Brethren and Sisters. They would come in so plenty their would not be room for many selections. O for more love, more humiliation, more bear with one another, more love to all mankind.

If we had more love we would not have time to go to any of the worldly amusements such as park gatherings, and all that don't belong to a child of God. Love makes us want to be with God's children, at prayer meeting and preaching as often as we can. Love makes a new man or woman in all things; in our dealings, and our conversation won't be idle talk. It will be of sound talk so that one can be edified by our conversation. Love is what we need at all times.

How soon the world looks at us if we don't have love in our conversation and will say "he is a great church member." O that we would have more love to help our tongue to talk more love; not that I am rid of all unrighteousness but want to be more as God wants me to be. I often wonder, if we knew how short our time here is if we would not be more careful how we live, and have more love so that all men would know that we are Christ's disciples by our love to all mankind.

If we are filled with love we will show it at all times, when opportunity affords it.

Dear Brethren and Sisters, let us be more watchful so to live that the world won't have room to say they are just as good as the church members. Let us be separate in all things that belongs to a child of God; in adorning this body as well as being true to all men in our dealing and conversation. Love, O for that love that makes not ashamed. I want more of this love for I need more grace each day.

From a weak sister, living, trusting in God from Whom all good comes.

Remember me as ever trusting to meet my God and all the dear saints.

LYDIA OTEWALT.

North Hampton Ohio.

For the Evangelical Visitor.

LOVE.

TO THE Readers of the Evangelical Visitor: Asking God's help and by His direction I will try and write some for the paper which I often enjoy reading and believe it also is a blessing to many others.

In God's blessed Word we can read so much about Love. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Do we really love God? If we do, why is it? "We love Him because He first loved us." Truly we owe our all to Him. When we think of what He has done for us, in the gift of His only Son, and the grand reward of a home in Heaven. Is not our service, though a faithful one, little in comparison to what God has done for us, and is it not worth while being faithful the few days we are here?

Oh dear Brethren and Sisters; do let us be true to God and the church and not do as some professors apparently are trying to do, see how near they can be and look like the world and yet be a Christian. Oh no, let us keep as far away from danger as possible. "Set your affections on things above not on things on the earth," and not drift in pride and also become a worship-
per of the great goddess of fashion which so many even professors are following after. I would say to the young let us be careful what we do for there is danger in drifting. Stay in the plain humble way. If you aren’t there get there and if there is any desire in your heart for the fashionable and other worldly things, go to Jesus and get the very desire of those sinful things taken right out of your heart, and then it will not be hard to do without them; no, there will be no pleasure in them. If you don’t stop drifting where is it going to lead you. Oh do stop and think and be more humble and abstain from all appearance of evil. In 1 John 2:15,16,17, it says, “Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever.”

How are we to love God? In 1 John 3:18 it says, “Let us not love in word neither in tongue but in deed and in truth.” And John 14:15 says, “If ye love me keep my commandments,” and in another place it reads, “If ye keep my commandments ye shall abide in my love, even as I have kept my Father’s commandments and abide in His love.” Oh we need the love of God in our hearts, for we are commanded to love our enemies, and how can we without love? In 1 John 4:20, it says, “If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.” 1 John 2:10 says, “He that loveth his brother abideth in the light and there is no occasion of stumbling in him.” Let us take the Word of God for our guide and Jesus for our example. Those who know the worth of prayer, remember me.

I remain your weak sister in the faith, desiring to do the will of God. 

EMMA WINGER. Kohler, Ontario.

For the Evangelical Visitor.

THANKFULNESS.

“Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ.”—Eph. 5:20.

DEAR readers of the Visitor:

Do we always give thanks unto God for all things?

The seed time of another year is past, the harvest time has been here and many whose barns have been filled think they have much to praise God for. Others whose aim in life is to lay up treasures on earth forget to even think of God’s goodness. But ye who have not received much, do ye give thanks unto God? “Giving thanks always for all things unto God.”

Do we really thank God for those things which seem to work so hard against us? Do we thank Him as much when the harvest is not so great as when there is an abundance? Dear ones let us not forget that it is God who giveth to us according to His own wisdom.

I believe if we were to have all things plentiful at all times we might forget from whence it cometh and thereby not give thanks unto God.

I do not believe there is a child of God but what has many things to be thankful for, perhaps many things that he does not think about. Let us not forget the small things of life.

And even if our crops should all fail, how much we have to thank God for, that we have life, health, strength, and the right use of our mind, and when these fail us how thankful that we have a blessed Savior who died that we might live, and has given to prepare for us a home eternal in the heavens.

In thanking God let us not forget to thank Him for those things which to some may seem of less importance than a great harvest, but in the end are of much more value to us.

Let us not forget to thank God for those things that do not seem to bring much joy, as well as for those things that do bring much joy.

Dear ones may we always give thanks for all things unto God and the Father in the name of our Lord Jesus Christ.

“Oh, give thanks unto the Lord; for he is good; because his mercy endureth forever.—Psa. 118:1.

Pray for me that I may at all times be thankful for all things. Your sister in Christ.

ALICE HAMILTON.

For the Evangelical Visitor.

TESTIMONY.

BY THE grace of God and His help I will testify of the Lord’s goodness. I felt it my duty to write and so doing I will no doubt receive a blessing for the Lord is merciful to all who trust and obey Him.

I am glad that I ever started out in the service of the Lord. I can enjoy many blessings which, if I were still in the world, I could not enjoy. I have no desire whatever to go back again into the world where there is no enjoyment, and the soul is lost. I am glad that the Lord has given me a willing heart to do that which He wants me to do. I cannot thank Him enough for His love toward me; He has been so good to me. The Lord is our helper at all times, whatever the need may be, only so that we trust Him and are willing to be led by Him. We as God’s children have trials to go through but we have a helper to lead us through if we take it to Him in prayer.

God is my helper, and I mean to go on in His service for He blesses me much and I can rejoice in the Name of the Lord. Lately my dear brothers and sisters made a start to serve God and it has encouraged me so much. I could rejoice with them, praise the Lord. I mean to go on though I am weak, and do the Lord’s will. My prayer is that we may all walk in the light God has for us.

Dear Brethren and Sisters, pray for me and for my brothers and sisters who have lately made a start in this service. I have a strong desire to press onward and upward walking in the narrow way which He has shown me and which leads to heaven, hoping to meet you there. Pray for me that I may be kept humble at Jesus’ feet day by day. Your unworthy sister in Christ.

SUSANNAH COBER.

Hespeler, Ont.
CHAPTER ELEVEN.

TO THE majority of the readers of the VISITOR this is a very familiar chapter, as it is frequently read and commented upon in our public assemblies. It has been said frequently that this chapter is so plain that any unbiased mind could not help but understand it. This is doubtless true enough in regard to some of its teachings, but it must be admitted that it also contains some passages rather difficult to be understood. It is possible to become so familiar with a scripture, and to understand it. This is plain that any unbiased mind could read and commented upon in our minds of all bias, and not try to follow Christ. We should so closely follow Christ that others will be safe in following our example.

The first verse should be read in connection with the closing verses of the previous chapter, in which Paul sets before them his example. He could very consistently call upon them to follow him, for he truly followed Christ. We should so closely follow Christ that others will be safe in following our example.

The Apostle had to rebuke many things in the Corinthians, but he also had praise for them. In verse two he praises them for having remembered him in all things, and for having kept the ordinances or precepts he had delivered unto them. Later in the chapter we see that he could not praise them for the manner in which they observed some of them.

In verse three the Apostle abruptly introduces a subject upon which there was evidently disorder in the Corinthian church. Let us carefully note the points which are clearly made in this and the following verses. First, then, we notice a divinely established order or gradation in reference to authority from God the highest to woman the lowest in the scale. God is the head of, or authority over, Christ, Christ is the head of the man, and the man is the head of the woman. The second point is that every man praying or prophesying should uncover his (physical) head, so as not to dishonor Christ his head, verse four.

The word prophesy in this and the following verse means to speak unto men to edification and exhortation and comfort. 1 Cor. 14:3. The third point is that a woman praying or prophesying is to cover her (physical) head, so as not to dishonor the man, her head. The fourth point is that if the woman will not cover her head, she might as well also have her hair cut off, verses 5, 6. If it be a shame for a woman to be shorn or shaven, as common consent says it is, for her hair is a glory to her, then let her be covered.

I do not see how these simple statements can be made to mean any thing else than that it is the plain requirement of a man in the act of praying or prophesying to uncover his head, while the woman engaged in the same spiritual exercises is to do just the opposite, to cover her head. It is not said that a praying man is to always have his head uncovered and a praying woman hers always covered, but a man praying or prophesying is to be uncovered, while a woman praying or prophesying is to be covered. In reference to man this is quite universally observed among Christians. It would indeed be considered highly improper and irreverent for the men in the congregation and the preacher in the pulpit to have their heads covered when assembled for the worship of God. Why are our consciences less exercised in reference to the divine order as applied to women. Let each one answer that for himself before God.

The Apostle does not prescribe just what particular form the covering is to take, unless indeed we take in a very literal sense the original word, which I understand means veil. It does not seem to me, however that this is the important point. The Apostle is not establishing forms and customs, but is giving us rules which in practice recognize the divine order established by God Himself, and which may be applied in any land or clime without necessarily changing the general custom which may prevail, unless indeed such customs should be entirely contrary to Christian doctrine and practice. Take for instance the Central American republics. Here it is almost the universal custom for women to wear light shawls which may be thrown over the shoulders or over the head, and in prayer or any religious exercise they serve as a head covering. This certainly fulfils perfectly the scriptural requirement.

In verses 7 to 10 we have the reasons why the above order should be observed. Man is the image and glory of God, and therefore should be uncovered; but woman is the glory of the man and should therefore be covered. For in the creation man comes first in order, and the woman is of the man, and was created for the man, and is under his authority. In 1 Tim. 2:11-14, we have an additional reason why women should be in subjection to the man in the fact that she was the one who was deceived, and not the man. Verse 10 presents some difficulties. If we accept the marginal reading, then the woman's head covering is the mark or sign that she is under the power or authority of the man, or her husband, and by covering her head she therefore professes to humbly accept the place God has given her. This is in harmony with the context.

The holy women in the old time recognized and accepted their place of subjection, as Sarah who obeyed her husband. 1 Pet. 3:5,6. And Rebekah, when Isaac her future husband came to meet her, at once took a veil and covered herself. Gen. 25:65. But the women of modern times do not like this arrangement, and so they step out of the place of honor which God has given them and set up their cry of equal rights. It may truthfully be added that those women who literally recognize God's order by covering their heads when praying or prophesying, but who in every day practice lord it over their husbands, are just as much
out of place as those referred to above.

Ver. 11 and 12 give us to understand that the man and the woman are not independent but dependent the one upon the other; but above all both are dependent upon God, as all things are of God. The idea that woman is inferior to man and that she is to be regarded by him as his servant or slave, which prevails in heathen lands, is altogether foreign to Christian teaching. Christianity gives to woman her true place, which is one of honor, and infinitely higher than is accorded to her by any pagan religion. The original purpose of her creation was to be a helpmeet for the man, and speaking of the marriage relation, husbands are to love, cherish, and honor their wives as the weaker vessel. But wives are not to forget that they are to be subject to their husbands. God has given Christian women a large sphere in which to labor. Her proper sphere, of course, is the home, but she may also prophesy and teach, but in doing this she is never to usurp authority over the man, and is to cover her head in recognition of her place in relation to the man I am persuaded that our Christian women would be happier if they would in simple obedience and humility keep the place God has given them, instead of coveting and usurping man's place. And can we doubt that God would bless them more, and make them a greater blessing?

In verses 13-15, the Apostle appeals to nature to bear testimony to what he has just taught. It is natural for women to have long hair, while men's hair is shorter. It is considered an effeminate thing for a man to cultivate long hair, while to woman long hair is a glory, "for the hair is given her for a covering." But some would dismiss the whole question on the strength of this last clause. "If the hair is given her for covering, then why talk of another covering?" But this would be to ignore altogether the Apostle's argument in the preceding verses. He might then have said that the men should not cultivate long hair and that the women should not cut off their hair. But he says in verse 6, "if the woman will not be covered let her also be shorn," which proves conclusively that besides the natural covering which God has given her, she is also to put on another covering when praying or prophesying. This is the only sensible conclusion. Otherwise we would have to resort to absurdity of interpretation of the Apostle's words to mean that if a woman has no hair she is to have her hair cut off, and we men would be under the difficult necessity of taking off our hair every time we prayed or prophesied. In such a case the bald-headed would indeed be the most happy. But we will not turn God's word into foolishness, but in humble obedience submit ourselves to it.

"But if any man seems to be contentious, we have no such custom, neither the churches of Christ." It is not very clear what custom is here referred to, but it must have been some custom in opposition to what the Apostle had just enjoined, and for which some were contending, and this was no doubt the reason why the Apostle wrote on the subject.

J. G. Cassel.

Guatemala, C. A.

For the Evangelical Visitor.

The Adornments of the Doctrine.

"But wisdom is justified of her children."—Matt. 11:30.

Introduction.

With prayers directed to a kind and loving Heavenly Father Who alone can support, we will by His help advance a few thoughts upon the great and weighty question of full salvation, or, by others called, the higher life, by still others the life more abundant, or full deliverance. We desire to call upon the testimonies of saints, both dead and alive, to witness to the truth as we see it in living proof around us. Our past associations have taught us different than what we may write, our prejudices of the past have been brought low. Our researches of the present and recent past have caused us to stand in silence, and admire the better Christian heritage which we had thought impossible. We see truths today that we have at times wished otherwise, but no matter what our wish, the truth as we see it lived, just the same.

"Truth crushed to earth will rise again,
The immortal years of God are hers;
But error wounded wretches in pain
And dies among her worshippers."—Longfellow

We believe much is written by men of small or no experience and, no doubt, much by men of carnal reasonings. Other again by saintly men and women, therefore the much confusion. When Robert Fulton invented the steamboat, it at once created a discussion of its ever becoming a sea-going power. Many undertook to show that it would be impossible for a steamboat to cross the ocean. But it did? And the first steamboat that did cross had, as part of its cargo, a large number of copies of an article written, showing how utterly impossible it was for such a boat to cross the sea. It is better to work along practical lines, as produced by facts than adopt theories which seem to be good reasoning with little results.

In the great discussion of the different conditions in the Christian life as taught by many we see much, and what seems, sound reasonings, yet the standard of Christian purity as we see and believe it, as taught by the Holy Scriptures is not attained. It seems to the writer that too much time is wasted in defining word's without the thought of the results. We want to know, and it is always good to know what a term means but then to look for its results. The man want to know what is meant by the word, eagle, but knowing that is enough, the next gives him what its results are, which is, Ten Dollars.

We want to know what the words justification, sanctification, and glorification mean, then let us look for the results or the condition it places us in, and in what relation we stand before God.

We first turn our attention to what God's Word means by justification as agreed upon by our best scholars, and by Christian men of all ages. All men I have ever heard or read upon the subject, agree that it means a gracious act of God, whereby He pardons and accepts of sinners on account of Christ's
merits and righteousness. The sinner is to come by faith or trust in Him “who was delivered for our offences, and raised up for our justification.” It is also an act of being made just. In our courts a prisoner is justified when he is relieved of the charge against him. Barkley in his apology for the true Christian confined it to “being made just.” Moody says, “Oh to know its height it means God has nothing against me and also, an act of being made just!” Chapman says, “it is produced by a sinner giving up his bad things and coming to God.” And Paul says, when we believe in Jesus as one who will pardon it brings Peace with God. So we see that it implies the act of forgiving us our sins taking our burden and setting us free.

Oh how blessed to stand justified before God, in perfect peace as the day of our birth! Glorious condition to be born into the household of God!

Let us examine ourselves and know just in what condition this act has placed the new born babe and in what relation he stands before God. Our condition was a happy one when our burden of sin rolled off and we saw our blessed Father in a new light. God seemed so merciful, Jesus so precious; He was all our song; we felt that earth had nothing that was dearer to us than Jesus. Our song our lullaby was all for Jesus; blessed was our condition. Did we not wish that we had the wings of a dove? How we enjoyed our first meetings, our testimonies were among the first, were so earnest. We had new senses, our faculties were renewed, and we looked through eyes that never saw God in such mercy before. We were a pardoned sinner through faith in Christ, and that gave us peace, and opened up the way to God that we from now on can have access to His Throne. Well might we sing, “Oh Happy day that fixed my choice.”

We saw an article saying that justification is often placed too low, that conviction is often taken for pardon. I believe it, and it is sad that it is so. Conviction belongs to the sinner continually and can bring no peace. To stand pardoned and justified before God is laying the true foundation of the christian life upon which the temple of the Holy Ghost is to be built. The Spirit of God has laid the foundation, and to try to place a spiritual structure upon anything else but upon a state of justification is like building upon sand, it will fall. The foundation of a structure is alone responsible for its support. Thus we accept this as a state of blessedness and one of which the spiritual man will be brought to a condition of true holiness.

S. G. ENGLE.


To be continued.

For the EVANGELICAL VISITOR.

A CRY TO TOBACCO RAISERS AND USERS.

FATHER I stretch my hands to Thee. Most surely do I know this morning that my strength is in the Lord, and without Him I can do nothing. And my heart responds, by Thy help, O God, I will.

For some time back I have felt moved by the Holy Spirit to write an article for the VISITOR on tobacco. Having one around me in every day life who uses it, makes the matter indeed impressive on my heart. Oh, that the dear Lord may open the eyes of the raisers as well as the users! To me it is indeed sin. The offensive smell that it creates in the pure air while driving along the roads makes my heart cry out to God in prayer. How long shall sin and Satan rule this benighted land of ours. Many are the acres of beautiful land which God has lent to His children that we find covered with this filthy weed. How much better it would be if it were covered with sweet wholesome vegetables fit for the body. Many are the pennies that are spent, yes, even dimes, and dimes make dollars, that are thrown away for it by the user in a year’s time. All along the road we can find tobacco sheds which to me would be and are unclean; and I must think, how few homes there are for the support of the poor, and to rescue the fallen—very few and this indeed is a pitiful sight in the eyes of our blessed Lord.

Judge in yourselves which is the greater sin, to raise tobacco or to use it, for we are taught in 1 Cor. 3:16,17, that we are the temple of God, and if any defile it him shall God destroy. What has this to do with the raising of tobacco? Is not the hand a part of the temple as well as the mouth? I fear if Jesus would come and find you in the tobacco field with your hands all daubed with tobacco you would feel ashamed for we are to be holy for He is holy. 1 Peter 1:16. The hands could not then be lifted up to God holy and clean “without wrath and doubting.” You would no doubt feel like running to wash first and then, O then, the door will be closed till you will get back. Why not wash and be ready when the Bridegroom comes?

Again we are taught that we should do unto others as we wish to be done by. If we do not want our boys to use it then we should not raise it for another mother’s boy; for some mother’s heart is aching even now because her boy is using tobacco, and I am sure my sincere prayer to God is to keep my boys free from its use. I have seen from others that tobacco is the beginning of strong drink and then how fast they go downward, so often do they fill a drunkard’s grave, and do you, or can you who raise it feel free? (I could not.)

My eyes behold my blessed Lord and my heart cries out to Him to make me more like Him. I see Him in His holiness and I want the Lord to lead me in a clean way because of my enemies.

Will you pray for me?

“Mid scenes of confusion and creatures complaints.
How sweet to my soul is communion with saints.
To find at the banquet of mercy there’s room
And feel in the presence of Jesus at home.”

CHORUS.

Home, home sweet, sweet home,
Prepare me, my Savior for Glory my home.

MRS. S. LEPPERD.


“One leak will sink a ship and one sin will destroy a sinner.”
For the Evangelical Visitor.

TESTIMONY AND PRAISE.

DEAR readers of the Visitor: Once again I am impressed to write for the Visitor. Once in the past I wrote, and as I looked over the last number, and read the good testimonies I felt like helping along too. Yes, in any way at home and abroad; a poet says, “Go labor on while it is day. The long, long night is hastening on; Speed, speed thy work, up from thy sloth, It is not thus that souls are won.”

I often think of those who leave the comforts of home, and give themselves up to God’s service to win some dear souls for heaven. Each child of God has something to do. If we permit ourselves to be aroused by the Spirit of God, to a true earnestness in His service we then could see much to do, for the harvest truly is great and the faithful laborers are few. Even little duties, as a Sister said, speak a few words about salvation to souls whom we meet as the privilege offers itself. I believe it is too often the case that the Spirit gets quenched when the Lord wants to work His will towards the children of this world through His dear children. We have seen it already when a company of young people, professors of religion and also such as are yet in the world, were together the talking engaged in was worldly and the laughing was with the worldly, while this time of grace could be spent in a way that would please our Heavenly Father much better. Better to talk about heavenly treasure, for where our treasure is our hearts will be filled with the same for out of the abundance of the heart the mouth speaketh. Thus to speak and sing about the goodness of God towards mankind, and then altogether bow our knees in prayer to God, how our heavenly Father would be adored and honored, and how He could have pleasure in His children, and we could feel His power and blessing to go on to the further duties. If love prompts us it is easy to obey the call of God. Like a poet says, “With love and pity I look around upon my fellow clay.”

I wish and desire, and pray for those young and old who are living after the enjoyments of this passing-away world. Of late I feel a fresh earnestness to be given up in God’s hand, to be of some use while upon the earth as time is short and precious. A hymn which a young brother read to the congregation after prayermeeting some time ago has been impressive to me. This he read a while previous to his departure to South Africa. I believe he had weighty thoughts in giving himself up for the long journey, leaving his dear parents who as true parents continually watch over and think of their children, and love to have them around us, especially goldly children. Also to leave the church in the community, the Brethren and Sisters and the good prayer meetings, but we can do all things through God. The hymn I had reference to is this:

“The harvest is past and the reapers are gone, The summer is ended, I sorrow alone, God’s mercies and judgments were slighted by me, And now for deliverance no hope can I see. The harvest is past and the wheat all returned, And now with the chaff I am doomed to be burned, All warnings of danger I madly outbraved, The summer is ended and I am not saved. O that I could now all my life time forget, To think of the seasons of mercy and grace, When I with the children of God took my place— To think how the spirit oft strove with me then And called me to Jesus again and again— To think of the promises oftimes I made, Alas to fulfill them I always delayed. To think of prayers offered, and tears which were shed, That I in my youth to the cross might be led; To think of the loved ones who pleaded with me Whose faces no more I’m permitted to see. To think of a heaven and friends who are there, O memory, why dost thou enhance my despair? If with those dear loved ones my lot I had cast, I now would be saved, but the harvest is past. O sorrow of sorrows eternally great, I’d now accept mercy, but now it’s too late; God’s justice on me is exerted at last.

I have my reward, and the harvest is past. Though banished from God in this torment to dwell: If prayers for the erring could rise up from hell, I’d groan out petitions for ages to come, To save one poor sinner from this awful doom.

O how we should be aroused to a sense of our duty and live soberly and prepare our souls through obedience to God for that awful judgment day; that nothing may then stand against us, and we need not to call upon the rocks and mountains to fall upon us to hide us from the face of a righteous God. Yes, the unrighteous must then feel His anger and wrath, while the poor saints who “oft below in tears and mourning went,” can then lift up their heads and rejoice for their Lord’s appearing. O, a blessed life is a true christian life, even amid sorrow, trials and reproaches. But if they could call our Lord from heaven Beelzebub, or that He casts out devils by the Prince of Devils what can we, who are of the earth, frail creatures and liable to fail, expect but to bear some reproaches with our Lord and Master. But if we can feel the sweet love of God then all the little trials and troubles we meet with will appear but small towards the overwhelming joy which in Christ we feel. Blessed be His Holy Name. He is worthy to receive as we read in Revelations 19, where in heaven a voice of much people was heard saying, “Alleluia, salvation and glory and honor and power unto the Lord our God;” and again the voice was heard saying, “Praise our God all ye His servants and ye that fear Him both small and great.” O how blessed the whole chapter is to me! Again a voice was heard “as of a great multitude and as the voice of many waters and of mighty thunderings saying, Alleluia for the Lord God omnipotent reigneth, let us be glad and rejoice and give honor to Him.”

I am glad and thankful for what I can feel from time to time in His service; would not wish to give it up for a thousand worlds for all enjoyments outside of Christ are vanity. It is now about 22 years since I set out for the Heavenly kingdom. I found pardon and peace through re-
pentance and faith in Christ Jesus. I then was made a new creature and all desire for my former vain enjoyment was taken away, and instead a great joy and pleasure in Jesus Christ. I felt if I could fly to the ends of the earth, Salvation would be my song. It made a great change in me; a love was also created in me to associate with the humble plainly adorned people. So I was led by the Spirit into all truth; to lay off my fashionable adorning of the body, and pattern after Christ for it becomes the children of God to be separate from the world. So I was lead on step by step in this now begun work till baptism was also begun work till baptism was also begun work till baptism was also

But the consecrated soul will not resist in a cold, careless, or lukewarm state. I felt to say, this will I do, arise, shake off thy sloth. Thus I felt and soon there came a fresh love and life in my poor heart, so that I could enjoy wonderful blessings:

O the raptures of that Holy delight,
Which I felt in the life-giving blood;
Of my Savior possessing,
I was perfectly bliss;
And was filled with the fullness of God,
And the world it was under my feet.

Glory to God for the earnest desire I have now for the good things of heavenly bliss. This in my burden for the children that are born into this sinful world, ours and others, I wish for them not riches or honor or high standing in the eyes of the world, but that they may come to the feet of Jesus, and lay up treasures in heaven, and live eternally there. Amen.

I would wish to hear more from the Brethren and Sisters through the VISITOR, even as the Spirit of God may direct. LEAH BAKER.

Notawa, Ont.

LIFE LESSONS.

IT WAS a dark and stormy night. Most of the sheep had come back to the fold, but three were missing. The faithful watchdog was lying in the corner in her kennel with her young and thought her toils were over. Suddenly the shepherd called her, and pointing to the flock, cried: "Three are missing. Go!" She gave one look at her little ones, and then gave a look of obedient love at her master and off into the darkness she plunged.

Back she came after an hour with two of the sheep. There was blood upon her and upon them. Hard had she fought, for their lives with wolves, and thorns and torrents, but they are saved, and with a grateful heart she plunged down into the kennel and gathered her brood to her bosom. But once again the master called, with his stern but kind voice, and pointing to the wilderness, said: "One is lost. Go!" She looked up in his face with an air of unutterable longing; but he still pointed to the wilderness, and if looks could speak, her glance uttered one last farewell, and into the darkness she plunged once more. It was long ere she returned. Late in the night a feeble scratching was heard upon the door. The shepherd rose and opened it, and there she crouched, half dead, and the poor wounded sheep was standing trembling by her side. She had found the lost one, but it had cost her her very life. One look she gave into his face, which seemed to say, "I have loved you better than my life," and crawled over into her kennel and lay down with her little ones and grew still in death. She had loved her master and given her life for his lost ones.

Oh! if a poor dumb brute could love like that, with no eternity to reward her, no heaven to await her, but the smile of his approval in the last instant of her life, what should He not expect of us, for whom He has given His life already, and to whom He waits to give a recompense that can never fade away?

In a frame building in New York a furious fire had burst out; a little girl and her two brothers were suddenly seen leaning from the window while the firemen stood below. In a moment she had dropped the eldest brother into their arms. Then they shouted to her to follow, for the flames were already sweeping through the window; but she only answered, "Willie is left;" and flew back to gather him up from his little bed. Bundled up in blankets she brought him to the window and dropped him down, and then she quickly followed. But alas! the flames were blazing round her thin print dress, and as she reached their strong arms her flesh was all blistered, and her little life had been struck a fatal blow. Two days she lingered, and at last she gasped out, as she was dying, to the doctor who was bending over her. "Doctor, I—saved—Willie; Jesus—will save me, won't?—He?" That is the spirit of sacrifice, that is the spirit of missions; that is the love which brought Jesus to die. —Sel.

Once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with, "He's dreadfully lazy." "That's enough," said he, "all sorts of sins are in that one; that is the sign by which to know a full-fledged sinner."
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.

THE POWER OF A MOTHER'S VOICE

A mother sang to her child one day
A song of the beautiful home above;
Sang it as only a woman sings,
Whose heart is full of a mother's love.

And many a time in the years that came
He heard the sound of that low, sweet song;
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice that made him start
As if an arrow had sped that way
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men are,
He felt for that mother's angry words
Had left on his heart a lasting scar.


HE GOT HIS REWARD.

A YOUNG man was employed by a large commission firm in New York City during the late Civil War to negotiate with a certain party for a lot of damaged beans. The beans were purchased, delivered and spread out upon the floor of the building occupied by the firm.

Men were employed to turn them over and over, and to sprinkle them with a solution of soda, so as to improve their appearance, and render them more salable. A large lot of the first quality of beans were then purchased; some of the good beans were first put into barrels, then the barrels were nearly filled with the poor ones; after this the good ones were again put on top, and the barrels headed up for sale.

The employer marked the barrels, "Beans—A 1." The clerk, seeing this, said, "Do you think, sir, that it is right to mark these beans A 1?"

The employer retorted sharply, "Are you head of the firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundred of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

At length a shrewd purchaser came in (no man is so sharp in business but he will often meet his equal), examined the samples in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock. An open barrel was shown apparently of the same quality of the sample. The buyer then said to the clerk:

Young man, the samples of beans shown me are of the first quality, and it is impossible to purchase beans anywhere in the market for the price for which you offer them; there is something wrong here. Tell me, are these beans the same quality throughout the entire barrel as they appear on the top?

The clerk now found himself in a strange position. He thought, "Shall I lie for my employer, as he undoubtedly means I shall; or shall I tell the truth, come what will?"

He decided for the truth, and said: "No, sir, they are not."

"Then," said the customer, "I do not want them;" and he left.

The clerk entered the office. The employer said to him, "Did you sell that man those beans?"

He said, "No sir."

"Why not?"

Well, sir, the man asked me if those beans were of the same quality through the entire barrel as they appeared on the top. I told him they were not. He said, I do not want them," and left."

"Go to the cashier," said the employer, "and get your wages; we want you no longer."

He received his pay and left the office, rejoicing that he had not lied for the purpose of abetting a sordid avariciousness, and benefiting an unprincipled employer.

Three weeks after this the firm sent after the young clerk, entreated him to come back again into their employ, and offered him three hundred dollars more salary per year than they had ever before given him.

And thus was his honesty and truthfulness rewar ded. The firm knew and felt that the man was right, although apparently they had lost largely by his honesty. They wished to have him again in their employ, because they knew that they could trust him, and never suffer through fraud and deception. They knew that their financial interests would be safe in his custody. They respected and honored that young man.—D. L. Moody in Episcopal Recorder.
TEMPERANCE.

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

PIERCING REPREFO.

A FOREIGN missionary strongly addicted to the use of tobacco, on leaving the United States carried great quantities of cigars with him, fearing he would not be able to secure them in Japan. A young prince was converted under his ministry, and joined the church. For several months he seemed very happy. One day he went to the missionary and said: "Sir sometimes things helpful, and total abstinence from all things harmful."

The missionary, convinced in such a manner, unhesitatingly brought the remainder of his cigars out and destroyed them in the presence of the young men, vowing never to touch tobacco again. The young prince hurriedly left the room again. Returning in a few minutes, he brought a package carefully wrapped up in paper, which he proceeded to unwrap, disclosing the stump of a cigar. Turning to the missionary he said: "I used to watch you as you walked up and down the orchard smoking, and one day saw you throw away this piece of your cigar. I took it up and carrying it up to my room, placed it where all Japanese place their gods—over the doorway—and every day I would kneel under it, and pray my God to deliver you from your god—tobacco. My prayer has been answered." In the course of time the Prince had the happiness of seeing all his young friends accept the religion of Christ.

A PAIR OF ROYAL ABSTAINERS.

It is not generally known that Queen Wilhelmina, of Holland, and her husband, Duke Henry, of Mecklenberg-Schwerin, are total abstainers from intoxicating liquors. A reigning monarch who is a strict tee-totaler is something uncommon even in these days, and all who know anything about Holland and its Dutch will heartily admire the action of Queen Wilhelmina in having succeeded in winning over her court to the cause of total abstinence. By her own conduct—for she has long been a total abstainer—and by this action she has set an example to the nation she reigns over for which it can never be too grateful, and, perhaps, the very worst curse under which many of the few and, perhaps, the very worst curse under which many of the so-called Dutch labor.

Naturally, too, the royal example has been followed by many of the most prominent courtiers, so that, since it is the fashion, as it were, not to take alcoholic beverages, it is to be hoped that for that reason alone many of the well-to-do will follow the example set by the court; and thus the reforming influence of the young Queen may filter through from one class to another of her subjects until the very humblest shall be benefited by the good example of the popular young sovereign. —Daily Express.

If a man would live well let him ditch his last day to him, and make it always his company-keeper."

"AFRAID OF IT."

I ONCE asked a young man how he had escaped the drink temptation when some of his companions and college chums were drawn into its depths.

"I was always afraid of it," he said; "I saw what it had done for the drunkards who frequented the saloons, and for the tramps and loafers who were once far better men. The honest truth is that I was and am afraid of it."

In this very willingness to acknowledge that he was afraid of drink lay the resistance of the temptation. When asked to drink by companions he had the strength of will to refuse, fearing the consequences. If they taunted him with being "afraid" a simple "yes" in acknowledgment of his fear took away from them much of their power to torment him.

If all christian people had the strength of will and character to acknowledge, even to themselves, that they are afraid of a certain evil or sin, they could more easily overcome the temptation. It is often the mere bragado which says to one's self or one's companion, "O, I am not afraid to drink; I am not afraid to do that," and the consequent doing of the deeds prove the assertion, which result finally in the sin and downfall. May we always have the strength of character to acknowledge a fear that is righteous!—Selected.

The barroom is a bank. You deposit your money—and lose it; your time—and lose it; your character—and lose it:—your health—and lose it; your strength—and lose it; your manly independence—and lose it; your home comfort—and lose it; your wife's happiness—and lose it; your own soul—and lose it.—Sel.

Statistics that were introduced showed 10,166 cases where women were convicted in the London courts for drunkenness during the year 1899.

"If your stock of Knowledge of the Divine truths of God is not increasing it is wasting."
In every act and thought of yours,
'Tis this: where'er your lot is cast
But do the duty nearest you.
In this big world of ours, my boy,
While precious moments slip away
And don't be always looking for
T was to cease.

...and all the stranger's right in the field
harvest it, and then the lease was to ex­
...and knelt by the side of the young man
whose hands were stained with his
brother's blood, and amid it all I have
...iniquities. Rejecting these you will
bind the millstone of sin about your neck
as with the chains of fate, and plunge
your manhood in the dark billows of despair.
Beware what you sow. "Be not deceived;
God is not mocked: for whatsoever a man
...will link you to the re­sults of your actions here. Some things
are already done beyond recall. In God
tale of the untimely dead, we see the result
...in God's love and grace
...that soweth to his flesh shall of the flesh
...as with the chains of fate, and...
EVANGELICAL VISITOR.

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

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George Detwiler, Abilene, Kansas, Editor.

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Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

2. The date on the printed label shall show to subscribers when their subscription expires.

3. 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.

4. The milkman says he can not come to the door, because his customers must be supplied with milk on the Lord’s day. The meatman during the summer must attend to his customers too on that day. The mail man also says my work goes on without the Sunday rest. How much have the Christians to do with this condition of things? Is it enough to say, “It would be going on just the same even though I take no part in it, so I may just as well get my milk, buy my meat, go for my mail, and travel by train on Sunday.” Better not have any part in that which deprives some one from enjoying the weekly rest day, and gives them an excuse for not attending church. It is said, “familiarity breeds contempt,” and it is for this reason that we tolerate now what formerly seemed wrong.

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

6. Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas, and we will send the number called for.

Abilene, Kansas, September 1, 1901.

ADDRESSES OF MISSIONARIES.

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

Miss Barbara Haceby, Inanda Mission Station, Duff’s Road, Natal, South Africa.

D. W. Zook and wife, Ondal Post Office, Mrs. Amanda Zook, Burdwan District, Anna Herr, Bengali India.

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

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

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Fannie L Hoffman, Girgam, Bombay, India, Bersachah Home Grant Road.

Elmina Hoffman, Kidsgon Poona Dist., Ramabia Home, India.

Notice the announcements of love feasts. Accompanying these announcements are invitations to all who may wish to do so to attend and enjoy a season of refreshing.

All who are seeking homes and are desirous of hearing of land which is fertile and cheap, and where the climate is salubrious and pleasant, are invited to write to N. D. Hadwell, Glendale, Ariz., for information.

We are expecting an increase of renewals shortly and possibly by a small effort many could procure one or more new subscribers, and thus by the slight effort made by the many our list of subscribers could be materially increased. A few are dropping out, and quite a number who are delinquent and will not respond to requests for payment, must be dropped. So that we must put forth efforts to hold what we have, and if possible increase the number of subscribers. As an inducement to new subscribers we offer to send the Visitor from October 1901 to January 1903 for one dollar. Will not the friends of the Visitor make an extra effort to enlarge our subscription list?

The milkman says he can not come to the door, because his customers must be supplied with milk on the Lord’s day. The meatman during the summer must attend to his customers too on that day. The mail man also says my work goes on without the Sunday rest. How much have the Christians to do with this condition of things? Is it enough to say, “It would be going on just the same even though I take no part in it, so I may just as well get my milk, buy my meat, go for my mail, and travel by train on Sunday.” Better not have any part in that which deprives some one from enjoying the weekly rest day, and gives them an excuse for not attending church. It is said, “familiarity breeds contempt,” and it is for this reason that we tolerate now what formerly seemed wrong.

A communication from Elder H. Davidson, of the Messiah Rescue Home, Harrisburg, Pa., announces that Mr. and Sister Henry C. Stengerwalt of Povania, Ohio, who are the out-going missionaries to the Matoppo Mission, South Africa, will, the Lord willing, hold their farewell meeting at the “Messiah Home” Harrisburg, Pa., on September 22d preparatory to sailing on the 25th, from New York to Cape Town, S. A., on the steamship, St. Louis, of the American line. All contributions of money and goods should be at the “Messiah Home” not later than Sept. 15. Ohio has done well toward their travelling expenses, but the necessary amount is not nearly made up. If there should be an overplus above the necessary amount it will be paid over to the treasurer at the Matoppo Mission S. A.

ALL THINGS IN JESUS.

GOD, who at Sundry times and in divers manners spake to the fathers by the prophets, hath in these last days spoken to us through his Son.” This Son we are told is the appointed “heir of all things,” and by Him the worlds were made. He is also “the brightness of His glory and the express image of His person” and upholds “all things by His power.” He sojourned among men that in Him He took upon Himself the form of a servant, and was made in the likeness of sinful men.” Then He “purged our sins after which He sat down at the right hand of the Majesty on high. So that in Him are “hid all the treasures of wisdom and of knowledge.”

These expressions concerning Jesus Christ are far-reaching and pregnant with meaning. That which was spoken through the prophets was introductory; it was that which went before and which was the shadow of the real. It is said that the epistle to the Hebrews is “rather a discourse than an epistle. It treats of a new relationship between God and His chosen people, based no longer on the promises of material prosperity to the father’s, but on the faith in the Son of God,” a new and living way by which God’s “people now have direct access to God through Jesus Christ.”

Under the Jewish economy access to God was through a worldly sanctuary in which the High Priest appeared in the presence of God in the Most Holy place, once a year, and that not without blood, the blood of the slain sacrifice, which He sprinkled upon the mercy seat, and thus made reconciliation for his own sins as well as the sins of the people. And yet it was impossible that the blood of animals should wash away sin else there had not been a remembrance of sin every year.

But types and shadows were until Christ and in Him, the great anti-type, all that was fore shadowed in the types is fulfilled and His priesthood is an everlasting priesthood that continues, and He is able to save everyone and completely “all those who come to God by Him seeing Him ever liveth to make intercession for them.” The shedding of His blood as the one great sacrifice for six fully accomplished all that was fore-shadowed in the sacrificial types and thereby, by this one offering hath perfected forever them that are sanctified.” Humanity’s hope is alone in Jesus. The
Apostle declares that he (Jesus) "of God is made unto us wisdom and righteousness and sanctification and redemption," and who would dare to say that it is not God's will that every Christian should at once enter into full possession of the purchased inheritance? Abraham was called to leave Ur of the Chaldees and go to the land which God would show him. At first he lingered at Haran until affliction drove him further and only at Bethel did he find the place of worship. It was eleven days journey from Mount Horeb to Kadesh-barnea, the place of entrance. Abraham was called to leave Haran, to quit his possession. Only after exploring from Canaan, but Israel wandered in the wilderness for forty years because of their unbelief. They were God's people and how tenderly He cared for them during all that time, yet had they had faith they might have victoriously dwelt in the land which was theirs by God's covenant with Abraham. So many of us fail of entering fully into the inheritance provided for us in Jesus. We may even have entered into possession and fail to explore and learn of the richness of the land. Like the man who gained possession legally, of a landed estate. He has the title to it, but he is ignorant of many of the treasures of his possession. Only after exploring from time to time does he find that his title to the estate makes him possessor of riches which he did not know were there. He finds that the estate is well-watered, that its barns are filled with the product of the rich and fertile soil, that it has abundance of valuable timber, that there are deposited under the surface valuable mineral deposits, all of which were his from the time he had procured the title, but he only knew of these treasures upon exploration. So do we fail to enter into possession and to appropriate unto ourselves all that is ours in Jesus Christ. All things that pertain to life and godliness are ours in Him.

But there is another side. Our failure of entering into full possession of our inheritance in Jesus may not be so much because of lack of knowledge, but more because of rebellion against God's requirements and conditions. His conditions must be met. Obedience to His will and submission to His word must be rendered. He calls each one of us to separation, from sin, from the world, and from all "ungodliness and worldly lusts." He demands of us that we "live soberly, righteously and godly in this present evil age; separation from the old life of sin and evil wherever found even from the vanities of a worldly God service in which the smiles and favors of an ungodly world are courted, or from that which is dead formalism.

Lord recognizes this distinction between the natural and spiritual seed of Abram in His great discourse in John 8. "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you" (verse 37); "If ye were Abraham's children ye would do the works of Abraham" (verse 39). They were Abraham's posterity by natural generation, but were not of "like precious faith" with Abram (Rom. 4:23, 24; Gal. 3:6-9). This is what Paul means (Rom. 9:6-8); "For they are not all Israel's which are of Israel; neither because they are the seed of Abraham, are they all children," etc.

CHURCH NEWS.

LOVE FEASTS.

ONTARIO.
Black Creek . . . . . . . . . . . . Sept. 14, 15.
Markham . . . . . . . . . . . . Sept. 28, 29.
Nottawa . . . . . . . . . . . . Oct. 6, 5.
Walpole . . . . . . . . . . . . Oct. 5, 6.
Waterloo, at the home of Bro. Levi Wanner near New Dundee . . . . . . Sept. 21, 22
Canada Joint Council at Black Creek Sept. 12.

NEW YORK.
Clarence Center . . . . . . . . . Sept. 21, 22.

PENNSYLVANIA.

IOWA.
Dallas Center, at the home of Bro. H. H. Garwick . . . . . . . . . . . . . Sept. 28, 29.

MICHIGAN.

SPECIAL NOTICE.

THE REVISED MINUTES and CHURCH GOVERNMENT ordered to be published by General Conference are now ready and will be distributed throughout the Church at the following prices: $15.00 per hundred with freight paid; or $2.00 per dozen when only a small number is required, or 20 cents per copy when sent by mail.

The pamphlet is printed on good paper and bound in pamphlet form with good paper covers, and contains about 100 pages. We consider that we have succeeded in having the work done very cheap and make these prices just barely to save ourselves from loss.

We trust the Brotherhood will kindly accept the work and promptly remit the amount due from the pro rata share as we thought each District should have. If any are left in any District they can be held for future demand at the expense of the District.

Hoping the work will prove satisfactor-
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EVANGELICAL VISITOR.

We are impressed to say something in regard to the "special fund" for Africa. We all understand I suppose that this fund is for the purpose of erecting a good comfortable house for our dear missionaries. We cannot help but think that the kind of huts they live in have a tendency to the sickness and mortality of those who go out into those foreign climates. How can it be otherwise? I believe if any one should have a good house it is the missionary; nothing fancy but good walls and floors is what they need so they can be free from the dampness. I have been led to make a proposition to the dear Sisters who are living on farms and have poultry, that they set apart for three months their Sunday eggs for the 'special fund' towards this building. Won't you come up to the work dear sisters? Send the money to the VISITOR office and see how much you can raise in a short time. I think it would be a good idea for you to mention to the Editor that this is their Sunday egg fund and we'll see how much we can raise. One who is interested in the missionaries.

Total - - - - $ 43 30

For the EVANGELICAL VISITOR.

NOTICE.

The object of this notice is to stir up the pure minds by way of remembrance of all who love the Lord and His cause, prompted by the Holy Ghost we would appeal to your finer feelings to consider the sacrifice which the dear Brethren and Sisters have made. In a letter written by Bro. Levi Doner, lately arrived at the Matoppa Mission with other workers, he says the huts are beginning to crumble and no doubt will soon have to be rebuilt. He says too they are without stoves in their huts whereby to keep warm. It will be remembered this is their cool winter season since they are located south of the equator.

As you have read in the columns of the VISITOR the description given by Bro. Cress tell how these huts were built, and that they could not last more than a few years at most. In a letter written by Bro. Levi Doner, lately arrived at the Matoppa Mission with other workers, he says the huts are beginning to crumble and no doubt will soon have to be rebuilt. He says too they are without stoves in their huts whereby to keep warm. It will be remembered this is their cool winter season since they are located south of the equator.

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PHILADELPHIA MISSION.

Report for August, 1901.

DONATIONS.

Balance on hand ........................................ $60.65
Philadelphia ........................................... 1.50
Total ........................................................ $62.15

EXPENSES.

6 tons of coal .............................................. $34.50
For Mission .................................................. 3.30
For China Sufferers ...................................... 2.00
Total ........................................................ $40.80

Total ........................................................ $102.95

Philadelphia, Pa. 2423 N. Sec. St.

MISSIONARY.

For the Evangelical Visitor.

OUR WAY.

A S THE Lord has shown us the need of obeying the Great Commission, "Go ye into all the world and preach the gospel to every creature," and has called us to labor for Him in dark Africa, we in consequence sold our earthly possessions, at public sale on July 1, after which we started out to visit through the Church at different places previous to our departure.

We first went to the Dayton (Ohio) district starting July 6. At Medway we held services morning and evening and visited the members in the vicinity. On Wednesday evening July 10, we attended services at the Maple Grove M. H. at Donnelsville where we met many with whom we became acquainted last winter while conducting a series of meetings at this place. With the exception of a few homes at a considerable distance, we were enabled to visit with most of the Brethren at their homes. We hope those who were missed will not feel slighted.

On the 13th we were taken by private conveyance to Miami county, and attended a prayer meeting at Bro. Hoover's. This was unto us a blessed meeting, and the Lord's presence was felt by all present we believe. On the 14th we held services morning and evening at the Highland M. H. The attendance was fair and a good spirit was manifested. After visiting in this vicinity a few days we went to Pleasant Hill where our Brethren had appointed a meeting on the 16th. We made a number of visits in the village the following day and then came to Englewood where we held a meeting in the Fairview M. H. and the following day came to the city of Dayton where we spent the night with a friend of ours. On the 21st we held our last service at Pleasant Grove, Richland county, and on the following Sunday were ordained by Eld. B. F. Hoover at Chestnut Grove in Ashland county, and in the evening we had our farewell service at this place. These two last mentioned places were our home congregations where we have often met the dear Brethren and Sisters and many other dear friends. That is now in the past but we hope we may all so live that we can meet once where we need not part.

Bidding goodbye to those who are very dear to us by natural ties, and drying our tear-stained eyes, we left home not knowing whether we shall ever be permitted to see it again. But amid sadness and tears God gives us blessed seasons of refreshing. Praise His name.

On August 8th we left Mansfield, our home town, for Wayne county and in the evening held services in the Paradise M. H., and on Friday evening, by request, held forth the Word to a congregation of mostly young people in the Amish M. H. at Smithville. On Saturday we went to Stark county to attend a harvest meeting. Here we remained over Saturday and Sunday and the week following, having good meetings as at the other places, visiting and talking of God's goodness to us. On the following Friday we went to Sippo to attend a harvest meeting on Saturday and Sunday. Here we met Bro. and Sister Noah Zook, with whom, and the rest of the Brethren and Sisters of this place we had blessed seasons. Let us pray for the dear ones of this place who are standing true to God; they need all the help they can get. May God bless Bro. Zook with such messages as will be good for the people of this place as he will hold services here a week at least.

On August 20th we came to the M. R. & B. Home in Harrisburg, Pa., where we were courteously received. At present we are with an aunt of ours. As our article is quite lengthy already we will not dwell too much on these meetings. The meetings are held on the veranda, which does when the congregation is not too large and when the heat is so intense one can scarcely endure it, consequently we have our afternoon services after sunset. It also makes it difficult in singing. We are blest these days by having a native Christian with us. He had been a "Mohammedan," but is grandly saved and trusts God alone for all, and rejoices in the privilege to proclaim this liberty to his people. We are asking the Father to give us many like him in India. The...
work lies on our hearts, knowing it is His work, and His Name! And as the hour of India lies in the children, we are not satisfied but are reaching out for more. A great work seems open to us on every side by taking in the children from the villages; some have asked to come, others said they would come, this would mean food and clothing and much labor. But since a cup of cold water is kept in remembrance certainly this work of teaching children the plan of salvation will be. This burden rests heavy at times. Who will say, “here am I send me, send me.” We ask you to pray about it.

A week ago Saturday we paid the last tribute of respect to Rannie, a girl of eight, who makes one more to our number in glory. She never fully recovered from the effects of the famine. Sister Neroda took it very hard, but she is consoling to know some day they will be united. These are precious treasures but if Father sees best to take them to Himself we sweetly submit.

I will write about the little things which too are of interest. The children do very nicely in school; some are ready for their third book. It is such a satisfaction to them and to us to see them read the Bible and hymns. After they are more advanced we expect to teach them English, for which they are very anxious. The girls spend an hour each day, sewing, besides school and other duties. The boys are busy on the farm clearing the land, such as digging up roots. Some do plowing. It would no doubt be of interest to you to see their yoke of white oxen without any harness and a one-handed plow. The driver has a cane to push the oxen. Churu does most of the plowing. The boys help take care of the two yoke of oxen, also the cow. We have 3 few chickens and ducks.

The weather is getting cooler. The nights are beautiful at this time, and there are occasional rains. Not the amount of rain they usually have during the rainy season. At many places there will again be a scarcity. The coming months will tell whether there will be another famine. The last week in May part of two days we were in a swarm of grasshoppers. It reminded me of a snow storm. They came in clouds, the sky having a pink color for miles. The children watched the recently planted fruit trees, thus saving them, also the flowers. It is quite new to these people to see American summer flowers. The tomato plants were all taken by the grasshoppers. We have a good well which supplies the family with water, and is also used for building purposes.

We are encouraged and happy in our humble dwelling, and aim to do with our might what our hands find to do. We have learned that our last shipment of goods is in Calcutta. I am sure it will be appreciated. May the Father richly bless all who kindly provided the same. Your Sister, happy in Him. ANNA M. HERR.


THE THIRD DONATION.

DEAR Ones in Jesus,—“The liberal soul shall be made fat.” Amen. We wish by this to acknowledge the receipt of the third donation to this orphanage which kind friends have seen fit to prepare and send to us in this far off land. It was shipped some time in March but did not reach us till July 12. This is the longest that it has taken any goods yet to reach us. We much appreciate what has been sent and the children can hardly wait till the cool season comes when they will need it. The Lord was in the sending the goods and the preparing of them. They are right in color. There are very few of light color that will easily show the dirt. It would do the donors good to have seen the children as the boxes were opened and the different things displayed. They wanted to know how much the things cost, but when we told them that we paid nothing for them: that God had given them through His children, they praised the Lord in expressions like these: “Joy Prohbo Jesu”—Victory to Jesus. “Eeshhor dhonnau”—Thank God.

The cattails of cheese, fruit, both tinned and dried, dried beef, dried corn and the like, sent to the workers, are very much appreciated out here in this desert place where we are able to get very little variety of vegetables. For the workers such things especially are very valuable. In this donation there must have been over $150 worth of goods considering the seeds and all. Some of the seeds is an experiment in something. Many seeds are shipped to this country by the seed firms of America and are sold at a very high price. The seeds will go quite a ways towards helping care for the children. We have given each boy that is able and has a desire for anything of the kind, a piece of ground which he prepares all himself and takes care of it and to see how successful he can be. It is interesting to see the different tastes and gifts in these things. We have given them beans, corn, pumpkins, and their seeds have sprung up already and they are specially joyed over it.

The Lord is at work amongst the children. We are having a pink color for miles. The chil­dren are going home to be with Jesus. One little boy has died today and the bigger boys are out now digging the grave for him. It goes hard to give up some of these little fellows but the Lord knows what is best. This little boy had real faith in Jesus. When suffering he would call for the boys or whoever he could get and have them pray for him. When Papa had attended to him and he had put him back to bed again there would come the faint little plea, “Papa Prarthana”—Papa pray. Nothing seemed to soothe him so much as prayer. His trouble was the famine sore mouth. It is an awful disease in its worst forms. This little fellow's one side of his face was almost all eaten away. It acts just like a cancer. We have some here with us that are monuments of what the Lord can do in healing such things. This little boy had this trouble over since we had him but it had time and again healed over and you would think all gone but would again break out.

We expect to go on trusting in our God. We know that if God sees fit to take one of these little ones that all the doctors in the land can not prevent.

Will not our dear ones in the home lands interested in the work continue to pray for us that God would wonderfully bless amongst these children.

Yours to be true. D. W. ZOOK.

LATER.

The Lord is wonderfully working amongst the children. We are having such a revival amongst them as we never had. The work is thorough. They come around and confess wrongs committed. Asking forgiveness, simultaneously. The Lord is blessing wonderfully. Bless His name! Nothing proper can be greater proof that the work is of God. Let all that have breath praise the Lord!

D. W. Z.

ENROUTE FOR INDIA.

SPRINGFIELD, mass. Aug. 12, 1901.

O UR DEAR Home Friends: Greeting in Jesus Name. As we bid these shores farewell we want to once more thank you for your prayers and help. We have had a precious time in your midst, and do praise God it has been our privilege to meet with so many of you. I am only sorry that our time has been so short that we could not see you all but I believe your hearts are one with us for India's salvation. In our short time at home we have done our best to get around all we could. Your prayers have helped us, we want to thank you for them. Doors of themselves have swung open to us, and this morning my heart is melted in tears and gratitude at the Master's feet for the help He has given.
I believe we are going forth to see greater victories in the work than we ever have.
The compromise that we have seen among some has driven us closer to God, while the faith and courage of His true ones have inspired us to stand by the old landmarks. Glory to God. We can say this morning as we have many times in the past, "Faith of our fathers, living faith, We will be true to thee till death."

We expect to keep in the humble self-denying way of the cross while we live, and ask your prayers that the Great Shepherd of the sheep may "make us perfect in every good work," and that all along we may have souls. We are finding increased responsibilities continually in the work, and feel our dependence upon God as never before, but He we know will never fail us. We have found Him for the past almost ten years in India to be "the same yesterday, today and forever," and are going forth full of faith and courage for the future work among the children and the lost of India.

I am glad that in our hearts we can say, "We have sounded forth the trumpet that can never call retreat."

My brother, O. F. Douglas, and Bro. Shiffer from Denver, Colo. join us in the work for India's redemption. Sister Myers a precious worker from Tahor, Iowa, sails with us for Bro. Zook's work near Calcutta, India.

Put us all on your prayer list. The Lord willing we will sail Aug 21st on the steamship Zealand. Mr. Jarvis will join us in England and we will all sail together from there for India. Our address in the future will be Lahore, N. India. Yours to be faithful. LAURA E. JARVIS.

For the Evangelical Visitor.

NEED.

A SHORT BIBLE STUDY.

HERE are three need texts. One of these describes your condition. Which is it. Let the Holy Spirit search you and answer. He is waiting to do it for your good and God's glory.

1. Rev. 3:17. "Thou sayest, I am rich, I have need of nothing." The self-satisfied one is here described. People who neglect private and family devotions. They are conspicuous by their absence at the prayer meeting. The various means of grace are of little interest to them. Their occasional presence is as a matter of duty or condescension on their part for "the good of the cause." (?) 2 Tim. 3:1-5 also describes them. More about them is found in the remainder of our verse above and in the context which follows while a still more searching picture is found in Matt. 7:21-23. We always think and speak of them in sadness. The people who need nothing. They are not outwardly boastful. Sometimes these same people possess a large measure of mock humility that parades its weakness and nothingness that we may pet and pity it but there is no sense of need that seeks and obtains the riches of His grace.

2. Heb. 5:12. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as need milk, not of strong meat." Those who remain babies. Lives continually unstable in doctrine, in faith, in love, in service. At fever heat in revival time and a veritable iceberg, menacing other lives, all the remainder of the year. Beloved have you stopped to consider that this passage whose very tone as you read it seems to suggest the disappointment of the Master, may mean you. I know there have been years when it meant me. Oh the sorrow of it. See Luke 13:7.

3. Phil. 4:12. "I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Here is another. Indeed it is another. The condition described is very different. Oh brother, sister, are you there. I mean the place where hid in Christ your environment does not cut any figure. Self crucified with Christ. (Gal. 2:20). That its petulant seeking for praise, its cringing looking lest the people lest they criticize, its restless planning, its insatiate appetite; all these striking earmarks of self nailed to the cross. "Reckoned dead," "Dead indeed." Rom. 6:11. Oh beloved it is a glorious place to be and to abide. See John 15:7. The price is absolute surrender. Matt. 16:24. A surrender that dies to self and lives to God. "Alive." Rom. 6:11.

After the searching the Holy Spirit will give through these three texts read for prayer help:

C. Matt 6:3. "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before you ask Him."

Does the Father know? Then with what confidence I can come. Does He know? I mean does He know that I need this; or is it simply the cravings of an uncleaned heart in which self still rules and reigns? He knows. Let Him test our prayers by this Word.

5. Phil. 4:19. But my God shall supply all your need according to His riches in glory by Christ Jesus.

Glorious fullness. My utmost need supplied. All the resources of heaven pledged thereto. Like a mighty reservoir I have but to turn the spigot and there flows through the channels of His grace enough for all my need, and yours and all the world. Glorious you say. Well I guess it is glorious. What a Father we do have! And what children we are and what children we ought to be. A. Z. M.

For the Evangelical Visitor.

TELL IT TO OTHERS.

BY the help and grace of God I will try to write a few lines for the Visitor. I have often felt I should, but I felt my weakness and inability so much and looked on others and thought they were better qualified than I but I felt I must make use of the one talent the Lord has given me. I also noticed that Bro. Detwiler is getting short of contributed matter and felt it is too bad that with so many able writers in the church this should be the case. So I thought I would put in my little mite if it is not so proper only that the Lord is glorified and honored.

My earnest wishes and desires are to be led by the Lord and Savior; to say, yes, to whatever He says although it may many times go against our nature. I cannot express myself in words how I feel. I do praise the Lord for what He has done for me from my childhood up to this present day. When yet quite young the Lord strove with me but I was not willing to yield to Him till conviction came so heavy on me, and one evening as I was lying on my bed and thinking and almost went in a daze I woke up all at once. It just seemed as though I had been walking and come to a pit and could not get any further unless I would go into it. So
it came to me, if you don't give up, that will be your portion. I felt my sins very much and wept many tears; it seemed to be only between me and God. I did not have anything to make right but it seemed I was a lost sinner. I gave up then and there. When the Lord saw I was penitent and willing to follow Him He forgave me all my sins. Oh, it was a happy day when Jesus washed my sins away! I never doubted to this day; it was such a change; all who were around me could see it. I do praise the Lord today yet for it. I used to be so afraid of thunder and lightning; that fear was all taken away.

I felt good and happy, till one day I was swing, all at once I stopped: it seemed as though some one was speaking to me, I said, Lord what is it? Do you want me to be baptized? If that is I am willing? and then such a happy feeling came over me, almost more than before. I told my parents; this was on Monday when there were others going to be baptized on Thursday so we made preparations and there were five of us baptized. I shall never forget it; it was the eighth of June 1882.

Well I have been traveling on this good way ever since. It is getting better all the time. I have learned many lessons already. It is just like going to school, when we have one lesson learned there is another one for us. I have had my shortcomings and ups and downs too. When I was on this way about six years I got into darkness some way or other. It seemed there was darkness all around me, I could not see a ray of light. I did not have any enjoyment. I earnestly prayed that the Lord should save me. I had a few things then to make right and the Lord saw I was again willing to do anything for Him. He again let that happy feeling come over me; it seemed to be better than any time before, and from that time on I had happier times then ever before, and if temptations or trials would come I would go to the Lord and tell Him all about it and He would always help me through. I did not care if people made fun of me I was happy in the Lord, live so that those around me can see I am a child of the heavenly King.

Dear readers, or who ever you are, if you have not got that real enjoyment seek earnestly till you find it, if it does cost a little of our self-will. You know "self must be denied and sin forsaken quite if we want real enjoyment, but there are some, who "rather choose the way that's wide and strive to think it right," I was reading in the brethren's Hymn book No. 403 about pride. I think it is very true. I do want to press forward and make my calling and election sure. I do want you Brethren and Sisters to pray for me, that I may be a true follower of Jesus. From you may be weak and unworthy Sister.

MATILDA GINGRICH.

"Tis easy when the sea's at rest,
And sunshineguides the liquid plain."

"But when the sky puts terror on,
And tempestrans and billows raise,"

Yet faith is not faith when it fails
In the hour of testing. A true
Friend trusts always.

A few years ago, an old man in New England slew his son, and declared that he did so because God had spoken to him and required of him the same sacrifice He had asked of Abraham. The civilized world stood aghast, and rightly charged him with most heinous murder. The trouble was, the man did not understand how God now speaks to men. No one has a right to regard a mere impression, feeling, or presentiment as the voice of God. Every such impression, should be tried by the Word of God, and if it accords with that, we should give careful heed to it. An impression that God asked human sacrifice should have been dissolved by His own Word: "Thou shalt not kill." When one is led to believe God asks of him something out of the ordinary line of human duty, let him wait until God's four voices—the Word, the Spirit, conscience, and providence—unite in bidding him do it. —Sel.

"He that forgets his friend is ungrateful unto him, but he that forgets his Savior is unmerciful to himself."