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THESE PROMISES.

In 2 Cor. 7:1, the Apostle Paul speaks of some special promises which are given unto the children of God. He says: “Hearing, therefore, these promises, let us cleanse (separate) ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” He intimates that it is a matter of importance—not to be lightly passed by. He is convinced that it pays to meet the condition, which is to separate ourselves from all defilement, and go forward in holiness in the fear of God.

It is plainly evident to observant persons that modern, popular Christianity is very much contaminated with worldliness. To be worldly minded, conforming to the world in general, professing godliness but without the power, is recognized as about the standard of piety prevailing. But the teaching of the Holy Spirit is, to be not conformed to this world, but to transformed—transformed—and changed into the image of the Christ, showing forth His graces and rendering attractive the doctrine of God our Savior in all things.

The standard laid down in 2 Cor. 6:14-18 as to the attitude of the Christian towards the world is separation. The Holy Spirit and other eminent Christian teachers tell us that separation is not recognized and taught as it should be.

The Apostle in this Scripture recognizes the two kingdoms, the kingdom of God and the kingdom of Satan. To the latter belong unbelievers, unrighteousness, darkness, Belial, infidel, idols. These all are in opposition to that which is of God, or which belongs to His kingdom. In God’s kingdom is the believer, righteousness, light, Christ, the temple of God. And the Apostle says these opposites are separate, and can have no communion nor fellowship, concord or agreement, and the command to God’s children is, “Wherefore come ye out from among them;” “touch not the unclean thing.” That this separation is largely ignored by modern Christianity is painfully evident. The editor of one of our exchanges sometime ago called attention to the inappropriateness of an ordinary congregation of worshippers, arrayed in tassel of silks and superfluities, fashionable or otherwise, singing:

“Jesus I my cross have taken,
All to leave and follow thee;
Naked, poor despised forsaken,”
“Thou hanest my all shall be!”

And in connection he cites the case of a lady collecting funds for mission purposes, appealing to the people for help while she sat at the same time wore on her person jewelry that exceeded in value one thousand dollars.

“Ye are temple of the living God,”
and this temple must not be defiled, and the separation spoken of must take place in order that the promises may be enjoyed, for His promises are yea and amen.

Now notice the promises: “I will dwell in them,” Jesus said to His disciples; “Lo I am with you always,”
—“all the days. So there is given the promise of the abiding presence of the Lord. I will “walk in them.”
This, someone has said, implies companionship. Jesus came and walked with the two disciples as they were journeying to Emmaus, on the day of His resurrection. They were troubled and sad. The outlook to them was gloomy and well-nigh hopeless. But Jesus became their companion, and walked with them and as He opened the Scriptures unto them things looked brighter and their hearts were strangely warmed as they listened to this companion who could explain what the prophets meant.

“I will be their God.” Man naturally seeks an object to worship. The heathen gods are made by man’s hands. They have eyes but they see not; ears have they but they hear not, and those who worship them have their pains for their trouble. But “happy is that people whose God is Jehovah.” Yes His redeemed children worship Him in the “beauty of holiness.” “I will receive you,”
so that we are accepted in the Beloved, and enter into filial relationship with Him. “I will be a Father unto you.” As a Father He will protect and care for His own. “As a father pitieth his children so the Lord pitieth them that fear him.”

“Ye shall be my sons and daughters says the Lord Almighty.” This im-
plies heirship. The sons and daughters are in such relationship to the father that they are heirs to the inheritance, which is "incorruptible, undefiled and which fadeth not away reserved in heaven."

Now the Apostle regards these promises to be of such importance that they would serve as an inducement to make the separation spoken of so that we may "perfect holiness in the fear of God."

**JUST ONE TOUCH.**

Just one touch as He moves along,
Pushed and pressed by the jostling throng,
Just one touch and the weak was strong,
Cured by the Healer divine.

Chorus.
Just one touch as He passes by,
He will lift to the faintest cry,
Come and be saved while the Lord is nigh,
Christ is the Healer divine.

Just one touch and He makes me whole,
Speaks sweet peace to my sin-sick soul,
At His feet all my burdens roll,—
Cured by the Healer divine.

Just one touch! and the work is done,
I am saved by the blessed Son,
I will sing while the ages run,
Cured by the Healer divine.

Just one touch! and He turns to me,
O the love in His eyes I see!
I am His, for He hears my plea,
Cured by the Healer divine.

Just one touch! by His mighty power
He can heal thee this very hour,
Thou canst hear tho' the tempests low'r,
Cured by the Healer divine.

—from *Hymns of Grace and Glory.*

**NOTES ON ROMANS.**

**NUMBER FIVE.**

**THE RIGHTEOUSNESS OF GOD IN BRINGING REDEMPTION TO ALL.** ROM. 3:21 to 5:21.

*a The fact of redemption 3:21-26.* (vs. 25,26 Significance of the death of Christ.)

The great Apostle argues the universality of the redemption, placing all men on an equality in view of this fact, and pleads the righteousness of God in the great scheme, taking for his authority the law and the prophets which he refers to as witnesses of this great truth.

It is plainly stated that we all have sinned and have no righteousness of our own, but the righteousness of God is imparted to us through faith in Christ Jesus: whom God set forth or purposed to be propitiatory through faith in His blood, to declare or show His righteousness because of the passing over of the sins done aforetime in the forbearance of God: that He might be just, and the justifier of him that believeth or that hath faith in Jesus, 3:25, 26. This Scripture makes Jesus Christ the great and only foundation of our hope in all ages.

The death of Christ on Calvary was the indescribable Waterloo of the salvation of the world.

It broke asunder the bars of eternal death, and promised pardon, peace, and purity to every repentant sinner in every dispensation. The "whosoever will" should gladden every heart. A feigned righteousness that wishes souls to hell is diabolical, not of God.

"Come unto Me all ye ends of the earth and be ye saved" is the desire of every pure and holy heart. So redemption is an actual fact, and it is offered to all.

**ALL MEN ON AN EQUALITY.** 3:27-30.

A man may have much honor, and yet be lost. Or a person may have millions and yet open his eyes in hell. But every one that has faith in Jesus Christ is saved; and we all have the power to believe, through the grace of God.

Without faith, however, it is impossible to please God. Works will not save us, yet every faithful child of God is full of good works. The Jew as well as the Gentile must believe in the Lord Jesus Christ in order to be saved. His circumcision and the observance of the ceremonial and typical law only adds to condemnation when he rejects the Christ Whom they foreshadowed.

"Do we then make the law of none effect through the faith? God forbid: may we establish the law," R. V. because the law and the prophets speak of Christ.


Abraham lived and died before the "law" was given and he believed the promise of God that through his seed (Christ) all the nations of the earth shall be blest. So Abraham is the father of all that believe—Gentile as well as Jew. "He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was yet uncircumcised: that he might be the father of all them that believed though they be not circumcised, that righteousness might be reckoned unto them also who walk in the steps of that faith of our father Abraham which he had in uncircumcision."

"For this cause it is of faith that it may be according to grace (God's free gift) to the end that the promise may be sure to all the seed; not to that only which is of the law (the Jew), but to that which is of the faith of Abraham, who is the father of us all before him whom he believed, even God who quickeneth the dead, calleth the things that are not as though they were."—*Faith.*

It is written, "A father of many nations have I made thee," "Whom hope believed against hope that he might become the father of many nations according to that which had been spoken, so shall thy seed be." While conditions were against the fulfillment of the promise, Abraham staggered not but was "full persuaded and assured that what he (God) had promised He was able to perform. Wherefore it was reckoned unto him for righteousness."

This was not recorded for his sake alone, but our sake also unto whom it shall be reckoned who believe on Him that raised Jesus our Lord from the dead, "who was delivered for our offences (or trespasses) and was raised for our justification."

**THE FAITH OF ABRAHAM IS UNPARALLELED IN HUMAN HISTORY.**

And when we carefully look into his history it is marvelous to learn how he rose above his teachings and environments, shaking off paganism,
and advancing step by step until he becomes the brightest star among God's servants in all ages. No other human life has reached this highest height in the realm of faith. Doubtless his father and mother both were idolaters and given to pantheism. And who would have imagined that God would select material out of Ur to be an example in faith and obedience for all coming ages. When God told him to go, he went, not knowing his destination. It was enough for him to know that God said "go" leaving all his kindred behind except a few. He then was tried with the severest tests, but his faith was unflagging and won to himself the highest seat in the gallery of heaven. His majestic superiority is not only recognized by Old Testament writers, but also by Christ and the holy apostles. We indeed need not to be mortified to call him our father in the faith; for he is an honor to the profession which he made.

May we also adorn our profession by faith in Christ Jesus.

How much faith have we? Here is one test, and now let us see our faith—in Matt. 7:9.11. "What man is there of you who if his son shall ask for a loaf, will give him a stone? or if he shall ask for a fish will he give him a serpent?" These questions convey their own answers, which are negatives. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask?"

When we ask for health will He give us sickness?

When we ask for food will He give us famine?

When we ask for success will He give us defeat?

When we ask for wisdom will He give us ignorance?

We must abide in Him and His Word in us. We must ask according to His will. We must be free from sin. We must believe that we receive the thing we ask for. As we would have men do to us, we must do even so to them. It is utterly impossible for us to have appropriating faith without meeting these conditions; and the reason so many prayers are unanswered is simply because the people live and believe contrary to the Word and Spirit. When we live and believe correctly the Holy Spirit helps us to pray.

May the Lord help us to see where the trouble lies and get out on believing ground. "Faith is the assurance of things hoped for, the proving of things not seen." May we see the possibilities that faith will lead us to, and then ask God for a mighty increase.

J. B. Zook.

For the Evangelical Visitor.

God's Loving Kindness.

A Winter Lesson from the Birds; December 1900.

Hasty thoughts from my morning's lesson:—My window looks out on a sunny spot, where I threw out my bread crumbs to the birds—it is a low window, the sill being only a couple of feet from the ground, and the early morning sun sends its warmth and its brightness all over this little sheltered grass plot on the sunny days. Last night I threw out a me broken bread in case the birds should get up before I did. This morning three or four beautiful Blue-jays were already feeding when I looked out. I threw out more crumbs, which caused the birds to fly away in alarm, but shortly they returned and with them came the Meat-bird and the little Grey-bird.

It was amusing to see the big birds take a large piece of bread in their bills and vainly try to pick up another before they flew away with the first to enjoy it. I thought how impossible to get hold of another blessing until we make a right use of what God has given us.

They flew away at my slightest appearance, although it was I who had been feeding them—just like man who flies from His God; Who would bless him, and who yearns that man should know Him and love Him.

The big Blue-jays and the Meat-birds took all the big pieces and flew away with them; they would not stop to eat them under my eyes, but the little Grey-birds still found plenty of crumbs, and stopped to eat undisturbed by the larger birds. I think they would more quickly learn to trust me; they came nearer, they stopped longer. The Lord does not send a blessing for me to take and run away from Him to enjoy; but He feeds me daily, and the more confidently I come and feed out of His very hand, the more do I give pleasure to Him, but without this trust I cannot give Him pleasure. How He does long that His children should come boldly, confidingly to Him, that they may obtain help in their time of need. And surely there are wintry days in all our lives, and He wants us to know Him and take of the small crumbs out of His very hand, so that when those dark days with their greater needs come, it will but drive us closer to Him. Without this confiding faith, it is impossible to please our Father, their is grief in His heart over His frightened timid child ren.

I thought, "I will put a broad board on my window sill, so that all the birds will have to come right to my very window to feed."—but how carefully I had to plan;—first the crumbs far away; then the crumbs on the board on the ground; then the board nearer the window, and then by and by the crumbs on my window sill. The Lord seeks to inspire confidence in Himself; He showers His blessings, He reveals His loving kindness, all about; people enjoy His benefits and many make a bad use of them—with pride of heart they think that their own cunning or power obtained the comforts they enjoy. I believe some of these birds thought it was their own cleverness that obtained the food; and sometimes the strong would drive away the weak and snatch the food I had thrown, right out from the weaker one's possession. How like man, and yet God does not shut the windows of Heaven. He looks down and sees the strong trampling upon the helpless, and yet He continues to bless, and seeks in many ways to draw all to Himself. Some hearts are driven by the greed of the stronger and by their very helplessness to come nearer to Him and feel secure under His shelter—
ing protection, where no fears alarm no foes affright, whilst others cannot understand that the very goodness of God should cause them to repent, to turn to Him, so that they could enjoy His very Presence. In His Presence is everlasting joy; nothing can harm nor disturb, death even flies away in the presence of Jesus.

As the birds were feeding and as I tried to draw them closer to me, I thought how some men would do the same for their own evil purposes. God seeks to draw us to Him; He uses so many kindly ways of enticing us to have confidence in Him—He tells us of our needs, of the coming storm that shall overtake us. God seeks to draw us to Him; He tells us of our needs, of our wants, of our needs, of the coming storm that shall overtake the whole world, and urges us to come under the sheltering Blood and protecting care of Jesus. He does not seek to entrap to our ruin, but that we may be saved from the Devourer. But Satan seeks to entrap the children of men—he spreads out alluring bait for them, and the bait is relished, it dulls the sense of danger, it pleases and delights, and at last they put confidence complete and utter in Satan, disbelieve God, and are trapped, and will suffer throughout all eternity for their hardness of heart toward God, for their love of evil which caused them to be so easily baited on to hell.

As I continued to look out of my window at the birds as they came and went, I thought of God’s promises of care and protection to His own. It came upon me so vividly that my Father was at that moment looking out of His Window upon me. It came upon me so vividly that my Father was at that moment looking out of His Window upon me; and now “ever liveth to make intercession for me.” I then turned to His Word and read again the beautiful promises of watchful care surrounding that verse which tells us to look at the birds, “for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them.” As I turned away from my morning lesson and looked up into the Place where Jesus dwells, I understood better than ever the loving kindness of God, and my prayer was that He would give me day by day, moment by moment my daily bread—that He would keep me feeding constantly under His loving care; that I should learn such lessons of complete confidence in Him, that I would not be worrying for the morrow’s need, but enjoy His present bounty, that soul and body might now enjoy His present blessing and His present care. My day has been brighter, my heart has been lighter since I looked out of my little, low window up into His big, high window. As I looked up, by faith I could see the Hand that scattered the bread crumbs that I was enjoying, and I saw there the marks of the cruel nails, as He looked out of His window at me. He smiled, but His smile did not hide from me, the marks of the thorns on His brow and my heart took on fresh love and fresh tenderness for Him Who thus suffered, the Just One for the unjust, the Loving One for the hard hearted, the unloving one, to bring me to God, that I might feast my soul.

Over eighteen months have passed since the above was hastily written down; I then had no thoughts that my writings would ever appear before the public; but had been in the habit of noting down some of the comforting messages the Holy Spirit would give me. During the passing months I have been going through some very severe testing times, both as regards my health and my circumstances. Last week it appeared as if a crisis was reached and that I would have to give up completely; I was utterly hopeless and worn out both in mind and body. On Friday evening I was led to look into the old note-book and re-read this and kindred comfort; my anxiety disappeared, a calm trust that the Lord would care both for my health and circumstances, took possession of me. Next day I woke up well in body and rested in my mind, whilst my circumstances had markedly brightened. I write this hoping that the Father of mercies and God of all comfort, may comfort some other soul, through the experience of the writer. (2 Cor. 1:3, 4.)

A. MC G.

August 18, 1902.

For the Evangelical Visitor.

THE WEARY SAVIOR.

ONE evening in the late autumn of the year A. D. 27, a weary traveler sat down to rest on the stone curb of Jacob’s old well near the city of Samaria.

This man was Jesus of Nazareth, the Savior of sinners, seeking the lost straying ones of earth.

Perhaps in all the Scriptures there is not a more pathetic indication of the real humanity of Christ than this scene presents.

What a historic spot! More than eighteen hundred years before, the Patriarch Jacob had, by great perseverance, dug this well through the solid rock, to a depth of one hundred feet, and some twelve feet in diameter.

The grooves worn in the curb around it, some of them several inches deep, made in drawing up the water, show its constant use during the past centuries.

Jesus and His disciples, on their journey from Jerusalem to Galilee, must needs go this way instead of the Jordan road usually traveled by the Jews. The day had perhaps been a warm one, the roads dusty, and many miles passed over since morning, and now, the disciples having gone into the city to buy food, the weary Savior, for a brief season sits down to obtain a much needed rest.

As I have often read of this scene by the wayside, I have thought what a wonder it must have presented to the angels in heaven, to behold Him by whom the world and all things were created, yet as the Son of man, toilworn and weary, reclin-
ing on a rock for rest. To see Him Whom all the hosts of heaven worshiped and adored, the light and glory of that celestial land, giving life, comfort and help to the teeming multitudes under His divine care, and yet Himself so physically overcome that He must halt by the wayside well to regain his strength.

Possessing a throne, the great central attraction of all worlds, He freely left it for a time, and now like a weary pilgrim He sinks down for rent on the old stone curb. Weary, hungry, thirsty, surely He was touched with the feelings of our physical wants as well as our moral infirmities. How closely He identi­fied Himself with those He came to save and help, partaking of their nature, suffering, enduring, weeping, dying!

Why all this great sacrifice, this laying aside of divinity and supreme power, this giving up of heaven and all of its blessed society to walk the stony paths of earth as a weary man? It was all for the sake of love for a lost race of people.

Jesus became weary while on a mission bringing rest to us. Shall all of His labor of love for naught and mankind refuse the blessed gift purchased for them by the brightest jewel in heaven? W. B. SMITH.

Coyville, Kansas.

For the Evangelical Visitor.

HOW TO TREAT ELDERS.

"Against an Elder receive not an accusation but before two or three witnesses." —1 Tim. 5:19.

THIS is the rule laid down by the Apostle Paul to his son Timothy, and if it was a good rule for them to observe it should be good enough for us, but, sorry to say, it is not observed by a good many any more.

But, the above Scripture text is standing there and it means something to us. Accusation means the act of charging with a crime or offense, or accusing of any wrong or injustice. The question comes to us, are we observing this rule? If not we have reason to read the Scriptures a little more, and not only read but ask God to help us to understand it. There are too many hard sayings uttered against them. It is as if the child would say to father; you do not understand your business, let me transact your business awhile and see what I can do. The Elders, we are told, are worthy of double honor; but they hardly get single honor sometimes.

"But if I tarry long that thou mayest know how to behave thyself in the house of God.

Yours, for keeping house.

W. P. KERN.

Blackwell, Okla.

FORGET ME BUT REMEMBER CHRIST.

H E MUST increase but I must decrease." We can gladly decline if He increases thereby. We can gladly be forgotten if they remember our Christ which is far better.

There are dark valleys which every soul must tread alone. No human friend can be present to lean upon. Then no strong prop or sweet personality will avail anything to the soul. If we have been a voice, a pointer to lead souls to the Lamb of God, there they will find a strong Arm to lean upon. Our strength, talent, or skill in handling the Word may be admired, but it does not prepare anyone to stand alone. It cannot give life. The belief that some person is a good leader or has a wonderful experience, is of no help when one is left alone.

Let them forget the singer if they but remember the song. Unless the song is greater than the singer, and the message greater than the preacher, so that both are melted and forget themselves in the magnitude of the commission, they are obscuring the light. The vessel is so attractive that the light is hidden. The jewel case is so fine that the gem is not seen.

The greatest compliment that could be paid to us is to be forgotten, to have souls so moved upon by the Spirit of God that they begin to sing His praises and forget to praise the instrument, when they are constrained to say, "It is the Lord." They may hardly know who spoke the words that the Spirit used. It is not necessary, for God's reward is enough. He did the saving. He always does. 'Tis only an earthen vessel He uses, and His Word accomplishes that whereto He sent it.

If we love souls, we will not want to impress ourselves upon them but rather our Christ.

Sometimes we come across a beautiful song and find it marked "anonymous." The singer is unknown or forgotten. The song has become the heritage of all.

Whenever we desire a little praise, a little credit, we take a little price for the Gospel, as if we were to say, "Please remember the author." Well, if it is "not ye that speak but the Holy Ghost which speaketh in you," they cannot forget the Author if they try. You can afford to slip out and leave them following Him. That will be the greatest reward, to get them to follow Him. When God speaks to us through the Word, we do not think of John, or Moses or Paul. It is "Thus saith the Lord," to u. The Bible is the greatest book, and we honor the writers most by forgetting them.

The Bible belongs to no date. It is new to every soul. The greatest writers are those who are hidden by inspiration and forgotten. True greatness points to Christ.—Sel.

You cannot bring your riches with you into the kingdom, if you are going to trust in them; if you are going to offer them to Christ and sanctify them to His use, bring them all. You cannot bring your intellect and pride with you, if you are going to consecrate your intellect to the study of the profoundest mysteries; if you are going to cultivate a childlike spirit, if the greater the genius the greater the modesty, bring it all. You can bring with you nothing of the nature of patronage to Christ. It is because He has so little He has so much; because He is so weak He is so strong. You cannot compliment Him; He lies beyond the range of enlogy; we reach Him by His own way of sacrifice, self-immolation, transformation — a great mystery outside of words and all their crafty uses, but a blessed, conscious, spiritual experience. Blessed are those to whom that experience is a reality.—Joseph Parker.
HOW TO PLEAD FOR SOULS.

"God remembered Abraham and sent Lot out."—Gen. 19:29.

WE HAVE in Abraham's intercession for Sodom a wonderful object lesson of prevailing prayer, one also that seems peculiarly applicable to this present time when the coming of the Lord draws near, and God's intercessors need to cry mightily unto Him for the "Lords" still lingering in the world of doom.

The "long-suffering of God" still waits as in the days of Noah. Brands from the burning are still to be plucked out as the faithful messengers cry aloud, "Escape for thy life, look not behind thee." "Quickly," "quickly," is the word God is doing a "quick work on earth." The time is short. Let us see then from the story of Abraham how we may intercede so that God may write of us in the heavenly record, "God remembered—and sent—out."

First, let us look at the spiritual life of the man who had power to stay the judgment of Sodom until Lot escaped.

Abraham was one who had obeyed God, and come completely out of his old surroundings to be "separated unto God" at all costs. The Lord Jesus said to His disciples, "I have chosen you out of the world." May He teach us what it means thus to be separated unto Himself, for we cannot be of the earth, earthly; mind earthly things, and have power in heaven.

Abraham was one who knew what it meant to walk in intimate communion with God. The heavens were habitually open unto him. He knew what it was to "talk with God." The day of pleading for Sodom was not a great crisis, and a great effort of "getting access," as something unusual, but the fruit of a life of open fellowship and intercourse with the eternal God. "God talked with him." Many such hours of converse with God can be traced in his life.

Prevailing intercession can never be to those who only seek the face of God occasionally. Habitual dwelling under the Shekinah light is the necessary prelude to power in prayer.

A soul separated unto God, a soul in continual intercourse with God, can be trusted by God and treated as His friend. "Shall I hide from Abraham the thing which I do?" No, with the Lord. He could add, "I know him, that he will command his children and his household . . . and they shall keep the way of the Lord." He could rely upon him in his faithfulness at home. All in Abraham's house knew that God was always obeyed, at all costs; knew that he cared more for God's favor than for earthly gain. Faithful to God in control of his household, God can take him into confidence over the world and His necessary dealings with sin.

Compare with this God's complaint of the unfaithful pastors in Jer. 23, "Who hath stood in My counsel and caused My people to hear My words, then they should have turned them from their evil way," vs. 18-22, margin. These pastors were not walking in fellowship with God, so that He could take them into His secret counsel, and show them His eternal determination to judge sin if the sinner will not take his judgment as fulfilled at Calvary.

Abraham was one who did stand in the secret place of the Most High; and now in a time of crisis Jehovah opens His heart to him, and tells him that the grievous sin of Sodom compels Him to go down and deal with it. The revelation draws out Abraham's intercession. Look at him before the Lord in persistent pleading.

"Abraham stood yet before the Lord."—Gen. 18:22.

"And Abraham drew near,"—Gen. 18:23. Drew near in "full assurance of faith." Abraham could go boldly to the throne of grace. Listen to him as he pleads—"Wilt Thou, oh, wilt Thou destroy the righteous with the wicked? Is Sodom utterly corrupt? Are there not even ten souls there walking with God?" And, then Abraham rested on the eternal righteousness of God. "Shall not the Judge of all the earth do right?" Yes, let us not forget, although He is a God of mercy, yet He is a righteous God; a God that by the force of His own holiness is compelled to judge sin. The Judge of all the earth will do right in that awful day when He will judge the secrets of men, and avenge His own elect.

Let us learn from Abraham also that intimate fellowship with God does not beget familiarity in speech or attitude. Abraham's estimate of himself, and his reverence and godly awe in speaking to the Lord he knows so well comes out vividly in the words—"Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes."—v. 27.

Souls who truly know God know most of "godly awe," and deepest abasement in His presence. In these days, when spiritual things are so familiar, may God keep us from flippant and careless language. When we hear so frequently the name of the Lord in ordinary conversation, is there not a danger of too little "godly awe?" Oh, for such a deep sense of His holiness that His name shall be breathed with tender reverence, and others be brought into His presence by the way we speak that holy name!

As Abraham pleaded for godless Sodom, note again his reverent persistency. Oh, that the burden of souls yet in this world of doom may thus press upon us, impelling us to fervent pouring out of our hearts before the throne of grace.

We are not told that God gave Abraham any definite answer. At this point the matter was left. "The Lord went His way . . . and Abraham returned unto his place."—vs. 33.

Let us turn to Sodom and see the effect of this dealing with God. Sodom so wicked, so sinful, that apparently God did not see ten righteous men in it; but Lot, Abraham's nephew, was there. Did Abraham know it when pleading so fervently for the doomed city?

How did Lot get into Sodom? By self-pleasing and self-seeking. Pitching his tent towards Sodom he finally went to dwell there. Sitting
in the gate one evening, two strangers came, "angels unawares." Lot invites them to his house, little knowing that it meant his salvation. In the awful scene that followed, the language of the men of Sodom shows that he had no influence in the city. "This fellow came in to sojourn, and he will needs be a judge," they said. The world will brook no interference if we trespass on their ground. We must either be silent, and not—what they call—rejection.

These men, however, who thus spoke of Lot, did not know that the Judge of all the earth was with him. He was sheltered from their fury and they were rendered powerless.

Then the messengers of God revealed their mission—"The Lord hath sent us to destroy." Again we are shown that Lot had not only no influence in the city, but no influence in his home. He had given his daughters in marriage to men of the world, to find them lost to him and God. There was salvation offered to his sons-in-law as well as his own children, but he had so lost all influence by his compromise, that as he went out to them in the hour of danger with words of warning, he only seemed to them as "one that mocked." Can anything be more awful than to have God reveal to you the danger of others; to know they are on the brink of doom; and to have no power to make them heed, because of the past compromise of one's own life! Danger at hand! impending judgment! offered salvation! yet to be "as one that mocked"—one that was in jest. We are reminded of Paul's words here, "Foolish talking, jesting, which are not befitting." Let us remember if we jest with the world, we cannot warn them without seeming as "one that mocked."

Lot's opportunity was over. One chance to speak and only one, and that in vain. The angels hastened him to leave the city, but he could not believe the end was so near. He still lingered, reluctant to leave all behind him, until "the Lord being merciful to him," the heavenly messengers "laid hold" upon him; upon his wife and his unmarried daughters; and brought them out with the words, "escape for thy life, look not behind thee, escape!"

Even now Lot would draw back, and he stops to argue with his deliverers. Out of Sodom be would not go too far away, "this city is near, it is a little one, let me escape thither," he says. Still exercising his own judgment, and led by the sight of the eyes again, he took less than God offered him.

Spiritually, also, we may have the mountain air and mountain life of dwelling on Mount Zion, yet only take the "little," and be just escaped from the corruption that is in the world; eventually saved indeed, yet "so as by fire." Lot's life was spared, but God let him have his choice and retreat to Zoar, with the wonderful words that take us back to the intercession of Abraham. "Haste thee, for I cannot do anything until thou be come thither,"—v. 22.

"Cannot do anything," yes, Abraham's intercession held back the judgment upon Sodom until Lot was safe. "God remembered Abraham and sent Lot out." "The supplication of a righteous man availeth much in its working."—Jas. 5:16, R. V.

Oh, is it not true today that the "longsuffering of God waiteth" as in the days of Noah? Iniquity is abounding and the love of the many is waxing cold. "Repent quickly," is the Lord's call to His Church. The Holy Spirit's express warning about the "latter days," is being fulfilled. Some are departing from the faith, giving heed to seducing spirits, and doctrines of demons. Most of us have friends still lingering in the world hastening to its doom. Oh, let us stand yet before the Lord, and be among the few who have not defiled their garments; among those who live in the secret counsel of God, and are able to give forth His messages andturn souls from their evil ways. God grant that we may not "steal His words" from others, and say, "He saith," when He hath not spoken by us, and cause His people to err by our lightness (see Jer. 23:16-32.)

Let us so live in intimate fellowship with our God that we may have power and prevail, Hos. 12:3,4, as we draw near in continual intercession before Him in union with our Great High Priest. Let us plead "yet this once" in persistent prayer, until we get the answer of peace for our loved ones yet lingering in Sodom. Above all, may God enable us so to live separated unto Him, that in the day of visitation we may not be to those we love as "one that mocked," and ourselves be "saved so as by fire."—Mrs. Penn-Lewis.

HIS FAULTS.

They are many, doubtless. They render him less useful than he might be and prove a stumbling-block. He will heed you possibly as you endeavor faithfully to deal with him. What then shall you do? Give him up? No! Thus you will lose and not save your brother. A three-fold defeat may follow this course. You will be defeated in your effort to save a soul. God's purposes may be hindered, and the brother may also be defeated in his desire. This is too costly. He must not be given up.

Another course is possible. Tell his faults to the brethren, but this is only likely to anger him if he has little grace, and it may estrange the brethren.

A second course is, tell it to the Lord who hears prayer. While you are telling the faults of your brother remember also to tell Him some of yours. This will make you more tender of your brother. If you are in the habit of having your prayers answered, wait upon God with your brother's case. He can speak where you cannot.

A very significant sentence was that spoken by Mr. S. H. Hadley of the McAuley Mission recently:

"I have learned that when a man is not where God can tell him of his faults it is of little use for me to do it." Then he spoke of the number he had lost by trying to show them their hypocrisies; and on the other hand of the number that he had seen
saved by waiting upon God with their case.

Right to the point is the testimony of Bro. Rogers of Canada, who gave this instance in his own experience:

"A certain woman came out into a place of rejoicing and light. I knew certain things not right in her life and felt pressed in spirit to tell her. But I decided it would be better to wait a little. To my joy in the very next meeting she confessed the very things I had in mind and turned from them."

God knows the way to the heart. He will search and try the hearts of men. Go to Him with the faults of others, and also your own.—Sel.

PROPERTY STEWARDSHIP.

PROPERTY is a trust from God, not to be lightly esteemed. The right use of money is a very vital question. It is a power for good or evil; hence a moral question. Ownership means stewardship; a steward must render account of interests entrusted to him, therefore no one has a right to spend money as he pleases. "God will bring every work into judgment, whether it be good or evil." The money talent will be among others that will be required at the bauds of both interest and others, and also your own.—Sel.

PROPERTY STEWARDSHIP.

GIVE AN ACCOUNT OF THY STEWARDSHIP.

He will say it some day. Fine horses and equipage, costly edifices, style, style, and God's cause suffering for means to carry it on! His faithful servants sacrificing almost every comfort and laying their lives down gladly for souls, while the full-handed professors take their ease and enjoy their luxuries and eke out a comparative pittance now and then to help the cause of God! Such use of money will be set over against souls in the final reckoning. Every one will be put in the balances. The poor shiftless and wasteful ones will be weighed as well as the rich. God keeps the books. He knows how every penny comes and where it goes, who is making the greatest possible outlay for His cause and who is making the least.

Another phase of stewardship in which an essential principle is involved, is individual trust, rather than combines. A person to whom property is entrusted is not at liberty to put his commission out of his hands. Here is the vital error of communism. Community of goods is opposed to individual conviction and conscience and makes one a mere tool of an association and as to stewardship of property, it destroys free moral agency. Some religious bodies have taken the case of the apostles on the day of Pentecost as an example for Christians to follow. The principle of liberality is for our example but throwing down the right of individual stewardship is quite another matter. It is despising one of God's most precious endowments to man. It is against Scriptural principles, teaching and practice, a violation of an innate divine principle, which God Himself most sacredly regards. Others may dispense our benefactions by our choice, but we cannot be bound to let them, whether or no. We must keep free to follow the Spirit in all things.

The highest, noblest thought in Christian stewardship is that it makes us partners with God, in all Christian work.

"O matchless honor, all unsought, High privilege, surpassing thought, That Thou shouldst call us, Lord to be Linked in work-fellowship with Thee! To carry out Thy wondrous plan, To hear Thy messages, To hear Thy messages, To hear Thy messages, 'In trust' with Christ's own word of grace To every soul of human race." —Selected.

MONEY.

THE wise man tells us that "money is a defense," and that "money answereth all things." —Eccl. 7:12; 10:19. But though money is an excellent thing if properly used, we are required to regard this earthly boon as a means of doing good, and if we hoard it up, so that it is of no use to anybody, we are guilty of sin. The Bible plainly declares that the "love of money is the root of all kinds of evil: which while some coveted after, they have been led astray from the faith, and have pierced themselves through with many sorrows."—1 Tim. 6:10.

We often see people who are striving in every possible way to accumulate wealth by grasping all the gold and silver within their reach, and then depositing it where they think it will be safe; more anxious to lay up treasures on earth than in heaven, and apparently forgetting that there is a time coming when all their riches can do them no good, and when they, too late, may learn how hard it is for them who trust in riches to enter into the kingdom of God. Mark 10:24.

He that has more money than is necessary for the support of himself and those depending on him, ought to feel that it is placed in his hands to do good with, and benefit those who are more needy than himself. The wealthy have great influence over others, and certainly ought to set them an example of kindness and benevolence. Let the rich and prosperous think of this, and see that they are "rich in good works," as well as in earthly possessions.

When men professing godliness are so penurious and avaricious that they never have a dollar to give for any charitable or benevolent object, men are inclined to think their
EVANGELICAL VISITOR.

THE CALL OF GOD.

When God clearly makes His will known to a soul, then it is disaster to that soul not to obey. A clear call is not mere impression. There is an impress or touch of the Spirit that is sensibly felt, which draws the attention to something to be considered, which is a common experience in the Christian life, called Spirit-guidance, or Spirit-enlightenment. A call for special work will be deeper, definite and abiding. It settles on the soul with a consciousness that is real, that cannot be effectually put away. It may seem to be gone, but whenever there is the least Spirit-awakening the conviction comes upon the soul afresh.

How many there are in a back-slidden state who confess that they have once been called to preach the Gospel. Some get reclaimed and the call comes back, though late in life, yet they feel “Woe is me if I preach not the Gospel.” It is just so with the call to be a missionary. God has spoken clearly to the soul, perhaps when but a child. The feeling remained that God had this special work for the chosen one. The thoughts are directed in that channel. There is a special and peculiar interest in the subject of missions, especially in that particular field that presses upon the heart. There is a feeling of, “Let me go.” The heart is engaged and goes ahead and learns to love the people to whom it is called. Such evidences of assurance are given from time to time as to leave no doubt. Home ties are severed in the heart that fully accepts the will of God, before there is actual separation. This is the blessed side of the question. No resisting God, no choosing an easier way, no pleading to be excused. There is a sad side to this matter. The call is clear, but the heart rebe’s. All kinds of excuses are framed. Other claims are put first, “convenient seasons” are waited for, other interests attract. The voice of God is silenced and the soul goes into darkness, perhaps to be eternally lost. There are many called who are resisting God. They do not have a good experience. How can they? “The willing and the obedient shall eat the good of the land.”—Isa. 1:10. When the call is clear it is not safe to delay. Make haste; there is danger of being turned aside. Leave all and follow Jesus as the fishermen did and let the dead bury their dead. God will take better care of our friends than we possibly can. Disaster is sure to follow if we set home and friends above the call of God.

The work of God everywhere suffers for laborers. Millions are dying for the light we might give. Beloved, if you have the call of God upon you hasten to obey or the blood of souls will be upon you. The Spirit is crying in your soul for the lost ones you might rescue. Will you longer delay? “He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.”—Matt. 10:37-39.—Sel.

PREPARATION FOR A REVIVAL.

In an article on the subject of ‘Revival,’ “The Life of Faith” says: “A lady was telling us the other day—and that, too, without any apparent sense of the situation—of the bazaar held by her church, where there were sentimental concerts, fortune-telling, and other buffoons to attract the people. One wondered what would have happened if the great King and Head of the Church had suddenly appeared in the midst of all this levity. The truth is, a Church that can tolerate such things does not want a revival. The presence of God would put a speedy end to all this devil’s work. One flash of the ineffable Presence would send these deluded souls into the dust of shame and almost incurable despair. The vision of God means the vision of sin. In His great Presence levity vanishes, and sin seems horrible beyond expression. Sin! Not one sin, but all sin, any sin, every sin. No genuine revival can ever be without these two things,
THE LUMBERMAN'S MARKS.

T HE Dexter Gazette tells a story of Col. John Goddard, a king among the Penobscot lumbermen, who used to send large crews of men into the pine woods of Maine every winter to cut timber. Whenever he hired a man to work he would scratch a few chalk marks on his back, and start him for the woods. He always furnished food, lodging, and transportation; and any man who bore his subscription was entitled to all the privileges the stage line or hotel could furnish. John Goddard settled the tariff and paid the score. His spinal column. If he bore those chalk marks his work was ready for him. In ancient times and in heathen countries more durable marks were placed upon persons by their masters. They were the marks of servitude. When a slave was purchased, his master changed his name, to show that he was his master, and then branded him with a mark that indicated his ownership. It was to this probably, that the Apostle Paul alluded. He claimed to have been "apprehended" or taken prisoner by Christ, and he represents himself as being led in triumph, or in the triumphal procession by the conquering Son of God. He was supposed by some that the marvelous light which flashed upon the Apostle on his way to Damascus producing temporary blindness, resulted in a permanent affection of the eyes; a theory which finds confirmation in several passages in the epistles, which speak of his infirmity in his flesh, and the willingness of his brethren to have pucked out their eyes and given them to him; and the fact he did not recognize the high priest who commanded him to be smitten and the added fact that his epistles were written by another hand, and signed by his own. It is probable then, that in this magnificent vision of the divine glory, which smote the persecutor to the earth and left him dazzled and blinded, and made him henceforth a servant or as he expresses it, a slave of the Lord Jesus Christ, the Lord may have set his seal of servitude upon the Apostle Paul. He could never forget that hour when he was first apprehended by Christ and turned about in his mad career, and he seems to allude to this when he says "From henceforth let no man trouble me, for I bear about in my body the brand-marks of the Lord Jesus." The men who bear in his body the marks of the Lord Jesus, and has the seal of the living God set upon him, passeth through this world by right and not by suffrage, for his Master is Lord of all. He is hidden to go into all the world, and preach the gospel to every creature. He is told that his Master is close at hand, is with him always, even to the end of the world; and that all the powers and resources of Omnipotence are to be put forth on his behalf. The man who can show the handwriting of God in his countenance, and his image stamped upon his soul, has a mark which angels might be proud to wear, and which shall be his passport through this world of tears, and through the eternal gates, where he shall be honored as an heir of God and a joint heir with Jesus Christ.—The Common People.

For the Evangelical Visitor.

PAULI VERANTWORTUNG VOR DEM KOENIG AGrippa.

Ich zoghe was Agrippa sagt,
Von dem, der so hart verklinkt;
Erzahle but dir's zu reichen frei—
Und Festus war auch noch dabei.
Da reckte Paulus aus die Hand,
Vernuthlich zu dem Volk gewand;

Koenig Agrippa 'ist mir wohl,
Da ich vor dir antworten soll,
Von demen wo die Juden mich
Besuchldigen, o hore mich
Geiuldiglieh mir aler meist
Weil du die sitzen Juden weist.
Ich war ein Phariseer erweckt,
Von unserm dienst die strengste Sekt,
Nun steh ich hier, werd angeklet
Uebem dem was doch schon lang gesagt;
Wo unsern Meister Hoffnung war,
Und was ich dan auch selbst erfahr.
Um dererhalben werde ich,
Ja lieber Koenig, festiglich,
Besuchldigt von Juden freli
Vernuthlich weil ich war dabei,
Und meinte bei mir selbst auch nun,
Ich musste viel zwieder thnn,
Dem Nutzerener, Jesus Christ;
Ich sag dir wahrli wie es is.
O lieber Koenig an dem tag,
Ein Ligt vom Himmel, wie ich sag,
Ja heller als der Sonnen Glantz—
Wir fielen auf die erde gaut.
In dem ich jetzt was mehr vernimm,
So hoerte ich auch eine Stim,
O Paulus was verklokt du mich,
Wie kann er jetzt verleigen sich.
Was wilt du Herr das ich than soll—
Ich war dan gantz von Blindheit voll.
Da war ich von Versuchung sat,
Gehorsam ging ich in die Stadt,
Das sie sich doch bekehren thun,
Von der Suend und argem Welt,
Und zu Christe hin gesellt.
Nun hat der Paulus vormals, sie verklinkt.
Nun sprach der Herr, so gehe hin,
Veraentert ist sein gantzer Sin;
Ein ausserweltiges Instrument.
Und Jesus ist sein Element.
Zu tragen vor die Heiten nun,
Das sie sich doch bekehren thun,
Von der Suend und argem Welt,
Und zu Christe hin gesellt.
Nun hat der Paulus vormals, sie verklinkt.
Wir fielen auf die erde gaut.
Von dem was doch schon lang gesagt;
Wo unsern Meister Hoffnung war,
Und was ich dan auch selbst erfahr.
Um dererhalben werde ich,
Ja lieber Koenig, festiglich,
Besuchldigt von Juden freli
Vernuthlich weil ich war dabei,
Und meinte bei mir selbst auch nun,
Ich musste viel zwieder thnn,
Dem Nutzerener, Jesus Christ;
Ich sag dir wahrli wie es is.
O lieber Koenig an dem tag,
Ein Ligt vom Himmel, wie ich sag,
Consent thou not, when sinners thee entice, 
And seek to lead thee in the ways of sin; 
If thou wouldst shun its dangerous paths of vice, 
Shun those who would thy ruin thus begin. 

Consent thou not, when thy companions seek 
To lure where thou oughtest not to go; 
Firmly resolve—be not afraid to speak— 
Boldly maintain the right, and answer, No, 

Consent thou not, when, linked with pleasures fair 
Companions gay would lead thee after them 
For pleasure's paths are set with many a snare, 
And seeming pleasures end in grief and shame. 

Consent thou not, when those who friendship feign 
Would lead thee from the paths of right and truth; 
Call them not friends who seek to cast a stain 
Upon the innocence of virtuous youth. 

Consent thou not, though small be their request, 
"The little foxes spoil the tender grape;" 
Indulge but sin at all, and soon the rest 
Will be indulged, and thou shalt not escape. 

Consent thou not, though flatterers thee boast, 
And pour their oily words into thine ear; 
Of those who thus advantage seek to get, 
Beware, for danger then is surely near. 

Consent thou not, when sinners would allure 
Thy tempted soul to do aught that is wrong; 
Firmly resist, and thou shalt be secure, 
Fear not, thou may'st be weak, but God is strong. 

Consent thou not to aught that might destroy 
Thy purity of heart and stain thy soul; 
Ever be firm for God, so shall thy joy 
Be full and deep while endless ages roll. 
—James Lawson. 

AN AFRICAN CHIEF, WORTH HAVING. 

**KHAM A** ruled over a tribe of the Betuyana people in South Africa, called Bamangwato, and he deserves all praise for the manner in which he kept out of his country the sale of ardent spirits. When young, he became a Christian, and all the missionaries who labored among his people, spoke of him as most helpful to them. Some years ago, a few Europeans endeavored to introduce into his territory cases and casks of rum. They told the chief that they "contained medicine," and the casks they promised to leave untouched. Khama consented on condition that he did not see drunkenness. 

It was not long before he beheld some of his people staggering about like white inebriates. The chief called the Europeans, and said, "I will have no more ardent spirits brought into my country." But, replied the white men, "Surely you will not object to our bringing in a case or two for private use at our own table?" 

"No, I will not allow a single case to be brought in. You promised me that there should be no intoxication, but you have deceived me." An old hotel keeper, not wishing to be baffled by an African chief, began to press his views, but Khama shut him up by these words: "You made me a solemn promise, which you have broken, and now I command you to leave my country." And reminding the traders of their disregard of his warnings and of the laws of his country, which conduct on their part he attributed, and perhaps not unjustly, to his nationality and color, Khama continued, 

"Well, I am black, but if I am black, I am chief of my country at present. When you white men rule in the country you will do as you like. "Now I rule, and shall maintain my laws which you insult and despise. You have insulted me because I am a black man, in my own town, you do so because you despise black men, in your hearts. Go back to your own country, take everything you have got, strip the iron stove off your houses,—take all that is yours, and go. I am trying to teach my people to act in accordance with the Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You know that some of my brothers have got to like drink, and you know I do not want them to see it even, that they may forget the habit, and you not only bring it and offer it to them, but try to tempt me with it. I make an end of it today. Go take your cattle and leave my town, and never come back again."

The English missionary, Dr. Hephburn, who was present when Khama uttered those words said, that "utmost silence followed. Shame and utter bewilderment fell on most of them. They had expected nothing like this, and lost the very power to reply." For years after the above occurred, this brave, noble, Christian chief never wavered, and although repeated attempts were made to introduce ardent spirits into his country by unprincipled white men, all were unavailing! Who will not utter an emphatic AMEN to the prayer of the missionary among the Bamangwato, "Long may God uphold Khama in his earnest endeavors to raise and purify the people over whom He has placed him?" Would that I could say that other African chiefs are copying the example of Khama! Alas! in too many instances they yield to the temptations which assail them, and not only drink themselves the white men's grog, but encourage their people to do so. 

The large tribe of Amaswazi whose country is supposed by many to be the most unrivereous in South Eastern Africa, seems destined to be swept away, and that in a short time, by the stream of intemperance which is flowing through their territory. Their chief has been reported to be in a state of intoxication more than half of the time. All the rum which is killing him and his people, is imported into Africa by white men.—The Safeguard. 

"Woe unto them * * that continue until night, till wine inflame them." "Woe unto them that are mighty to drink wine." "Who hath woe? * * They that tarry long at the wine; * * at the last it biteth like a serpent." (Prov. 23, 31, 32.) A speaker addressing an audience of boys and girls, told that cider and wine start the appetite for stronger drinks. A poor, besotted, broken-down man said: "You are right in warning the boys and girls against using cider. Just look at what I am. It was the cider on my father's farm that made me a drunkard."
HEALTH AND HOME.

AT EVENING CHURCH.

My heart was weary when I came tonight,
Earth's voices loud had vexed my soul all day;
I longed for comfort, and I sought it here
Where Christ's beloved ones meet to praise and pray.

Methought I could no more the burden bear,
Life's troubles pressed with such a heavy hand;
I cried within my heart, "O Lord, how long
Must I toll on through, such a weary land?"

But here the answer came. The preacher rose
And spoke of life,—eternal life in Heaven,
The rest, and peace, and happiness, which
Who follow Christ shall there by Him be given.

And while I listened over my spirit stole
A sense of peace, which all my being fills,
I longed, like John, the city fair to see,
And stand with Him upon the Heavenly Hills.

O could we know the joy that waits us there
In those fair mansions of our Lord above
Hope would press on, and faith be ever bright,
And love reach out to claim a deathless love!

"Lord, I believe! Help thou mine unbelief!"
Weary with hope deferred, and pain and strife,
Give me while here an earnest, faithful heart
Then, Father, in thy heaven, eternal life.

—Charlotte D. Wilbur.

HOME DUTIES AND STUDIES.

A WOMAN whose writings have proved helpful to many, recently told some of her youthful experiences to a writer in The Household:

She resolved, on leaving school, to go on with the studies which she had begun. She allowed so much time for Latin, so much for science, so much for mathematics; music, painting and general literature, and proposed to take regular exercise.

But when she sat down to her Latin, her brother Will was sure to rush in with a coat to mend or a splinter to be taken out, or perhaps to tell her a long story of a football match or a fight at recess. She always pushed the Latin aside and listened to him.

When busy with logarithms she would catch sight of her mother stooping over a basket of unmended stockings or other household tasks. Books and slate were put aside while she took the task and sent her tired mother to rest.

When she wished to go to the gymnasium, the parlor had to be dusted; when she intended to glance over a novel, there was old Peggy in the kitchen spelling out a verse in her Bible.

Often the day appeared to be filled with nothing: a little sewing, a little housekeeping, a thousand little trifles done for her mother, for the boys, for the old servant.

She was irritated and rebellious. Her plans had been for a higher work and a higher life than this!

But looking back, at the age of sixty, she said, "I have never found occasion for the use of the higher mathematics or Latin in my life. But the old negro in the kitchen died trusting in her Savior, whom she learned to know as I read to her every day."

"When my brother Will at twenty fell into bad habits and ran away from home, I was sent to bring him back. He had grown fond of me because I talked and sympathized with him, and he came. It was the turning-point of his life."

"I know now, too, that if I had not taken some of my mother's hourly burden of little duties upon myself, she would have sunk beneath them. As it was she lived to a happy old age. God knew better than I what work was best for me in life."

Shall we, then, conclude that this woman's education was of no value to her? By no means. It may have been because of those studies faithfully carried on, that she was able better than all the rest of the family to sympathize with that brother and call him back from his wanderings. The lesson is that we should do the duties that lie nearest. If at school study faithfully and well. If at home, think no duty too humble for a follower of Him who came not to be ministered unto but to minister.

If an education does not make its possessor more capable of performing the minor duties of life then it is probably not the fault of the education, but of the misguided youth who thinks his education has been given him to enable him to escape the duties of life instead of to enable him to deal with them more intelligently and effectively.

It may be true that the higher mathematics will not help a girl in housework,—though some evidence could be offered that they do,—but the sustained effort necessary to master the higher mathematics will give training to mind and will which will be of service in many a household problem. Although mere information will not make a person wise, information furnishes the necessary basis for action. All knowledge is useful, but that knowledge is of most value which helps us in our daily duties. So, girls and boys, Get wisdom, but with all your getting get understanding.—The Safeguard.

Some people do not distinguish between weariness and exhaustion. We should keep a reserve force of strength by stopping before we reach the end. Going to the limit of one's strength may mean irreparable loss of health. If people could realize this before they break down in health it might save many wrecks. It sometimes takes more grace and courage to stop when we should than to go on, but we can glorify God more by so doing. There is a difference between this and idleness, laziness or fearfulness.

—Sel.

Eating when weary hinders digestion. It may seem to rest one to eat, but it will be noticed that the weariness returns. The blood has been diverted to the stomach, and in the labor of digestion the sensation of weariness is for the time removed. A few minutes of sleep before eating, when weary, will prepare for better digestion of food, and keep up the strength for future labor.—Sel.

They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that he.
But a mightier power and stronger
Man from his throne has hurled
And the hand that rocks the cradle
Is the hand that rules the world.

—W. R. Wallace.
A PLACE FOR THE BOYS.

What can a boy do, and where can a boy stay?
If he is always told to get out of the way?
He cannot sit here and he must not stand there,
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired.
A boy has no business to ever be tired.
The beautiful rose and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not by boys;
A house is no place anyway, for their noise.
Yet boys must walk somewhere; and what
if their feet, Sent out of our houses, sent into the street,
Should step round the corner and pause at the door
Where other boy's feet have passed often before;
Should see through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say: "Here's a place for the boys!"
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should—because you and I,
While the days and months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?
There's a place for the boys. They find it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the gildings of sin and the glitter of vice,
And with heartaches, and longings we pay a dear price
For the getting of that our lifetime employs,
If we fail to provide a place for the boys.
A place for the boys—dear mother, I pray,
As cares settle down round our short earthly way,
Don't let us forget, by our kind loving deeds,
To show we remember their pleasures and needs,
And worn with besomaments, and toilings and strife,
Our heart will keep younger—your tired heart and mine—
If we give them a place in their innermost shrine;
And to our life's latest hour 'twill be one of our joys
That we kept a small corner—a place for the boys.
—Selected.

HEALTH AND HOT WATER.

HOT water has far more medical virtues than many believe or even know. The uses of hot water are many. For example, there is nothing that so quickly cuts short conjestion of the lungs and throat or rheumatism as hot water when applied promptly and thoroughly. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck. A towel folded several times and dipped in hot water and wrung out and then applied around the neck of a child that has the croupie will sometimes bring relief in ten minutes. Hot water taken freely half an hour before bed time is helpful in the case of constipation, while it has the most soothing effect upon the stomach and bowels. A glass of hot water taken after rising, before breakfast, has cured thousands of cases of indigestion, and no simple remedy is more widely recommended by physicians for dyspepsia. Very hot water will stop dangerous bleeding. A hot-water bag that can be purchased for a few cents is worth as much to a family as a whole medicine chest.—Selected.

THOROUGHNESS.

The world today has no room for plodders with their "it will do" kind of work, but it calls for energetic workers, those that understand and appreciate the great value of thoroughness. The goal to be reached by many is "only to get through"—no matter how or the quality of the work that is turned off. This is the great reason that so many of our sewing women, our kitchen girls and many of our working people are failures. They would like to be classed as good workers and demand good wages but they are not willing to give the time and labor necessary to attain this success. Many people we find are unfit for their chosen work and their places could be filled at an hour's notice; they do our work well only when it is a novelty. If work is not well done the rapid method employed never redeems it. "Quickly" is not what we want, "well and thoroughly" should be our motto, slip-shod, rushing methods never pay. If we find a person that has had a successful career we will find that the way was paved with hard, close work and the great desire for accuracy and thoroughness. Thoroughness is one of the principal elements of success and applies to the highest of work as well as to the smallest routine detail of kitchen work, and no one need hope for success who lacks it. There is always room at the top, and the demand for workers who are willing and capable is always greater than the supply.

A BOY'S CHARACTER.

DO YOU, my boy who sit reading these lines, know that you have a character? If so, what kind of a character? Good or bad? For, boy as you are, and never thinking that any one notices your ways from day to day, rest assured your character is known wherever you are known. The man that keeps the store knows you. The blacksmith knows you. The farmer whose house you daily pass knows you. The landed savage who stops every day to rest on the bench at the grocery has a pretty good guess at your character; for he sees you with the boys and marks your style of play, your talk and your temper.

And all those boys, too, know whether you are a good tempered, honest fellow, or one who is always quarreling, domineering over others, cheating at play, and trying to secure the best of everything for yourself, not caring who is the loser if you are gratified.

Now is it not worth while to begin early to establish a good character? A good boy is known to be good as readily as a bad boy is known to be bad. Yet children seldom think how delightful it is to grow up with the love and confidence of their family, and the neighbors whom they daily meet! Many boys think only of having as much fun and pleasure as possible, not caring how they get it, how much they disgust their teachers, how much they grieve their dear friends and parents.—Sel.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

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

Published in the interest of the church of the
Brethren in Christ.

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Abilene, Kansas.

GEO. DETWILER, Office Manager.

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should be addressed to Geo. Detwiler.

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PUBLISHER'S NOTICE.

To Subscribers—Our terms are cash in
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1. When writing to have your address
changed, be sure to give both old and new
address.

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name will receive no recognition.

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

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

To our Poor—who are unable to pay, we
send the paper free on the recommendation
of others or upon their individual requests.

Individual requests must be renewed every six
months as a matter of good faith.

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tion should be written on one side of the
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Abilene, Kansas, September 15, 1903.

ADRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs.
Inessa O. Lehman, Bro. and Sister H. P.
Steigerwald, Levi and Emma Long Doner,
Matopos Mission Bulawayo, South Africa.

D. W. Zook and wife, Scripat Purania P. O.
Mrs. Amanda Zook, } Bankura Districts,
Anna Herr, } Bengal, India.
Mr. and Mrs. S. H. Zook, Hidalgo, Tex.
F. J. G. and Mrs. Susan Cassel, Box 74,
Guatemala, Central America.

Emilia Hoffman,
Kedjone Poona Dist., Ramabhaa Home, India.

Martha Hoffman, San Salvador Salvador C.A.
Mr. and Mrs. Jesse R. Eyster, Malden,
Cape Colony, South Africa.

LOVE FEASTS.

ONTARIO.

Nottawa. Sept. 20-21
Walpole (at the Rainham M. H. near Kohler)
Sept. 20-21
Black Creek. Sept. 27-28
Markham. Oct. 4-5

PENNSYLVANIA.

Philadelphia Mission. Sept. 27-28
Mount Pleasant M. H. Rapho Dist.
Lancaster county. Meet at 5 p.m. Nov. 1
Souderton. Oct. 25-26

NEW YORK.

Clarence Center. Oct. 11-12
Polo, Love Feast and harvest meeting. Invitation
extended. Oct. 4-6

ILLINOIS.

Ashland and Rieland. Oct 18-19
Maple Grove M. H., Donniesville. Oct 18-19
Highland M. H. near West Milton. Nov. 1-2
Greenwood. Invitation extended. Oct. 4-5

OHIO.

Invitation extended. Oct. 4-5

Are most of our correspondents off
on a vacation? Our amount of contributions
you will notice, is pretty small, yet it is
all that we have on hand. Possibly
more will come before we print but too
late for the work that precedes the
printing. We have carefully selected
from others and we think our readers
will find profitable reading in spite of
the dearth of original matter. We hope our
friends will soon increase the supply so
we will have sufficient variety to choose
from. Some who cannot write may have
articles written by others which they
consider to be of worth and so may send
them in as second matter.

It is now a good time for our friends to
secure new subscribers for the VISITOR.
We again offer to send the VISITOR from
October to January 1904 for one dollar
prepaid. A number of friends have
kindly endeavored to increase our sub-
scription list and we hope they as well as
others will make an effort in that
direction. If any desire to be supplied
with sample copies we are ready to send a
supply. An increase of 200 paying sub-
scribers would help greatly to place the
VISITOR on a better financial basis. How
many will help? And while you are
sending in your renewals do not forget
that the Benevolent Fund needs replen-
ishing so that we can continue to give it
freely to those who are not able to pay.
This fund should be increased consider-
ably.

In order that we may correct any mis-
takes which may exist in the credit of
any of our subscribers we would ask all
to watch the credit on the address label,
and if any mistake exists, inform us
about it so we can trace it up. The
"blue mark" has helped to make some
such corrections, while in other instances
it has helped subscribers to find out
that they are not paid up and in advance
as they thought. Since introducing the
"blue mark" a few who a short time
previously, had sent in pay for a year found
a "blue mark" and wrote they had paid
at such a time. We usually find in such
cases that the credit was a year in
arrears and the dollar sent does not ad-
vance the credit more than one year so
that it is still in arrears. Now if all
would examine their credit and if it
shows that the subscription is in arrears,
will write us about it we will trace up
the matter and correct any mistake that
may exist.

THE STRAIGHT GATE AND NARROW
WAY.

Come, sinners, join our band,
It is a lovely one;
The saints on earth are marching on
To their eternal home.

There'll be no more sorrow there,
There'll be no more sorrow there;
In Heaven above where all is love,
There'll be no more sorrow there.

Come to the throne of God,
While it is called today;
Where you can get the living bread
To cheer you on your way.

The gate is very strait,
It leads you plain through
And narrow is the way to God,
And on this way are few.

This is a lovely road,
It's full of joy and love;
And if we're faithful to the end,
We'll dwell with Christ above.

This road is for the just,
Jesus has made it so;
It is so pure, so clean and true,
No sin on it can go.

Come, all my brethren dear,
Come, travel on this way;
This is the road that leads to God
All others go astray.

Dark clouds sometimes appear,
While walking on this way,
But then the Sun of Righteousness,
Will drive those clouds away.

Come, all ye children dear,
Be firm and true and pure,
On Jesus Christ the solid Rock,
To make our home secure.

This is a lovely road,
Where saints can all agree,
Upon this road God's children go,
To love and unity.

This road the world does hate,
Because it is so plain;
This is the road that Jesus bought,
With His own blood and pain.

Then when we all get home,
To meet our Jesus there;
Around our Father's throne on high
The golden crown we'll wear.

HENRY BALSAUGH,
Harrisburg, Pa.
CHURCH NEWS.

BUFFALO MISSION.

Report from July 14, to August 31, 1902.

DONATIONS.

Sister E. Brilling, Gormley, Ont. ... $ 5 00
Sister N. Brilling, Gormley, Ont. ... 5 00
Bro. Jacob Wilhelm, Sherkrick, Ont. ... 1 00
Sister Amanda Ebersole, Clarence Centre, N. Y. ... 1 00
Sister Mary Mater, Forks Road, Ont. ... 50
A Brother, In His Name, Perry Station, Ont. ... 1 00
Bro. L. Shoults, Forks Road, Ont. ... 50
Sister Blocher, Williamsville, N. Y. ... 6 00
Bro. P. M. Clemenha, Stevensville, Ontario ... 1 00
Bro. Andrew Goagy, Dysart, Iowa ... 3 00
Sister E. Brillinger, Gormley, Ontario ... 5 00
Bro. Jacob Withelm, Sherkston, Ont. ... 1 00
Sister Susan Rhodes, Clarence Centre, N. Y. ... 2 00
A Sister, Mulgrave, Ont ... 50
A Sister, in His Name, Clarence Center, N. Y. ... 1 00
Bro. Paul Winger, Mulgrave, Ont ... 2 50
Bro. Jesse Clemenha, Stevensville, Ontario ... 50
A Sister, in His Name, Clarence Center N. Y. ... 2 00
John and Sarah Long, Center Co. Pa. ... 7 00
A Brother, Montgomery Co., Pa. ... 1 00
A Kulp, Montgomery Co., Pa ... 25
Mr. Bossert, Montgomery Co., Pa ... 50
Susan Rhodes, Clarence Center N. Y, ... 2 00
A K Wismer, Montgomery Co. Pa ... 5 00
A Brother, Montgomery Co., Pa. ... 1 00
John and Sarah Long, Center Co. Pa. ... 7 00
Cash, Center Co., Pa ... 1 00
R G No. 72, Center Co. Pa ... 15 00
Cash, Center Co., Pa. ... 2 00
Cash, Center Co., Pa ... 1 00
Cash, Center Co., Pa ... 2 00
Cash, Center Co., Pa ... 2 50
Cash, Center Co., Pa. ... 1 00
Cash, Center Co., Pa ... 1 00
Cash, Center Co., Pa ... 1 00
Andrew Stoner, ... 5 00
Morrison, Cove District ... 18 69
D B Stoner, Cove District ... 5 00
Clara Miller, Cove District ... 1 00
D Martin Miller, Cove District ... 1 00
Cash, Cove District ... 25

EVANGELICAL VISITOR.

BUFFALO MISSION.

Report from July 14, to August 31, 1902.

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D B Stoner, Cove District ... 5 00
Clara Miller, Cove District ... 1 00
D Martin Miller, Cove District ... 1 00
Cash, Cove District ... 25

We have been told to give you a brief outline of the work that we have been doing in Buffalo Mission. May the dear Lord continue to bless His dear saints.

We just here would wish to give the tone of a short letter that we think has the right ring. "To the workers of the Buffalo Mission. May the dear Lord bless and keep you in His humble service that it may be a glory and honor to His great and holy Name, is indeed my prayer for you and all of God's true children. Enclosed find five dollars for the use of the Mission." From your Bro. in the faith.

One who prays for the Mission.

We feel very thankful yet we wish very kindly to thank God for thus leading us in way of beds and bedding. Surely God and preserved fruit and house supplies and cakes, vegetables, potatoes, sweet corn, cabbage, beans, apples, pears, canned and preserved house supplies in way of beds and bedding. Surely God has been good to us. May the dear Lord continue to bless His dear saints.

Our highest expectation has been reached, and passed, when we see how all the brethren and sisters are contributing, may God bless you.

REPORT OF BUILDING COMMITTEE OF PHILADELPHIA MISSION.

Our highest expectation has been reached, and passed, when we see how all the brethren and sisters are contributing, may God bless you.

Bro. M. Shirk of Goshen, Ind., arrived here on Saturday, Aug. 30, and remained over Sunday, preaching two sermons for us, one in the Gospel Temple at 11 a.m. Sunday and in the evening at the Mission. Both services were well attended and the power of God manifested under the exposition of the Word. One conversion on Sunday night. Sisters Sawyer and Sister Fike of Laport, Ia., made a short visit but very pleasant visit.

Father and mother George of White Pigeon, III., are visiting here now.

We are always elated to have God's little ones come in and worship us. Come again and stay longer.

We realize that you are praying for us, and we desire you to continue to pray for us. Our meetings have been more largely attended this summer than any previous summer. We mention this to the glory of God and for the encouragement of all who are interested in the work.

From your unworthy servants.

J. B. and ANNA ZOOK.
He abundantly bless the people for their liberality. And we believe He will, for Jesus said a cup of cold water given to His little ones shall not be without a reward.  

On the evening of Aug. 4, we held our last meeting. One dear man, a sinner, came to the altar as a penitent and we hope he may have found joy and peace in believing. A lady was raised up from a sick bed a few days before by the laying on of hands as Jesus said (Mark 16:18). In the meeting as God helped us to lay down the lines according to the inspired Word, this woman saw that she could not be a Bible Christian and continue to wear artificial and jewelry, so she promised before God and witnesses that she would lay aside such vanities.

We are glad to find one here and there who becomes willing to take the plain Bible way while the masses of professed Christians are trying to make themselves believe that all this decorating and ornamenting of the body (which Paul says is the temple of the Holy Ghost) does not make any difference; that people can do just as they please about these things, and so they can, but let it be remembered they will have to meet the consequences. But God does not only want His people to be clean from artificial jewels and other useless ornaments but He also wants them to be clean from all the filthiness of the flesh and spirit and perfect holiness in the fear of God, for “Without holiness no man shall see the Lord.”

Aug. 5th we bade farewell to the dear ones at Blackwell, and came to Newton, Kan., where arrangements had been made for us to hold meetings for the week in the Evangelical church. The meetings were interesting and a few souls came out to seek the Lord and we hope and pray they may be founded upon the Rock which is Christ.

While our service as evangelists is a free service without charge yet it is beneficial to say to the glory of God that He put it into the hearts of His children to supply our need and help us on to future appointments. The Lord will reward them, and also supply their need according to His riches by glory in Christ Jesus. We pray the seed sown there may produce much fruit to the honor and glory of God, so the time may come that both he that soweth and he that reapeth may rejoice together, Amen.

Aug. 12th we wended our way to Sedgwick, where it was arranged to hold meetings in the Brethren’s M. H. about five miles from town. Meetings began on the evening of the 12th. It being a busy time with farmers the work was not very largely attended at first, but we are glad Jesus gave the promise of His presence to the small number. In the first meeting two young ladies came to the altar for prayers. To them, no doubt it was quite a struggle to give up all, possibly their chief sin was vanity and pride in dress. We encouraged them to give up all sin and take the way with Jesus and they publicly professed a willingness to take the way. We pray they may become fully established in the ways of God and be the means of winning others to Christ.

The meetings continued up to Aug. 19th. The seed was sown with liberal hand and God helping us we withheld no truth that He gave us for the people. All our needs were abundantly supplied by God’s children and we hope if we don’t meet them again in Christian fellowship here below, we may meet them all in the air when Jesus comes.

Aug. 20th we bade farewell to the loved ones and came to a camp meeting near Enterprise, Kan., held by that wing of the “Church of Christ” located at Tabor, Iowa. Here we heard many heartsearching truths and by observing 1 Thess 5:21, we found it good to be there.

We are glad to accept and rejoice in the truth, and Jesus said, “Ye shall know the truth and the truth shall make you free.”

The past week we spent visiting among God’s children and at present writing we are laboring in meetings at Zion church, our old home community which brings to our memory many blessed recollections of joyful seasons that we enjoyed with the saints in the years that have come and gone. We expect, the Lord willing to labor here up to the 7th inst., and on the 9th we purpose the Lord willing, to go to Clay County, Kan., and spend a few days with the loved ones there and then turn our steps eastward with the Missionaries of the Premananda Faith Orphanage of India.

Any one who is interested in that work who would like to have missionary meetings or in any way lend a helping hand can reach us by addressing us at Harrisburg, Pa.

It will be remembered that this work among the heathen that has been honored and blessed of God in the conversion of many of the children rescued from the famine by the self-sacrificing missionaries, is a work of God on the independent line, and is open for any one and all who are interested in giving the Gospel to the heathen, to lend a helping hand in whatsoever way they may feel impressed. While others are called of God to go down to the front into the different dark lands, we that are allowed to stay at home by the stuff may lend a
helping hand by our prayers or in other ways as the Lord may direct us. May God fully awaken all of his professed children to the great need of sending the light to those sitting in darkness and the shadow of death. Yours, interested in the lost of earth at home and abroad.

Noah and Mary Zook

Sep. 3, 1902

Missionary.

Matoppo Mission.

Dear readers of the Visitor. We greet you in the Name of our precious Jesus with Psalm 20.

Blessed be God, our righteousness and our salvation; Who hath been our hiding-place during all the storms of life.

We feel not only obligated to keep our dear friends in the homeland informed of our welfare, but also highly pleased for your kind remembrance of us, and your zeal for the cause of our blessed Redeemer.

Since last writing the Lord has wonderfully upheld us by His grace through trials, especially during Sister Doner’s severe affliction of Ulcers of the stomach. The dear Lord has certainly undertaken, and we do praise Him, and Him alone, for her recovery. Also we have other special reasons to lift up our voices and weep for joy for the demonstration of God’s power and willingness to save us from the destroyer.

We write these things for the glory of God, and for the encouragement of others to put all their trust in God alone.

No doubt many of you who have largely contributed to our house, now in construction, would be pleased to know how we are progressing. We are not able to report speedy progress owing to much disadvantage in various ways. However we are proceeding according to our given ability and hope to make better progress with the building now since much of the other work is done. We have started the brick work and if the Lord gives us ability and hope to make better progress with the building now since much of the other work is done. We have started the brick work and if the Lord gives us the ability we hope to be comfortably housed ere another rainy season is upon us.

Though we are so crowded with this labor we are still kept aware of the great spiritual needs of our dark surroundings, and our hearts long for more liberty and release from temporal duties that we may give ourselves unto practical spiritual labor.

Our hearts rejoiced during the baptismal services one week ago when three young men full of vitality, and who, we trust, have overcome the wicked one, were baptized by Bro Steigerwald. We trust also that they have risen to walk in newness of life and will make mighty men in the power of God. The manifestation of sympathy on the part of their friends was praise worthy, as one after another went to them and greeted them with a kiss and hearty hand shake.

The same day we observed the other ordinances of God’s house. Four native Brethren also took part, while some left convicted of sin by their own conscience and were not willing to confess them. Others could not be present. A goodly number were gathered together and pondered at those things which were performed, while God was pouring His blessings into our hearts, and, we believe, was convicting many of their sins.

At our last services we were abundantly pleased for the interest manifested on the part of the natives. It seems that the mantle of the one recently gone away for a much needed rest has fallen upon those taking up her duties and responsibilities. Though only a few of the natives present were professing to follow Christ many prayers ascended, we believe, to a throne of grace to be answered sometime.

At present our force is quite small considering the various responsibilities resting upon us on account of the calling away of our co-laborers, but we are not discouraged as we know that He Who hath called us will also give us strength according to our need.

Dear ones, continue to remember us in all your devotions that we may be faithful to our Mission. This is my highest aspiration.

“I’ll live for Him Who died for me,
How happy then my life shall be,”
I am sincerely yours in Jesus.

Levi Doner.

How Mongolians Pray.

Rev. James Gilmore, an English missionary who has labored much in Mongolia, gives the following account of how the people pray:

“Almost nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers, keeping count of them by passing the beads through their fingers.

“They do not know the meaning of their prayers.—One of the prayers most commonly used consists of six syllables. Ask one man what these six syllables mean and he will tell you one thing; ask another; and, he will have another version of the meaning; ask a third and he will most likely give an answer which all will agree in—namely, that it does not matter what they mean; the efficacy depends, not on the meaning, but on the repetition of the prayer. Acting on this belief, the Mongols rattle away at their prayers, hoping thereby to make merit which will among other things, cancel their sins.

“The family praying wheel.—In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand wheel as the family Bible bears to a pocket Bible. A thong is fixed to a crank; the natives take their turn in pulling it; but the aged grandmother, as having most leisure, usually spends most time over it; and the grandchildren keep a sharp lookout, and raise an outcry when from inadvertence, a wrongly-timed pull sends the cylinder turning backward, and according to Mongol idea, makes sin in place of merit.

“The Pueblo Indian ‘prayer stick’ is quite as curious a device as the prayer wheels of Mongolia or the paper prayers of the Chinese, and the feather is the chief part of it.

“Prowling in sheltered ravines about any Pueblo town, the curiosity-seeker will find stuck in the ground, carefully whittled sticks each with a tuft of downy feathers (generally white) bound at the top.

“Each of these sticks is a prayer—and none the less earnest and sincere because so misguided. Around the remote pueblo of Zuui I have counted over three thousand of these strange invocations in one day’s ramble; but never a tithe as many by any other pueblo.

“According to the nature of the prayer, the stick, the feathers, and the manner of tying them vary. The Indian who has a favor to ask of the TRUES prepares his feather prayer with great solemnity and secrecy, takes it to the proper spot, prays to all those above, and plants the prayer stick, that it may continue his petition after he has gone home.”

The Pueblo Indians are making substantial progress in civilization and education. They are peaceful, self-sustaining and law-abiding.

“The hand-praying wheel.—But mouth repetition is a slow process, and to expeditious matters a praying wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and by this simple act all the prayers contained in the machine are supposed to be repeated.

“The roasting jack praying wheel.—In one house I saw a wheel placed over a fire, and driven by the upward current of hot air, after the manner of a roasting jack.

“The water praying wheel.—In western Mongolia a wheel containing prayers is put up in a little stream and the water made to turn it, and the person desiring to pray can look at it as it prays for him.

“The clock work praying wheel.—Sitting
in a tent once I heard behind me a curious clicking noise, and looking round, found a praying wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and re-arranged the spring and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clockwork, and then the thing made prayers for the whole establishment.

"The praying flag—He that is too poor to buy a hand wheel gets a prayer flag—a piece of common Chinese cloth printed over with Tibetan characters—fastens it to a pole and sets it up near his tent, believing that every time it flutters in the wind all the prayers on it are repeated.

"The whole thing would be laughable were it not too serious a matter by far for laughter. The deluded worshippers really believe that this charm-repeating and wheel-turning and flag-fluttering makes merit which cancels sin."—Set.

AN ANCIENT LIBRARY.

TWO years ago Prof. H. V. Hilprecht, of the University of Pennsylvania, rode among the ruins of Nippur, the ancient Ur of Chaldea, the early home of Abraham. Nippur was evidently one of the oldest cities in the world, and in its day may have been the intellectual and educational center of what was then regarded as the civilized world.

Long before the time of Abraham the city was in a flourishing condition. It contained its temples, schools and library. But before the "father of the faithful" left Chaldea for the land of Canaan, the country was overrun by the Elamite hordes, and the city of Nippur was laid in ruins. Generations went by, and another city sprang into existence upon the ruins of the former. Later on this city was also laid in waste. The sands of the desert swept over the once prosperous place. The dust of ages, so to speak, accumulated, and there were left only mounds to mark the site of the once magnificent city.

While Professor Hilprecht rode past three mounds he pointed to one where he believed the library of the city might yet be found. Money was raised for the purpose, and excavating was commenced under the directions of the learned Professor. His first year's work yielded 2,500 tablets. But the work was not given up. On his recent trip he was richly rewarded, for he uncovered the old library itself and there found not less than 20,000 tablets, each one representing a book, treating some subject. The ancient tablets made their books differently from what we do, and it is fortunate for us that they did; otherwise the productions just brought to light would long since have disappeared. They made tablets of clay in the form of brick, and while the clay was yet soft did their writing on the surface with a pointed instrument. They wrote on the sides of these tablets and sometimes upon the edges. When dry, the tablets were placed upon shelves in their libraries, or book houses. When Nippur was destroyed the first time the roof of the great stone library seems to have fallen in and carried with it to the floor thousands of tablets. They were pulled from the stone shelves and lay in heaps on the marble or stone floors. In this condition they remained when the ruins were covered by dust and accumulations, and the second city was built above. In their digging the workmen went from one set of ruins to the other, and finally reached the buried tablets, in the condition described, about sixty feet below the present surface.

As all of the books were found beneath the ruins of the city destroyed fully 2,585 B.C., or before Abraham left Ur of Chaldea, we know for a certainty that there is not in the whole lot a book less than 4,187 years old. Every book was written and placed in the library before Abraham was called to go to the land of Canaan. Furthermore they appear to be an original set of works. That is, they were not copied from books yet older. This being the case some of them must be very old, dating back probably to near the time of the flood. They open up much of the history of the remote past, and reading them the student can feel that he knows for a certainty much of what transpired a millennium before the age of Moses. It will require years to translate these tablets and give their contents to the reading public. They bring to us history from another and an unexpected source. For thousands of years man has been depending upon the Bible for the early history of the world. Moses got hold of a vast amount of information and gave it to the world in the book of Genesis. Just where he got his information has never been made known. Being learned and gifted, he doubtless had access to some of the libraries of the East. But now here comes to light a set of books older yet than Moses. Too old for Moses to have ever read, for the library was buried seven hundred years before he was born. So we have practically two records of early history, one given by Moses, and the other contained in the unearthed tablets. So far as known, the historical records preserved on these tablets are in keeping with the narrative given by Moses.

All finds made in the Bible lands of Asia belong to Turkey. But the Sultan of Turkey had the kindness to make Prof. Hilprecht a present of the tablets he discovered during his last expedition to Nippur. These have been shipped to Philadelphia, and are now the property of the University of Pennsylvania. This is considered the most important archaeological material ever brought to this country. In fact, here may be some of the oldest literary productions in the whole world. The collection proves to be a most varied one. Here every branch of literature known to the ancient Babylonians is represented. Here are histories, dictionaries, lists of words, lists of birds, animals, plants and stones. There are beautiful hymns, treatises on astronomy, mythology, medicine, grammar, mathematics and religion. There are also treatises on law, as well as legal documents by the hundreds. The library goes to show that in this remote age of the world the people were educated and cultured. They were students and thinkers, and in the way of mental development may have been the equals of the best thinkers of the present age. The learned world is thankful for what the spade has already done, but the end is not yet. There is more to be unearthed. The ground is yielding her treasures, and the lovers of the truth are reaping the benefits. We are being placed in touch with the ancients, reading not only what they wrote, but handling the very books that they prepared. What if among these tablets should be found one written by Noah, Shem or Ham?—Gospel Messenger.

WORLDLY CONFORMITY.

The Bible plainly teaches us how we should dress to the glory of God. The following are a few references on this subject: Gen. 35:2-3; Ex. 33:4-6; Isa. 3:19-23; Rom. 12:1, 2; 1 Tim. 2:9; Jas. 1:21-27; 1 Pet. 3:3, 4.

"What does that gaudy ribbon and those ornaments upon your dress say to everyone that meets you? It makes the impression that you wish to be thought pretty. TAKE CARE! you might just as well write on your clothes! 'No truth in religion.' It says: 'Give me dress, give me fashion, give me finery and I am happy.' The world understands this fashion, give me flattery and I am happy.' The world understands this
"Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own clothing. Those who indulge in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden." 

**SOME EXCUSES FOR PRIDE ANSWERED.**

1. O, I desire to look like other people. Nothing superfluous should be worn simply because it is in fashion. "Be not conformed to this world." "If any man love the world the love of the Father is not in him."  

2. Other professors of religion wear the same fashions. "What is that to thee? Follow thou me." "Thou shalt not follow a multitude to do evil." Christians should set, not follow, the fashion. 

3. Why, our minister says there is no harm in adorning the body. "If any man preach any other gospel to you than that you have (already) received, let him be accursed."  

4. I love God and my heart is not set on these things. You might as well say, "It makes no difference how much you lie if your heart is right."  

5. One might as well be out of the world. "For even Christ pleased not himself." 

6. I can afford to wear these things. "If any man be in Christ, he is a NEW creature, old things are passed away: behold all things are become new." 

7. I never had the light. "Thy Word is a light unto my path."  

8. I do not believe it is wrong to dress as one pleases. "If we believe not, he abideth faithful; he cannot deny himself." "We ought not to please ourselves, but if Christ please not himself." 

9. Why, I never think of these little ornaments. "Well, if you never think of them, why do you remember always to put them on?" "If any man be in Christ, he is a NEW creature, old things are passed away: behold all things are become new." 

10. It makes no difference how you dress if your heart is right. You might as well say, "It makes no difference how much you lie if your heart is right."
WE BEGIN the book of Genesis with life—its first inception to the perfection and establishment of creation, and we conclude it as per last verse therein, with death.

First it was chaos, second order out of chaos, third, chaos morally through sin, and as a consequence creation marred, fourth, reformation and failure following, and finally death, embalment and a coffin in Egypt—the latter represents darkness, bondage and corruption. Thus has been man's history all through the ages, until the resurrection of Jesus the Christ. The picture is in process of completion, are but a reflection, so to speak, of what is in store for mankind as yet not yet been learned from it.

Our lesson of 9 chapters is occupied mainly with Joseph, his brethren and Israel. This is in itself prophetic. I apprehend there is not another character in the Bible that is so typical of Jesus, His relations toward lost Israel and the restoration and blessing to be brought to the world, as that of Joseph.

There are three prophetic facts which Genesis clearly depicts. First: Man a moral creature with responsibility and capacity for righteousness. Second: Man a failure to meet these requirements. Third: Man in need of and provided with a Savior—he being incapable to restore himself. The outward events recorded in the book whose study we are now completing, are but a reflection, so to speak, of what is in store for mankind as a whole. The picture is in process of execution, still uncompleted. But some day it will stand out in bold array to a "jot and tittle." The part that Jesus and the Jews shall have in the future restoration of the world is clearly portrayed in the account given of Joseph and his brethren in Egypt. It is not given to the church as some mistakenly believe, to restore the world to its primeval, Edenic glory. That mission is reserved for Israel and her King—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The 2nd of Isaiah indicates in no uncertain language the part Israel shall play in the world's redemption. The church is simply a John the Baptist preaching in the wilderness, crying "Prepare ye the way of the Lord, make straight in the desert an highway for our God." She is simply calling out "a people prepared for His Name," a company to complete His Bride, who is to be bone of His bone and flesh of His flesh, sharing all the future honors and glory as she has shared His rejection and humiliation.

Chapter 41. The innocent sufferer, opposite of unrighteousness and revealer of secrets, suddenly becomes a king of the world from famine. Pharaoh still king, but Joseph figures prominently as redeemer of land and people. No man could approach Pharaoh directly for relief, he must seek it through Joseph the mediator. The latter "was highly exalted and given a name above every name" in Egypt. First he was rejected by his brethren, then suffered in that land (Rev. 11:8), afterward raised up out of prison, exalted, married a Gentile bride and had sons, denoting forgetfulness of self, and fruitfulness in the land of affliction, born to him before he was manifested to his brethren for their salvation. What a beautiful type of the present and future condition of the church and Israel with Jesus as the One "all in all" in the great drama to be performed in the restoration of all things.

Chapter 42. The dream of Joseph coming true. Restoration of brethren by seven steps. The following are typical: (1) Joseph presented himself to his brethren as the one sent by the father to seek them, discovering them in the land of Dothan (place of two wells, indicative of His affections). (2) They reject him, and so far as they were concerned, put him in a place of death; (3) he is raised up, after being hidden away for awhile, to a place of great honor and dignity; (4) while separated from his brethren and unknown to them, after being exalted he is given a Gentile bride; (5) when his brethren according to the flesh are at their wits end (truly needy and sufficiently prostrate before their unknown brother), he makes himself known to them, quiets their fears and blesses them; (6) he is a channel of blessing to them and then to the whole world; (7) Israel becomes a prominent factor and separate nation (a people to be taken into account), in Egypt.

Chapter 43. Jacob's sons merely sought for bread—relief from their temporal distress. Obtaining more than they asked for, because their ill-treated brother became gracious unto them, he forgetting and forgiving the sin they had committed in selling him into Egypt.

Chapter 44. Sin discovered, guilt admitted, "their sin had found them out;" but, happy thought, before one who fully and readily forgave them.

Chapter 45. To their astonishment Joseph reveals himself to his brethren, and, though unexpected as it was undeserved, he invites them to behold his wealth and glory and share therein with him.

Chapter 46. Israel and his sons show their faith by their works in yielding up their Canaan, pilgrim home, and accept Joseph's favor in going down to Egypt to dwell with him.

Chapter 47. Joseph not ashamed to own his persecuting brethren, presents them to the king. His Gentile bride, Asenath, appears to have no part in the land. Thus indicating that the church's dual place is in heaven, while God's earthly people, Israel, is being dealt with in the future.

Chapter 48. Ephraim and Manasseh, children of Joseph during his separation from his brethren, receive a special and select blessing, not recorded of the second generation of Israel, indicative of the church's blessing apart by herself.

Chapter 49. The prophetic future history of the tribes of Israel clearly portrayed by the aged patriarch.

Chapter 50. Joseph's service for God in Egypt was unknown to that nation as a Providential fact. But his heart was still centered in Canaan; for that was his goal, the land of promise, and object of his affections.

THE BIBLE.