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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
BE SOBER WHEN YOU PRAY.

You may be startled at reading such words, but they are the words from the Book of God. If you turn to 1 Peter 4:7, you read in your Bibles, “The end of all things is at hand; be therefore sober and watch unto prayer.” But if you turn to the Revised Version, which here, as elsewhere, is the more accurate, you find the words run thus: “Be ye therefore of sound mind and be sober unto prayer.”

The word that is used is so startling that commentators have tried to explain it away. The word is Nephos, and the literal meaning of it is “to abstain from wine.” It is used six times in the New Testament, three times by Paul (1 Thess. 5:6, 8; 2 Tim. 4:5), and three times by Peter (1 Pet. 1:3; 4:7; 5:8). In four cases out of six, we have it translated “be sober,” and in the other two “watch.” It would have been better if uniformity of translation had been maintained. For the message of this word is much needed by all of us. We must hear and lay to heart the call, “Be sober when you pray,” if we are to learn to pray, and in prayer to be led into that fellowship with God in which the soul finds its strength and blessedness.

For there are many things that intoxicating that are not wine. It is possible to be drunk with worldly gaiety, and when the very brain is reeling after indulgence in worldly pleasure to approach God in prayer. Many a young lady has come home from the ball-room, and with her whole being still in a whirl, has, through force of habit, knelt down to pray, and found it impossible.

It is possible to be drunk with worldly business, and with a mind full of business cares, business plans, business successes or failures to draw near to the Holy God. It is possible to be drunk with pride over some success which we have achieved; it is possible to be drunk with envy, because some rival has outstripped us in the race; it is possible to be drunk with anger, because of some insult we have received; it is possible to be drunk with vanity to which our friends have been injudiciously ministering; and with our little souls swelling with vanity, anger, envy and pride to kneel down to pray. But Peter tells us that prayer under these circumstances is impossible. Such feelings are definite, open hindrances to prayer, and must be set aside. They must be repented of and renounced if we are to know what true fellowship with God is. Prayer is an awful thing. God is very great. Between us (at our best) and God there is a great gulf. It will ever be a wonderful thing that we are allowed to pray at all. So the word before us tells us that to the solemn exercise of prayer we ought to bring a mind humble, penitent, clear, sound. It is not without meaning that prayer is connected in Scripture with fasting. It is to remind us of the reverence and self-abasement which becomes us when we come into the presence of the Holy God. “Be sober when you pray.”

2. We turn to a second word, and from it comes the call, BE AT LEISURE WHEN YOU PRAY.

We find this message in 1 Cor. 7:5. The Apostle Paul is there speaking of the distractions of family life, and virtually says that these are so sacred that they are not to be set aside, unless that be necessary to secure leisure for...
—just what takes place today when the Christian lives the separate life with Christ. Then there was Abraham the “friend of God” who went not knowing whither he was going, who believed God in the face of impossibility; of Isaac the peaceable, of Jacob the schemer, of Joseph whose curses were all turned into blessings and of Moses who “endured as seeing him who is invisible.” Wasn’t it a great lesson? Did it help your faith? Does your God-service mean more to you than before? Certainly the studying of these grand lessons ought to bring us to a greater appreciation of the Book of books and of the Christ it makes known to us. We add a few paragraphs on this faith lesson from the Sunday School Times written by Annie Trumbull Sloston. It will do your good to read it.

Oh, what a list of names this is! It’s a list of them that lived before the Master was on earth, that only believed by faith what they were told to expect, and looked ahead to it with faith, I tell you. It cost something to hold that sort in them days. This is a queer catalogue in some ways. For one thing no society folks in it, not a single one you could ever think of as fashionable or stylish. Noah, that old boat builder, working with his tarry hands, Abraham that set in his tent door and hurried out himself when visitors came to catch the calf for killing and cooking, bringing in the butter and milk with his own hands, as Scripture says, while his wife mixed up a baking of bread. Moses, the brave foundling, stoned, stuck down, mocked at, beaten, shut up in prison, the fire lighted to burn them, just escapin’ of lions they were thrown to, quenching brave things that chokes me all up to read. Nothing counted in this catalogue but one thing, faith, and that was something likely’s they didn’t live to see the Lord come to them. But they knew it without seeing, without knowing whither he was going, who their faith was dwell on and told about like Abraham and Enoch and Moses, nor not even among those that time failed to give particulars of, like Gideon and Barak and Samson, and Jephthah, but if you felt that you had the least mite of a right to think you might have thought of and referred to even among the “these all,” at the very end.

General Conference Minutes.

The Minutes of General Conference of 1909 are ready. There is considerable more matter than last year and hence the cost increases from year to year as the matter is multiplied. The net cost with postage included is about 7½ cents per copy, making eight cents per single copy with postage. More than one copy 7½ cents, postage or express included. There are a few districts which have as yet not entered our orders. Would kindly ask all those who have not placed their orders to do so at once.

S. R. SMITH, Permanent Conf. Sec'y.

In listening to a brother’s preaching lately we were impressed with the fact that with some people repentance is associated with penance, and penance carries with it the thought of merit. We are told of the conversion of individuals where they prayed and wept and repented, O so long, until at last the Lord saw that it was sufficient, that he could now graciously accept the penitent, forgetting, or not knowing that “It is not thy tears of repentance or prayers, but the blood that atones for the soul.”

In the New Scofield Reference Bible we find the following note on the meaning of repentance:

Repentance is the translation of a Greek word meaning “to have another mind,” “to change the mind,” and is used in the N. T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (II Cor. 7:8-11), but sorrow for sin, though it may “work” repentance, is not repentance. The son in Matt. 21:28, 29 illustrates repentance. Saving faith (Heb. 11:39) includes and implies that change of mind which is called repentance. In the parable referred to (Matt. 21:28, 29) the son refused to go and work in his father’s vineyard, but afterwards he repented, changed his mind, and went. In Luke 15 we have another illustration of repentance. The lost son deliberately went away from his father’s house; he had an experi

God took him.” Noah walked with God’s work he condemned the world, and thus could walk with God and thus could walk with God thus could walk with God. Enoch walked with God in separation from the world, and thus could walk with God. But they knew it without seeing, and blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be blessed are they that not seeing be bless
ience of misery in the far country; when he came to himself he repented, got a changed mind issuing in a return to the father, and confession, and restoration. So it is true that to quit sinning, ceasing to do evil, is a better proof of repentance than floods of bitter tears and long nights of prayer if sin is not forsaken. In David we have the case of a saint falling into grievous sin. To be restored again to communion with God there must needs be the brokenheartedness, the confession, the cry for mercy, for pardon, for cleansing as expressed in Psalm 51. The repentance of the Scriptures necessarily will issue in a changed life, a new life which is more than reformation.

"No reformation will suffice, 'Tis life poor sinners need.

"When Jesus comes to reward his servants." Believers are saved wholly and entirely by the grace and favor of God. There is no condemnation to those who are "in Christ" (Rom. 8:1) because of God's acceptance of the sacrificial offering which Christ made of himself. He "was offered up for our offences and raised again for our justification." This being true then salvation will not be in question when Jesus comes to reward his servants. When the apostle in II. Cor. 5:10 says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," he has in mind the judgment of the believer's works, not sins. His sins have been atoned for and are "re-membered no more forever" (Heb. 10:17), but every work must come into judgment, and the result will be "reward" or "loss" (of the reward)—Scotfeild. This being the case

"How careful then ought I to live, With what religious fear, Who such a strict account must give, For my behavior here.

John in his second epistle exhorts the "elect lady and her children" to beware being thus deceived by the anti-Christ because being thus deceived they would lose the things they had wrought and fail of receiving a full reward. Paul looked forward to the reward when he says, "I am now ready to be offered up and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." In order that he might not fail of the reward—prize—he would keep his body under. And he exhorts us, Heb. 12:1,2, to lay aside every weight, and the sin which so easily beset us and "run with patience perseverance—the race that is set before us, looking to Jesus."

"Look to Jesus! Christian look, Thy dear name is in his book, Read it there and with delight, Humbly seek perfection's height.

"Look to Jesus! Joy in life, Cure for sin, and end of strife Life in death and endless bliss, Where the blessed Savior is."

We have received from one of the elders who was present at the love feast to which we referred in an editorial note in our last issue, a very word of admonition. While he admits there is "some little truth" in our article he kindly advises us that our way of going about its correction was not brotherly, in that we spread it abroad through the Visorros instead of admonishing the ministers on the spot. In this we stand corrected, and will not by any word of defense or ex-tenation try to weaken the brotherly reproof. We invited correction. It matters little how much we be im-miliated, only so that, in some way, even by our mistakes, "Christ be magnified." We regret that we hurt the brethren.

After more than forty years of faithful service as editor of the Church Advocate, the organ of the churches of God, Rev. C. H. Forney, D. D., retires from his post of duty. He served faithfully in his office and has enjoyed the confidence and respect of the people for whose good he labor-ed, and, we trust, has the conscious-ness of God's approval. We shall miss his instructive editorials. His successor is Dr. S. G. Yahn, who has held the position of Assistant Editor for a number of years. Thus workmen step out but the work must go on, and God finds his workmen as he has need of them.

We are glad to give room on our editorial pages for any articles that our Associate Editors may feel to con-tribute. We are pleased to have our newest associate, Bro. E. H. Hess, take up the work in this issue as will be seen by his article introductory to an exposition of the Four Judgments. His contributions will no doubt be read with much interest and prove in-structive to the readers.

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Scriptural Judgments.

As legal citizens of a country we are amenable to the laws thereof. A violation of such laws makes us subject to penalties commensurate with the offence. The criminal is brought to our courts of justice to be judged. However it is a painful fact that in our human made courts, justice fre-quently miscarries. Our hope is in Christ who shall send forth judgment to victory and in his name shall the Gentiles trust.

The ordinary scales is used as a judgment or measure of weight, the gallon the judgment or measure of volume and the Bible the judgment or measure of character. Scales wear out by use and thus lose their judging qualities but the pivots of the Word never corrode nor do the edges become blunt by service. Unscrupulous vendors sometimes for their scales to increase their gains. In like manner unscrupulous V. D. M.'s, do the same with the Word. They fail to learn the lesson of Belshazzar's life who was weighed in God's balances and found wanting.

Judgment is a reckoning process— a settling of accounts where shortages must be accounted for. Man often errs in his judgment but the judgment of God is according to truth. We are in the time of God's long suffering (2 Pet. 3:9, 10). In God's dealing with Israel we see how his judgments were ofttimes immediate and sum-mary. For instance, Korah and his band, and Achan. In this our day wickedness is flowing at high ebb in both high and low places. People openly deny and even defy God or his Son without summary punishment being meted out to them. The wicked often prosper more than the true child of God, from the world's standpoint, at least. These and other like facts weakens the faith of some and helps to bring them into unbelief. The trouble is we forget that "it is not all of life to live or all of death to die." Let us not forget that a reckoning day is coming for us all when every secret thing whether it be good or whether it be evil will be brought in judgment before God.

There are at least four judgments spoken of in the Word which we antici-pate considering in the future. They are, 1st. The judgment of sin. 2nd. The judgment seat of Christ. 3rd. The judgment of the nations 4th. The judgment of the Great White Throne.—H

(Editorial concluded on page 12, column 3.)
NEWS OF CHURCH ACTIVITY

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wengler, Choma, N. W. Rhodesia, South Africa.
Harvey A. Burtch, Elizabeth Engle, Mistabze Mission; Levi and Sally Doner, Mapange Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Moderfon, Jesse O. and A. Alice Lehman, Box 116, Pardsburg, Transvaal, South Africa.

India.
A. L., Mrs. A. L. and extra Musser, Maggie, Surner Bazaar, Dikush, Lucknow, India.

The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Stripa, Purunia, Bankura district, Bengal, India.
J. H. and Anna Sparrow, Raghu, purathpur P. O., Manbhum district, India.
Annamona Hoffman, E. K. Edgson, Poona Dist., Bombay, India.

Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Sover.
Chicago Mission, 6023 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shir.
Des Moines, Iowa Mission, 327 Ninth street, in charge of Brother Samuel Eyer, of California, were the visitation of Scripture by Bishop H. H. Heise, of Markham district. We were glad for his presence with us and also his good instruction.

The brethren, two weeks previous to this, held a meeting for the receiving of applicants for baptism, when twelve were received by the right hand of fellowship. Eleven of those were boys and girls ranging from ten to eighteen years of age, and one was a married woman. They all made a start in the meetings held by Bro. J. W. Hoover last Winter. After 3 o'clock they went to the stream, and there before God and many witnesses, they followed the example of Jesus and were baptized. May they be faithful to their vow.

ISAAC SWALM.

MARKHAM, ONT.—Our love feast was held according to appointment on June 5 and 6, and was true to name. There were two hundred members present from Wainfleet, Pelham, Cayuga and Nottawa, for which we were glad. Elder Charles Baker and Bro. Lafayette Sholes were with us, and preached the word with power. We held a few meetings previous to the love feast. Ten were baptized as a result of the meetings held last Winter, and we expect more will follow, for which we feel to praise God.

Yours in Christian fellowship,
H. H. HUSE.

BROWN COUNTY, KANS.—The love feast held here June 12, 13 was a season of joy and encouragement to all the members at this place. The attendance was good throughout and we hope all who were present enjoyed the meetings. There were about twenty-four visitors from the adjoining districts. The love feast was held a meeting for the receiving of applicants for baptism, when twelve were received by the right hand of fellowship. Eleven of those were boys and girls ranging from ten to eighteen years of age, and one was a married woman. They all made a start in the meetings held by Bro. J. W. Hoover last Winter. After 3 o'clock they went to the stream, and there before God and many witnesses, they followed the example of Jesus and were baptized. May they be faithful to their vow.

EVANGELICAL VISITOR.

July 1, 1909.

Love Feast Reports.

NOTTAWA, ONT.—According to the announcement in the E. V. the brethren of Nottawa district, Ont., met for love feast at this place. The day was early Sunday morning, was especially in afternoo.
Four dear souls were received into church fellowship. The Lord bless and sustain them.

Benj. Cassel.

Wilmot, Ont.—The love feast held at the Rosebank M. H., June 10, 20, was a time of refreshing and encouragement for the saints in God's service. Love and unity prompted what is always to be, and only then can we fulfill the teachings of the Redeemer. Visitors were present from Nottawa, Howick and Hay townships, as also the members of the Waterloo district.

Silverdale, Pa.—Our Spring love feast was held at the Silverdale, Bucks county, M. H., May 1, 2. It was a real nice spiritual feast, and love and unity seemed to prevail. The attention and attendance was good, and a number of brethren and sisters were present from other districts. The ministering brethren were Bro. J. H. Myers, of Mechanicsburg, Pa., S. R. Smith, H. K. Kreider and C. M. Engle, of the Dauphin and Lebanon districts; S. G. Engle, of Philadelphia, who together with our home ministry brethren, spoke the word of God, and the believers were edified and encouraged.

Gratersford, Pa.—The love feast was held at the Gratersford, Montgomery county, M. H., May 6. Quite a large number gathered in the forenoon of the first day and after the discourses of several brethren the congregation proceeded to the water where one brother and four sisters were baptized. The afternoon and evening services were spiritual and edifying and a large number of members came from other districts and all seemed to be encouraged in the service of the Lord. The visiting ministers were Jacob L. Brubaker, of Lebanon county; Brothers C. O. Lehman, J. L. Heisey and C. N. Hostetter, of Lancaster county; S. G. Engle, of Philadelphia, who with our home ministry brethren, handled the word in the Spirit and with power.

Henry F. Rosenberger, Correspondent.

Souderton, Pa.

India Correspondence.

Dear readers of the Visitor: "The kingdom of heaven is likened unto a man which sowed good seed in his field." "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom." We are in a great field where much evil seed is being sown by an enemy, whose constant effort is to choke out the good seed that it may not come to its proper growth and perfection. His servants are working day and night to please him. They are very wise with their theories, and have choked out some of the good seed that has been sown in faith since we came to India. We also have learned that the seed of kindness is abused and imposed up with constant effort to choke out the good justly with these people. We pray daily to our heavenly Father for more wisdom, and we request you to help us in this prayer.

We have opened a school for Zenana women and children among the poor class, with the help of a Christian teacher. It means something to work among a class of this kind whose habits are not clean, and who are not properly clothed. They are taught to read, spell, write, mathematics and also singing, and Bible stories are related to them. The Christian teacher is a young widow, has four little children. She is willing to work for the small sum of Rs. 12-0 ($4.00) per month. The school was started by Sister Landis' efforts and is under her supervision. The second week there were eight women and twenty-two children on the roll, and we expect many more. We trust God will open the way for them. They all seem to be very anxious for their books, and behaved very nicely. Some are taking up the English language. Some can pay for their books, others are very poor and we must supply them out of the school fund. We expect also to have a Sunday-school in the near future; to start it at once might make them suspicious of our motives, as they might think we meant to compel them to accept Christianity, and then not come at all.

The starting of this school was made possible by Bro. Landis of Oklahoma, sending us $22.00, being a free-will offering from the Sunday-school children. We thought proper to use it for this purpose.

I hope all the little children will rejoice that their money is being spent for the poor little children in India, who have not the privileges as the children in the United States. All the children who wish to help in this good work can make it known to their Sunday-school teacher or Superintendent who will see that the donations are properly sent.

REPORT OF THE SCHOOL.

Donations Received.

Okla. S. S. ........................................ $22.00

Expenditures.

Teacher ........................................ $4.00

House rent ........................................ 64

Matting ........................................ 12

Lock ........................................ 16

Garry hire ........................................ 48

Black-board and Sign-board ....................... 38

Books and chalk .................................... 32

Total ........................................ $61.10

Bal. on hand .................................... $15.90

We are thankful for the donation. It is encouraging to know that we all can be workers for Jesus. We meet with many difficulties along the way, but when we consider we must say they are good for us. We are all in our usual health, which is one of the greatest of blessings, and we hope the dear readers are also blessed with the same.

Remember us in your prayers.

Yours for the cause of Christ,

A. M. and Katie Mussler.


An Aged Sister's Letter.

Dear editor; We are commanded to give thanks for all good things, so I will write for the report you gave in June 1, Visitor on the Conference at Abilene, Kansas. It almost seemed as though I could hear you talk. I am waiting to hear more of it and with four very good words was done in the way of building up God's kingdom. I thank all of the dear brothers and sisters for their good articles. It is food to my soul. I don't get to hear the gospel preached very often. I hear what are called sermons, but no food, only talk that don't even make one feel like saying, Amen. I am very much pleased with the article in May number, page 9. It expresses my feelings as much as one that loves a gospel sermon full of love, and about our elder Brother, Jesus Christ, and how he has redeemed us, and of his keeping power. It does my soul good to hear how God is dealing with his children.

I am so glad I am redeemed, washed and cleansed, saved and so filled with the love of God that I just think I must help others to love this love. I want to drop words of kindness to all I meet for we never know when it will be the last time we shall meet. Then when we hear of one's death we will remember the last we heard them speak and the last testimony we heard from them. O let us all be alive in this work so all about us can see that we are living for a home beyond the grave, a home not made with hands. When a brother or sister whose writing frequently appears in the Visitor drops out and don't write for a good while, O how I miss them.

I must miss Sister Bertha Boulter's welcome letters, and I fear she, or some one of her dear family, is sick, and I remember her in my prayers. I am trying to be contented in my lot in my old days, as I am not permitted to begin to do business. I hope to work in ship any more as formerly. Remember such as can't be with you any more. And you who can preach through the Visitor don't forget to do so. I can hardly wait for the next one to come.

I am glad the new Hymnal is so favorably received. I hope to be able to have one too when I can conveniently get one. I will now close lest I weary the readers.

I bid farewell to all who read these lines. The remarks are broken, but I did as the widow, gave as I could.

From a weak sister so far as doing good is concerned, but so filled with the love of God that I want to do all I can.

Lydia Oteval.

North Hampton, Ohio.

A Letter of Encouragement.

Dear Ones: I feel like telling you what the dear Lord has done for us. I feel like praising my dear Maker and to give him all the honor and glory, for his marvelous works towards me. He has wonderfully strengthened me and strengthened me in soul and body. Since I was taken sick last Spring I often weep and feel my nothingness because the dear Lord was so good to me. But, praise God, it made me stronger in faith, and I find the grace and help of God, to live more honestly and true to our dear heavenly Father.

Oh, dear friends, I do realize it is so important to live a true Christian life. Dear ones, I feel happy in the Lord and am so glad the dear Lord claims me for one of his children. I am so glad that I gave my heart to Jesus and I try to keep the sweet to trust in him and to lean upon his arms.

We are unable to do anything without his strong and powerful hand. There is nothing we can do for ourselves.

(Continued on page 12.)
It is the candid opinion of the writer that the devil will be on this earth in person during (possibly) the last three and one half years (or forty-two months) of the rule and reign of the Anti-christ. What an awful time that will be for those who are not ready, watching when the Lord comes for his saints. Cold professors, formal church members, worldly minded, and those tied up in oath-bound lodges with the ungodly, we believe will all have to face the awful things that are coming upon the earth, while the ready ones have gone to be with Jesus (John 14:3). While these redeemed ones are in heaven, the Marriage of the Lamb will take place as recorded in Rev. 19:7, and soon after this John says, "And I saw heaven opened and behold a white horse . . ." (Rev. 19:11). We believe this to be same one as referred to by Daniel 7:13, 14. Also Matt. 24:30. "And he hath on his vesture and his thigh a name written, King of kings and Lord of lords." (Rev. 19:16). And "And I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone." (Rev. 19:20).

Here we have God's record of the end of the career of this man of sin and his associate on this earth but by no means their annihilation. We believe in a literal fulfillment of the above prophecy concerning the man of sin, the "Anti-christ." In Rev. 20 we read of the fate of that old Serpent the Devil. John says, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil and Satan and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed for a little season." (Rev. 12:7-12).

This leads us on to write some on the thousand years which are to follow the fulfillment of the above, called the "Millennium." Being requested we will endeavor to write on that subject later so we live and the Lord will. For the present we close with II Cor. 13:11.

Goodman, Mo., June 13, 1900.

Repentance.

What is it? I read a little verse the other day giving a good definition of repentance. It is as follows:

"Repentance is to leave The sins we loved before, And show that we in earnest grieve By doing so no more."

The outward form of repentance is changing one's mind or purpose, and if it is a true repentance, there will be more than the outward change; there will also be a change in the inner disposition as is described by Paul in Ephesians 4:22, 23, 24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts but be renewed in the spirit of your mind, and that ye put on the new man, which, after God, is created in righteousness and true holiness.

Then we have the two kinds of repentance to consider. There are people who wonder why they do not get that peace and the assurance of the forgiveness of their sins, which God's people possess. This is due to the fact that a false repentance is very often mistaken for the true repentance. We come in contact with people, who while they are in the church, listening to a heart touching sermon, will tremble at the thought of their sins, will weep on account of them and be frightened at the thought of being punished for them. But they do not surrender themselves to Christ. They do not have faith. They will not trust Him. Their sorrow for their sins is only for the time being and when they are away from the services, they continue on in their old sinful life.

Again, we have others, who when they see the life other Christians are living, have a longing to be like them and think what a nice thing it would be to be one of Christ's children and are almost persuaded to be Christians but it goes no further and it ends with, being almost persuade. Then, there are those, who will change their minds and will renounce some of their former sins and resolve to live a better life, but it is not a true repentance; it does not come from the heart. It is
merely for self-gratification, for all too soon they will go back to their sins again.

Another form of false repentance is, that we may confess our sins to God and man and yet not have the hatred for sin that we must have if we are truly repentant. Repentance is not merely turning over a new leaf, resolving to do better or be almost persuaded to give ourselves to Christ, but repentance means "That the wicked will forsake his way and the unrighteous man his thoughts, and will return unto the Lord for He will have mercy upon him, and to our God for He will abundantly pardon."

True repentance does not mean in every instance that we will have a terrible conviction of sin before we repent. A great many people have this mistaken idea and think they do not feel themselves enough of a sinner. This is an error. Repentance is a hatred or loathing of sin and a turning away from it, and to deserve mine with God's help to forsake it. A truly repentant person will not laugh or scoff at sin in any person but it will cause him grief in no matter what form it appears, because when we are repentant, we will have a hatred for sin and sympathy for the sinner.

A man may think that his sins have been too great, that he cannot become repentant enough for them. But this is not so for that would be denying the power of Jesus' blood, which was shed for the remission of sins. We should get rid of this feeling and believe as we are taught, that "Though our sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

There is always sorrow connected with a true repentance. When we become repentant, we will always show more or less sorrow for our past life. Some of the things that point to a true repentance are shown in the first four Beatitudes. We are poor in spirit; we mourn for our sins; we are meek; and we hunger and thirst after righteousness. In the story of the Prodigal Son, we have a picture of a true repentance, which illustrates how God rejoices over the return of a wanderer. Luke 15:24. "For this, my son, was dead and is alive again. He was lost and is found."

There are, no doubt, some who believe that it is only a matter of exercising will power to become repentant, but by a careful study of this, I think we will see that it is the spiritual forces, and behind these, God, that move us to action. We can see this by the result of repentance. If it were a mere matter of will power it could not produce a lasting change in our lives but after repentance, we are born again and are cleansed from our sinfulness and are given a new heart and a new spirit and we shall keep God's judgments and do them. Psalms 51:10, "Create in me a clean heart, O God, and renew a right spirit within me." Repentance is necessary to salvation. Luke 13:3, "Except ye repent, ye shall all likewise perish."

Before we repent, we feel a longing or desire for something. We are not satisfied with the life we are living. We tire of the pleasures in which we have been engaged hitherto and begin to think earnestly of our condition, and this is followed with a godly sorrow for our sins and we long for God's forgiveness for our past follies. We go to God in prayer, earnestly petitioning Him for forgiveness, and God is willing to forgive anyone if he will only turn away from his sins and surrender himself fully to Him to be used for His service. We cannot come to Christ except we repent of our sins and turn away from them.

We read in the olden times how that people brought gifts to God in order to gain His favor and would fast and assume an attitude of humility and would try and make their prayers for pardon effectual, and even in this day, we have those who give money to the different churches and charitable institutions with seemingly the same object. That is, to obtain God's favor or forgiveness of their sins by their gifts of charity but God does not desire these things. Hosea 5:6, "They shall go with their flocks and with their herds to seek the Lord, but they shall not find Him. He hath withdrawn Himself from them."

Hosea 6:6, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." Jer. 6:20, "To what purpose cometh the multitude of shepherds and the multitude of shepherds? for their multitude is of the utmost". Your burnt offerings are not acceptable nor your sacrifice sweet unto me." 

The sacrifices of God are a broken spirit. A broken and contrite heart, O God, Thou wilt not despise."

TIME TO REPENT.

We must repent before we depart from this life, since after we are dead, we cannot have another probation or opportunity to repent and turn to God and be saved as some doctrines teach but it must be done in this life as is plainly taught in 2 Corinthians, 3rd Chapter, 10th verse, "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We should repent without delay for we know not at what hour the Son of Man cometh. God now commandeth all men everywhere to repent because there is a day appointed in which He will judge the world in righteousness by that man whom He hath ordained, wherein He hath given assurance unto all men that He hath raised Him from the dead.

We should not delay another day before we repent for before the dawning of another day, it may be too late, but we should resolve like the Prodigal Son, who said, "I will arise and go unto my Father, and will say unto him, Father, I have sinned against Heaven and in them sight." To-day is the time. "To-day, if we will hear His voice, harden not your hearts." (Prepared by Pansy Shreaddy and read at our Thursday evening Bible Study, Harrisburg, Pa.—Editor.)

For the Evangelical Visitor.

Testimony.

MAMIE B. SHEAER.

March 1, 1909.

Dear readers of the VISITOR, I greet you in the name of Jesus.

I felt to write for the VISITOR for what the Lord has done for me. I cannot praise him enough for what he is doing for me. For if we are always willing to obey him we can have it good. I am glad he called me in my young years before I walked so far out in sin. Before I had a start, I prayed to the Lord to make me willing. I was thinking still of what my companions would say. But when I made a start they did not say anything to me.

When we had revival meeting at Shearer's Meeting House I was heavily convicted the last evening, but I was not willing. Then we had prayer meeting Sunday evenings at Mastersonville. When the meeting was closed a brother came to me and talked with me a little and asked me whether they shall pray for me. I said, Yes, O, I am so glad that I said yes that evening. We can enjoy ourselves so good in this Christian life; what would
we do if our Saviour would not have shed his blood for us that we might be saved.

O, we have so many unsaved people who are yet out in sin. My prayer is that they may give their hearts to God before it is too late, for we know that Jesus will come in the clouds of heaven. O we want to be ready when he comes.

My earnest desire is to work on in this way. I am not tired; what would we want more than Jesus. My prayer is that I may be unspotted from the world. I can say with that hymn:

“My Jesus I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign;
If ever I loved Thee my Jesus ’tis now.

I ask a deep interest in your prayers for me, that I may be a light to those who are around and about me; that they may see that I want to be one of God’s children; and that I may not be a stumbling block. Your loving sister.

Mount Hope, Pa.

Lovingly, softly, its high bonnets sweep—
Rock me to sleep, mother; rock me to sleep.

Mother, dear mother! the years have been long.
Since I last hushed to your lullaby-song—
Then would it call me back from the silent shore
To the trials of life to thy heart as of yore?

Yet, with strong yearning and passionate desire,
I have grown weary of dust and decay—
I can say with that hymn:

“He comes.

And angels, my child, will rock thee to sleep.
Backward, say backward, ye swift rolling years,
Gird on thy armor dp the thy tears;
Count not thy trials nor efforts in vain.

Nearer thee now than in days that have flown,
Purer the love light encircling thy home.

And angels, my child, will rock thee to sleep.
Backward, say backward, ye swift rolling years,
Gird on thy armor dry thy tears;
Count not thy trials nor efforts in vain.

Nearer thee now than in days that have flown,
Purer the love light encircling thy home.

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Nearer thee now than in days that have flown,
Purer the love light encircling thy home.
went to my husband's house to live, and when I was thirteen my first baby was born; within five years I became mother to five children only to see them all die. One girl lived two years. We had had her married; so, when she fell sick, we did everything we could to save her life. I went at last to the Brahman priest, and he told me to give another offering of ten rupees, and assured me of her recovery. I gave the money in the morning; in the evening she died.

In the pause that follows we say, "Truly, that was a sad time in your life, Santibai," while inwardly we groan and say, "No girl-hood! An average woman's whole life crowded into the five short years of a child between the ages of twelve and seventeen!"

"Then you were very young when you went to your husband's house to live, Santibai. Did you like it?"

"Like it!" and we shiver at what the tone implies. "What could I do. Many times I ran away and went back to my own people, only to be sent back with a good beating. After that I used sometimes to steal away to the jungles and hide all night, frightened,—oh so frightened!—at the noises in the woods, but preferring it to my husband's house. How often would I clasp my hands together, 'Oh, great spirit, that this day might never turn to night!' and oft in the jungles at night, 'Oh, great spirit, that the sun of a new day might never rise!'

We draw the curtain here, and pick up the thread of the story in the family days of 1900. In the years between husband, too, has died, and, according to the custom of that caste, Santibai has married again.

Two whole years without rain, and food has become so scarce that, in company with a crowd of others, we go where you will, and manage to fill your own stomach until famine days are over. I will do likewise; then, when rain falls, we will meet again in our own village."

"Did he tell his sister to go?" I asked.

"Oh, no. You know, in this country it is said that a man must never forsake his mother or sister, because those he cannot replace, but his wife he may cast off as he pleases, because he can always get another wife."

She pauses again, then, "When he told me to go where I pleased, and look out for myself, I said, 'No, no; better that I should take poison and die right here than that you should leave me alone. Let us share together what we get, and if we die, we die; but do not leave me.'"

He promised her a bit of bread in the morning, and she, faint with hunger and weakness, lies down along the roadside, and sleeps, waking in the night hours, only to find husband and sister both gone. She lifts her voice, calling again and again, but receives no answer. Until high noon next day does she wait and watch for their return, then, slowly raising herself, she crawls along upon hands and knees. Someone gives her a bit of bread and water, but she has been without food so long it sticks in her throat. And so she struggles on, here and there receiving a bite until finally, after ten days, she reaches Khamgaon. She is too emaciated and weak to work in the mill, however, and once again a kind-hearted Brahman woman gives her pulse and bread, advising her at the same time to seek refuge and help from the Government hospital.

She goes, but, alas; the hospital is full, and for Santibai there is no place. Weary and painfully she makes her way back to a secluded spot not far from the roadside, and in the early evening hours two more little lives without assistance or welcome are born into the world. Mother Earth is their cradle that night, while the jackals and half-starved dogs that have come to rob the mother of her children eat the little lives without assistance or welcome. The next day a Government servant is sent there, and she is moved to the hospital. From there she was sent to the Widow's Home, in Khamgaon, where she remains for two or three years, apparently untouched by the Gospel. Again and again has she determined to go back to her own people, but the memory of the loving care and nursing received from the missionaries at the time of her great suffering always held her, and she stayed. This brings us up to the time of her conversion, which occurred after the death of one in the school who knew how to face the dark valley without fear, because of the presence of Him who has said, "When thou walkest through the valley...I will be with thee."

It was victory, triumph, peace to the end,—and to see one die like this was something new and wonderful in Santibai's experience. The next morning, sobbing and weeping, she threw herself down at the feet of the missionary, and said:

"Oh, pray for me, pray for me; the light has begun to break upon my heart. I want a God who can enable me to meet death as she did."

There were more tears shed that day, but they were tears of joy because of a soul being born into God's kingdom.

This happened seven years ago, and to-day, as we journey from village to village, "holding forth the Word of Life," Santibai is with us, one of our greatest comforts and blessings. We introduce her to our readers, not as a remarkable woman in any way, but as one of the many who came to us for help in time of need, and is now ready to put up with any inconvenience, and to do the most menial tasks, in order that she may be with those who seek to win her sisters to Christ. Who will say that she shall not have her full share of reward from the Master's hand?—

***Timely Counsel and Encouragement.***

Some dear Saints are confused and discouraged by the outlook of these last times. But there is nothing strange before us, if we study and understand prophecy.

The times of Noah and Lot are repeated in the world, and perilous, difficult, grievous times in the Church.

1st: We must recognize the apostasy, encourage ourselves in the Lord, and like the sons of Issachar, have understanding of the times to know what we ought to do.

and: We should have the courage of our convictions, speak out boldly for vital truth, and against fatal error, no matter what opposition or loss may come. Quit you like men, be strong.

2nd: Do not compromise with the world for peace, popularity or pelf. This is high treason against God Almighty.

3rd: Be a specialist in preaching, and do not seek to draw by secular, scientific and sensational themes, but lift up Christ to draw men. Remember, you have a Rescue Mission and a Hurry Order.
prayer. “Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer.” (1 Cor. 7:5.)

The word used here is Scholazo. It is used only three times in the New Testament, in two cases, Matt. 12:44 and Luke 11:25, being applied to a house left vacant. The word literally means to have leisure or spare time; to have nothing to do. Then it came to mean to have leisure for anything, and to devote one’s time to a thing. The lesson it teaches us is that we are to make time for prayer, and to take time in prayer. Prayer is not only not to be omitted; it is not to be hurried. We are to approach God in prayer not only with a sober, but with a calm mind. Dew falls, we are told, only when the atmosphere is still, and the dew of prayer will fall abundantly on our souls only when we are at leisure. Do you say it is impossible to find leisure? Have you to confess that in this busy age you have so much work to do that prayer is thrust into a corner? Then the lesson of this word for you is plain. Take a holiday. Do less, that you may do more. Do more by doing less. To pray well is to work well. Luther, a far busier man than any of us, used to say of his heavy days that he had so much to do he could not do with less than two or three hours of prayer. The lesson is one of immense importance for the Church of Christ today. Our activity is one of our greatest snares. We forget that it is of more importance to have power with God than to have power with man. Yet we have only to read the biographies of the most eminent workers that God has ever given to His Church to find that the secret of their power did not lie so much in what they did in the presence of men as in what they did in the presence of God. They waited until they had got into touch with the power of God, and then went forth to do God’s work. From Scripture, from history, from the lives of God’s saints, comes the call, “Be at leisure when you pray.”

3. We turn to a third word, and from it comes the message, MAKE PRAYER THE GREAT BUSINESS OF YOUR LIFE.

The word that brings us this message is a beautiful one. It is Pros-kartere, and is frequently used in connection with prayer. In the New Testament it occurs ten times, and the places where it is used throw light on the meaning. In Mark 3:9 we read that “Jesus spoke to his disciples that a little boat should wait on him.” In Acts 10:7 we read that Cornelius sent to Peter “a devout soldier of them that waited on him continually.” In Romans 13:6 we are commanded to pay tribute to the authorities who administer justice, “for they are ministers of God’s service, attending constantly upon this very thing.” In all these cases the word employed is the word now before us.

The idea underlying the word is that of giving such attention to the matter in hand that it becomes the first business of life. When the Lord gave the command that the boat should wait on him, those in the boat had no higher duty which could call them away. The soldier’s business was to attend to Cornelius. He dared not plead that he was too busy to attend to his master. He had no right to be too busy. Attendance on Cornelius was his first concern. When the emperor appointed magistrates to administer justice, that was their business. If a magistrate were to plead, “I am too busy to attend the courts of justice,” the emperor’s reply would be, “You have no right to be too busy.” What can our God think of us who care to our pleasurable work, when time after time in his Holy Word he has bidden us to make it the great business of our life.

Was I not right in saying that there is a distinct progress in the New Testament teaching as revealed in these words? Be sober when you pray. Be at leisure when you pray. Make prayer the great business of your life.

Not only are all hindrances to prayer to be carefully removed; not only are all our spare moments, our leisure hours to be occupied with prayer; it is to occupy our life. We are to “pray without ceasing.” We are to “continue steadfastly” in prayer, and to “give ourselves” to it. Yet when we have done all this, when we have learned the lessons that underlie the words we have just considered, we are only in a position to begin to understand the weight of that wonderful word from which we started.

For after our last word has taught us to make prayer the great business of life, this word bids us, MAKE PRAYER A MATTER OF LIFE AND DEATH.

I do not think anything less strong than that brings out the force of the word of our text. It is a wonderful word. It is, as I have already stated, the word from which our English word “agonize” is taken. The word is used in the New Testament eight times, and the use of the word shows that to the work of prayer, if it is to be done properly, we must call in every motive whereby a man may be moved to strenuous toil. (a) We are to labor at prayer as a man labors at his daily work. We are to put forth our energy in this work until we are weary. This is the idea in the use of the word in Colossians 1:29, “Whereunto I labor also, striving according to his working which worketh in me mightily.” We know that in our day the aim of some laborers is to make their daily task as light as possible. The less they do for their day’s wage the better pleased they are. It is to be feared that some of us labor in prayer after that fashion. We do not bend our back to this work, toiling at it as the rural laborer toils in the fields, his eye on the sun, longing till it dip over the horizon, and bids him go home to rest. (b) We are to labor in prayer as a man labors in the arena, striving to obtain a prize which he covets more than his life; straining to avoid defeat, the shame of which he dreads more than death. This is the teaching of I. Cor. 9:25, “Every man that striveth in the games is temperate in all things.” In England to-day there is a passion for athletics, and any one who cares may see how men put their whole soul into sport. Would that God’s people were as earnest in prayer as the men of the world in sport. Watch two men running. How they strive! Watch two men rowing. How they struggle to outstrip one an-
other! Watch an athletic contest, and see how the men engaged in it bring to it not only the force of the body but of the mind. Every faculty is bent on winning the prize. That is how you and I are to pray. Agony in prayer means striving as the athlete in the arena. He strives for a corruptible prize; we strive for a prize above all price—fellowship with God, and knowledge of him through his blessed Son.

(c) We are to labor in prayer as a soldier labors on the battlefield. This is the teaching of I. Tim. 6:12, “Fight the good fight of faith, lay hold on eternal life.” I do not think we have any conception of the way a soldier labors on the battlefield. From reading the accounts of many campaigns I have received the impression that there is hardly any labor that man ever does so intense as the labor of the battlefield. The soldier who does not put his whole heart into his work is sure of defeat. Have we not often knelt to pray, and because the heavens seemed as brass and the earth as iron, we have turned away from this blessed work, disheartened and discouraged. We have not fought as good soldiers fight, till victory crowns their efforts. Yet thus we must strive if we are to know what true prayer is.

Wonderful as these verses are, there are others which carry us still deeper. For when we turn to John 18:36, we learn that:

(d) We are to labor in prayer as man would labor to defend a beloved friend from danger.

The discovery of this passage brought great delight to my soul. In it Jesus says, “My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews.”

We know that at the time of our Lord’s arrest the disciples fled panic-stricken. But the reason of their panic was that the Lord would not allow them to fight. They were brave men and they loved their Master, and had he hidden them to do it, for him they would have gladly laid down their lives. The lesson of this passage for us now is this, that we should bring to prayer all the chivalry and courage of our own nature which we would bring to the defense of our homes and of our loved ones in a time of danger.

(e) We are to labor in prayer as a man labors to save his soul. This is the lesson of Luke 13:24. “Strive to enter in at the straight gate.” Perhaps this verse will teach us more than any of the others. Many of us are Christian workers. To many of us the privilege has been given of leading anxious souls to the Lord Jesus. We know how a truly awakened soul, who feels the burden of guilt, and hears the thunder of God’s wrath, labors to be saved. We know the agony and earnestness with which he flees from the wrath to come, and lays hold on life eternal. We have seen this and thanked God for it. But have we ever prayed with an earnestness like his? Yet until we know what it is to bring to prayer something of the sternness of desire which we brought to the salvation of our souls, we are not ready to be led to those heights of spiritual blessing and power to which our God calls us.

(f) Verse one more demands our attention, and as we turn to it, we feel that the place where we stand is holy ground. Will you read very reverently these verses, Luke 22:41, “And he was withdrawn from them about a stone’s cast and kneeled down and prayed, saying, ‘Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done.’ And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.” Only once is the word “agony” used in the Bible, and it is here. What depths open before us as we read this passage and see what laboring in prayer means. It means seeing the world’s sin somewhat as Christ saw it; it means seeing the world’s need somewhat as Christ saw it. It means ascertaining as utterly as Christ did, to God’s judgment upon sin. And it means entering so into the will of God about the world’s deliverance from in, that for that end we are willing to lay down our lives. To true laboring in prayer there is necessary something of the Savior’s conception of sin, and an inner intimate fellowship with his sufferings. It is only after we have been in the garden with him, that we learn the deeper lessons of the school of prayer.

This, then, is laboring in prayer, and it is to this that you and I are called. Truly there are depths in connection with prayer that we have never fathomed. We would humble ourselves before God, that we know so little in experience what agony in prayer really is.

But if we have learned to pray thus, the Word of God teaches us further the manner in which we shall agonize in prayer.

2. Our prayers will be self-deny­ing. We shall fast as well as pray. But remember, fasting is matter for the soul as much as for the body. That we may agonize in prayer we shall subject ourselves to a holy discipline. We shall require discipline if we are to get time for prayer, to get quiet for prayer, and to make prayer the great business of our life. And this discipline may affect the body. Like the apostle we may have to keep it under, training it to be obedient as the wrestler trains his body for the battle, or the runner for the race.

3. Our prayers will be sustained. When we have reached this height in prayer, we shall understand what our Lord meant when he said that “men ought always to pray and not to faint” (Luke 18:1), and what the apostle meant when he bade us “pray without ceasing.” When we have learned to agonize in prayer, our prayers have ceased to be a matter of impulse. They have become a part of the main, full stream of our life. The habit of prayer has been formed, so that we live and move in an atmosphere of prayer.

4. Our prayers will be Spirit-taught. It is impossible for us to agonize in prayer, unless we are “praying in the Holy Ghost.” (Jude 20.) Our agony in prayer is really something of his begetting. It is the answer of our soul to his agony when he makes intercession for us with groanings that cannot be uttered. Prayer, like faith, is the gift of God the Holy Ghost. It is a work which he works in our hearts, as they are yielded to him, and filled by him.

5. But if our prayers are Spirit-taught our prayers will be successful. For the Holy Spirit will bring us into true fellowship with God and strengthen faith so that we shall pray earnestly (Acts 12:5), with our spirits on the stretch, looking for the answer that will specically come from the throne of God. And then the Spirit will teach us the secret which we can learn from none but him, how, in the very act of agonizing in prayer, to enjoy the deepest rest of faith. He will prevent us from praying in such a way as to dishonor God by seeming to think him unwilling to bless. He will prevent us from weariness and discouragement. So our prayers will prevail, and to us will be given the joy of seeing those for whom we have prayed standing “perfect and complete in all the will of God.”—G. H. Macgregor in The Christian and Missionary Alliance.

“The soul must be fed as well as the body.”
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Gold Edges, Flexible Back, LEATHER

Evangelical Basis of Ordinances and Bible Doctrines of Sanctification by O. M. Forney, D.D., LL.D.

The first part of this book is an indirect but conclusive proof that feet-washing is a practice of the earliest Christians. It tells us that settlers are gradually getting away from the old practice which has been applied on tax for new property of which a full report will be given later.

We do sincerely thank the dear savior for their support temporally and spiritually as well. We covet the prayers of all his workers.

Publication should be written on one side of the paper only. We live in him with whom I died; I, to the world, am crucified—Yet I live, because I am alive.

A word of information from Bro. A. A. Plum, formerly of Greencastle, Pa., but now of Merrington, Saxis, and whose wife has gone to join him, tells us that settlers are gradually coming in, and that there was an attendance of about forty at a recent Lord's day service held at brother Isaac Baker's, that the Holy Spirit was there in power.

And when I see him face to face, I shall be like him perfectly.

Christ's love is sufficient in helping to make the Visi-

When sorrows around me shall close; Scarcely have we passed through the season of Spring when we are reminded of the quickly ripening harvest to be gathered. It is good for us to stop a little in the mad hurry and rush of our days of labor and think of God and his ever recurring mercy and goodness. Seed time and harvest follow each other in quick succession.

"Life and death are waiting his command."

It will be noticed that commencing with this issue we comply with a decision of Conference and have the following as a standing notice in connection with the names of the associate editors. The notice reads, "The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor." We mean to be very careful so as to avoid burdening our associates with any unpleasantness, God helping us.

A Very Full Concordance, containing over 40,000 references; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; A Dictionary of Scripture Proper Names; their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

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Harrisburg, Pa., July 1, 1909.

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Orders for the above tracts should be addressed, Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Reports of Funds.

Messian Home.

Report for months of April and May.

Donations Received.

Donation box, $28.13; Mrs. D. S. Gottshall, $2; J. W. Heisey, 25c; Anna Krain, $1; Mary Morgan, 50c; Fanny Brehm, $1; Phalena Dambaugh, $1; Annie Myers, 50c; Win. Kreider, $10; Edi Rhelman, 5c; a friend, $8; a brother, $13.50. We thank all the givers for their kind remembrance of this institution.

A. B. Musser, Treasurer.

Chicago Mission.

Report for two months ending June 15, 1909.

Donations Received.

Harry Engle, A.C.B., Kan., $5; Elizabeth Knaus, Ind., $5; Harry Stump, Gosden, Ind., $1; David Climenhaga, Ont., $1; Peter Climenhaga, Ont., $2; Anna Climenhaga, Ont., $1; Benjamin Climenhaga, Ont., $2; W. Huse, Ont., $7; Bro. Ditson, Ont., $1; Peter Steckley, Ont., $1; Bert Shirk, Ont., $1; Bro. Sider, Ont., $1; J. Lyons, Mich., $3; Hamlin S. S., Kans., $80; Sister Davidson, Pa., 50 cents; Bros. Hess, Pa., $1; S. R. Smith, Pa., $3; Clara Steckley, Kans., $1; E. M. Brandt, $1; H. H. Hoffer, Pa., $1; Charley Ebby, Ohio, $1; S. Bash, Pa., 25 cents; Henry Wenger, Pa., $3; Henry Lehman, $1; Y. P. M., Chicago, $9.83. Total, $33.18.

Harry Stoner, Ill., one bbl potatoes; bretnen, Nappane, Ind., twenty chickens.

Expenses.

Groceries, $20.25; gas for two and one-half months, $7.70; Expressing, plumbing, etc., $359; water tax for six months, $102; del. for last month, $23.22. Total, $454.


Other cash donations have been received which has been applied on tax for new property of which a full report will be given later.

We do sincerely think the dear savior for their support temporally and spiritually as well. We covet the prayers of all his little ones. The battle is hard and severe times, but his grace is always sufficient. He has promised to gather us together before he has seen us at the home of Bro. and Sr. F. Kipe, east of Waynesboro, Pa., on July 31, reminds us of the rapidly passing time.

The announcement in last issue of the first Harvest Meeting of the year at the home of Bro. and Sr. F. Kipe, east of Waynesboro, Pa., on July 31, reminded us of the rapidly passing time. Scarcely have we passed through the season of Spring when we are reminded of the quickly ripening harvest to be gathered. It is good for us to stop a little in the mad hurry and rush of our days of labor and think of God and his ever recurring mercy and goodness. Seed time and harvest follow each other in quick succession.

"Life and death are waiting his command."

"Tis blessed to have Jesus with me. When sorrows around me shall close; And when all is darkness before me.

Tis blessed to know that he knows."
Our hearts are often made sad by the many sights which come under observation from time to time. Not long ago while driving into a city we met a little boy, perhaps ten or twelve years old, smoking a pipe. Evidently he seemed well contented and thought himself prosperous. We asked him, "Where do you get your tobacco?" He replied, "I make it myself." We repeated, "You are a young man who indulges in this habit, we wonder where his manliness has gone to, especially when he will smoke or chew and spit in the presence of ladies.

The following parable comes very forcibly to our minds when we see a young man or boy throwing himself away by this filthy habit. We give it here that others may see and perhaps profit by it.

Then shall the kingdom of Satan be likened to a grain of tobacco seed which is exceedingly small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time that the sons of men looked upon it, and that it was beautiful to look upon, and much to be desired to make lads to be big and manly. So they put forth their hands and did chew thereof and some it made sick, and others to vomit most filthily. And it came to pass that those who chewed it became weak and unmanly and said, We are enslaved and can't cease from chewing it, and the mouths of them that were enslaved became foul, and they were seized with a violent spitting. And they did spit, even in ladies' parlors and the saints of the Most High were greatly plagued thereby.

And it came to pass in course of time that others smuffed it, and they were taken suddenly with fits, and they did sneeze with a mighty sneeze, insomuch that their eyes filled with tears and they did look exceedingly silly, and yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof and did suck vehemently at the other end thereof and did look very grave and calf-like; and the smoke of their torment ascended up for ever and ever.

And the cultivation thereof became a great and mighty business on the earth; and the plantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes nor bread nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said, wherefore this waste, why do these little ones lack bread and books and shoes? Turn now your fields into corn and wheat and put this evil thing from you; and be ye separate, and defile not yourselves any more; and I will bless you and cause my face to shine upon you. But with one accord they all exclaimed: We cannot cease from chewing, sniffing, and spitting— we are enslaved.

The author of this parable is unknown to us, but it teaches a beautiful lesson and one that should be remembered.—Estella Weaver in The Children's Friend. Sbh. by Adam Book.

Change of Address.

Bro. J. C. Dick and family have removed from Harrisburg, Pa., to Lemonay, Pa., which is their present address.

"When a man owns the source of his blessings he is not likely to see their end."
A GROUNDLESS ANXIETY.

We have been accosted over and over again by our opponents with the question, "What would become of the world if every Christian man was like you?" Let me answer this question by relating a conversation that took place between Mr. John K. Landis, of Norristown, and Judge Swartz. Mr. Landis in faith is a Mennonite, I believe. He wanted to be excused from jury service at civil court because his religion forbade him entering into litigation or serving on a jury. "What would we do if all were like you?" asked Judge Swartz. "If all were like me," responded Mr. Landis, "there would be no necessity for either courts or juries." The Judge excused him. Our opponents fear very much that the government will go to the dogs if the church does not step in and support it. Let me ease the minds of all such by telling them that there is no cause for alarm so long as the church keeps in her appointed path of separation. God's order of things, when obeyed, can but work out the most beneficial results. In the days of Elijah there was a famine in Israel. Ahab the king sought to lay the cause of the trouble at the feet of the prophet Elijah, saying, "Art thou he that troubleth Israel?" Elijah quickly replied, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord." The leaders in these church-reform movements lay the responsibility for the widespread religious dearth at the door of the church, saying, "You are the cause of all this trouble. If every Christian man would go to the polls and do his duty, these evils would be put away in almost less time than it takes to tell it." No, these evils would not be put away. Matters would be made worse instead of better. The cause of Israel's famine is the cause of the present bad state of affairs. The men who are confusing their efforts to the gospel alone are not the ones that are troubling Israel. It is that part of the church that has forsaken Calvary, the place of power, and has resorted to the arm of flesh, that is the cause of all the trouble; they have forsaken the commandment of the Lord—"go ye into all the world and preach the gospel." As Dr. Jefferson says: "Do you not think that the name of God would be more glorious in the hearts of men to-day, and the kingdom of heaven would have wider limits on the earth, if all who have been ordained to preach the Gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian church should be different in atmosphere from any other building built by man. Think, worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know at once that it is not a lecture hall, a reform club meeting place, a professor's class room, a newspaper office, the rendezvous of a literary or musical society. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.' And it is the preacher who must be foremost in creating this atmosphere."

A VOICE OF WARNING FROM HISTORY.

My reader possibly has not yet learned the lesson of the Reformation in the sixteenth century, whose power like a great earthquake, shook the very throne of the papal pontiff. And how was it accomplished? Simply by man turning FROM the arm of flesh to the arm of God. When Luther was urged to appeal to the State for aid in the furtherance of the Reformation, he quickly replied, "There is no sword that can further this cause; a preacher who must be foremost in creating this atmosphere." The writer is not speculating. He is simply stating a few blaring facts of history. It is not my personal opinion when I say that the gospel of the reformers had nothing, absolutely nothing, to do with the world and politics. It is history. It is a well known fact that the Reformation exercised no other influences over princes and people than that which proceeded from the gospel of peace. In reference to the Reformation every Christian must, and will, admit the following three things: 1. There was such an apostasy in those days. 2. It was caused by friendship with the world and reliance on human power. 3. The Reformation resulted from RELIANCE ALONE ON THE POWER OF GOD. In the face, then, of these three facts, I ask, why does not the church cry out against this modern reunion with the world? The only answer is that to do so would cost the friendship of a world-loving, compromising church. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:11, 12).

THE ARTIST MAKES A HARD HIT.

Our artist in depicting the "Modern Church" is not very far out of the way. Is it not true of the church of to-day that she has cast aside "the sword of the Spirit, which is the Word of God," and has taken the weapon of the law with which she is attempting to achieve her victories and defeat here enemies? Read the temperance-reform journals of the present day and see how precious few are the Bible quotations used in support of the position taken. I have scanned again and again the "Keystone Citizen," the official organ of the Anti-Saloon League of Pennsylvania, and not a single gospel quotation could I find. On the other hand, its columns are fairly groaning with reports of efforts being made for the overthrow of the drink evil by the enactment of laws. And the Anti-Saloon League is said to be the "Church in Action Against the Saloon." We have not a word to say against the Anti-Saloon League as a citizens' movement, but for the church to pursue such a course is to prostitute her high calling and degrade her God-given mission.

GOD’S WARNING TO ISRAEL.

The Lord strictly cautioned his ancient people against trusting in the arm of flesh (Isa. 31:1, 3). When they trusted in the power of man they met with defeat (II Chron. 16:7). When they trusted in the power of man they met with defeat (II Chron. 16:7). When they trusted in the power of man they met with defeat (II Chron. 16:7). When they trusted in the power of man they met with defeat (II Chron. 16:7). When they trusted in the power of man they met with defeat (II Chron. 16:7).
and horsemen? Yet because thou didst rely on the Lord, thy God, therefore is the host of the Lord thy God, REST ON THEE, and IN THY NAME we go out against this multitude" (II Chron. 14:11). Asa gloriously triumphed. "The Lord thy God delivered him into thine hand." But God's people were not always victorious. At times it was victory; at times defeat. And this alternate success and failure of God's people of old is tersely told in the words of Hanani, the prophet: "The Lord thy God delivered him into thy hand; and HIM let thy fear be your fear." Jesus said: "Tarry ye in the city of Jerusalem, until ye be endowed with power from on high" (Luke 24:49). He did not say: "Tarry ye in the halls of legislation, until ye be endued with power from the State." He said: "Without Me ye can do nothing" (John 15:5). He did not say: "Tarry ye in the halls of the State legislatures to be avenged of the adversaries of strong drink and vice and crime? He had something better; he had the gospel. Touching the church and the source of her power, Dr. A. J. Gordon once said: "With no power except the irresistible might of weakness;' with no wealth except the riches of glory inherited through her heavenly citizenship; refusing all compromise with the laws of the earth; relying on the grace of God and the presence of the lion. With such preaching he gave his people a farewell address and said, "If this is the best your religion can do, why not quit it?"—"My dear children, hear what these unjust judges and corrupt legislatures are saying. See how determined they are to keep you from the answer to your petitions. Will not God avenge His own elect? Why not go to Him? I tell you, He will avenge you speedily." We go to the courts of the world powers and beg them to open their doors to our missionries. There is a better and nearer way to get this accomplished. "Ask of ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 28:8).

During the Armenian massacres, someone interrupted Mr. Moody in one of his services, saying: "Mr. Moody, I want to ask permission to present a petition, and to ask the people to sign it. The petition is to be sent to the President of the United States, asking him to take some action which may stop this dreadful slaughter of innocent people." The man who made the request was of considerable prominence, and many a leader would have regarded this as an exposition of the "gospel of peace," "shield of faith," "helmet of salvation," and "sword of the Spirit, which is the word of God." But suppose that this same officer of the State had gone to the throne of God. Will some one lead us in prayer?" There was no petition presented, and everybody was satisfied that Mr. Moody had the better way.

CHRISTIANS PRAY FOR POLITICIANS.

At any rate, the Christian makes a very poor politician at best. His tactics are suited only for a spiritual warfare against spiritual enemies. He wrestles 'not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places' (Eph. 6:12). Hence the weapons of his warfare are not carnal, but spiritual, and mighty through God. What are they? 'Girdle of truth,' 'breast-plate of righteousness,' 'sandals of the gospel of peace,' 'shield of faith,' 'helmet of salvation,' and the 'sword of the Spirit, which is the word of God.' And this is the W I H L E armor of God. A poorly adapted equipment indeed for a political fight.

RELATION OF POWER AND AUTHORITY DEFINED.

The Christian in politics is shorn of his power. The reason is clear: he is without authority anywhere. Supreme Authority gives power. This was the secret of power in the ministry of Jesus, for "He spake as one having AUTHORITY." For instance, take the officer of the law. He is clothed with authority to suppress crime and to arrest and bring to justice transgressors of the law. In work he is a power, for back of him are the forces of the State that gave him his commission, and back of the State is God himself who delegated to the State its rights, 'for he (the State) is the MINISTER OF GOD, a revenger to execute wrath upon him that doeth evil' (Rom. 13:4). "For though he be a sinner, yet will I ordain him" (Rom. 13:1). But suppose that this same officer of the law undertakes to do Christian work under the authority of the commission he received from the State. Suppose that one day he enters a pulpit and very dogmatically commands every sinner pres-

THE CHURCH FACING A CRISIS.

Without doubt a crisis has been reached in the life and history of the church. What answer shall the church return to those who are trying to seduce her from her allegiance to her Lord to a confidence in the power of the world? Say to them: "Receive power after ye have gained control of legislation." Jesus said: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 28:8).

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ent at the service to repent and believe the gospel. Suppose fur­ ther that he undertakes to discipline some unruly church mem­ bers, and gives as his authority for doing all these things his com­ mission received from the State. How many sinners would heed his orders to repent, and how many unruly church members would submit to discipline from his hands? Not any. His com­ mission as an officer of the law does not include Christian duties. He would be a weak minister of the gospel indeed if he had no other authority for preaching Jesus than that which his commis­sion from the State would give him. He would likely fare as bad­ ly as those seven Jews, who, without authority, attempted to cast out an evil spirit in the name of Jesus. The evil spirit only mock­ ed their efforts, saying: "Jesus I know, and Paul I know, but who are ye?" (Acts 19:13, 14). Besides, the evil spirit was leaped on them and overcame them, and prevailed against them, so that they fled out of the house naked and wounded." Power to cast out devils necessitated authority. Where the authority was wanting the power was lacking.

(To be continued.)