Oh, speed the work of gathering souls,
For night is coming on
The night in which no man can work,
A night of awful gloom!
A night with not one ray of light
To guide the wanderer home;
For every wing is folded then,
And sealed the book of doom.

Then speed the work of gathering souls,
Ye workmen of the Lord;
Oh, speed, nor spend your strength for naught.
Soon he will grant reward
To all who labor cheerfully
With blood of souls we might have
Worded in the world's heart.

With anguished prayers, then, toil we,
While yet we have strength to work;
For night is coming on—
A night of awful gloom!

Oh, workmen, one and all, toil on;
If unsupplied this need,
The warning must be given,
Lest our robes spotted are
And children wandering far.
With anguish prayers, then, toil we,
Lest our robes spotted are
With blood of souls we might have saved.
Oh, we must swell the call,
Or share the fate of those distressed,
On whom his wrath shall fall.
Sel. by AMANDA DOHNEE,
Hillsboro, Kansas.

GOD'S HUSBANDRY, GOD'S BUILDING.
1 COR. III, 9.

Inasmuch as the apostle's meaning is somewhat obscure, as given in 1 Cor. iii, 10-15, various explanations have been given, each of which, in the main, is satisfactory to its author, but not to every reader.
Therefore in the language of Luke, the Evangelist—"It seemed good to me also" to present a statement of my views concerning this scripture.

But before entering upon the main subject, let us briefly consider the verses preceding the 10th.

Here the apostle charges his Corinthian brethren with carnality, and as unable to digest spiritual meat, and that he had been obliged to feed them as mere babes in Christ. This he did, from the evident fact that there were envyinges, strife and divisions among them. They had not yet fully learned the lesson of humility, meekness and self-denial.

It is evident that Paul was the first apostle that ever preached Christ at Corinth. He first planted the word there. Apollos came later and watered, that is he refreshed and revived them on what they had learned from Paul: and this he did, quite likely, in language more attractive than that of Paul. For, in Acts xviii, 24 it is said that "Apollos was an eloquent man and mighty in the scriptures." No wonder that some of them adopted his name, when they were yet carnal. Whereas of Paul it was said, "His letters were weighty and powerful, but his bodily presence weak, and his speech contemptible." 2 Cor. x, 10.

Paul further says, "He that planteth and he that watereth are one meaning, one in purpose, that of laboring in the vineyard of the Lord. And further, "Every man shall receive his own reward according to his own labor. For, we are laborers together with God. Ye are God's husbandry, ye are God's building."

In this last quotation, let us particularly note several words to be considered later on. They are these, reward, we, ye, husbandry and building. Now thus far, to the end of the ninth verse, the apostle's reasoning is under the figure of a plantation.

That is of a planting and of a watering to secure a crop. The Lord himself being the husbandman, and Paul and Apollos laborers under him, in the joyful anticipation of a reward according to their respective labors.

Now, mark, with the closing of the ninth verse, he changes the figure from a plantation to that of a building, and introduces himself as a wise master builder," saying that he laid the foundation, and another buildeth thereon. Here let us particularly inquire what he means by the term "foundation."

Please turn to Romans xv, 20, and read in his own words, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." From this it is evident that when he speaks about laying a foundation, he means the preaching of Christ as a place he never had been preached; and also, that any other man preaching the gospel at the same place afterward, is building on the first one's foundation.

So then we consider it proved, that Paul laid the foundation (Jesus Christ) at Corinth, and Apollos coming there later, built upon Paul's foundation.

We notice further that Paul only claims to be a wise master builder, thereby intimating that there may be other builders as wise as himself, and it also bears us out in the assertion that he was careful in not assuming too high a position as a builder, for the Lord Most High, himself is the principal builder, the
supreme Architect: Paul and Apollo being only "laborers together with God."

The term "husbandry" as used in this scripture means plantation, or farm operations. But as he changes the figure into a building, it behooves us to inquire carefully into the matter, as to what that building consists of. Now, according to the reasoning of some writers and speakers, every man that takes up the cross of Christ becomes himself a builder. Well if so what does he build? The answer would be, He builds a building. Well then if he builds a building, what is that building? The answer would have to be, The builder is himself the building. Or in other words, a man builds himself, that is he forms and makes his own person. Now no one would knowingly contend for such an absurdity. It is admitted however that a man builds his own character. He builds his own reputation, and he can build his own piety and acceptance with God on Jesus Christ, the true foundation; but he cannot be the builder of his own person. The text says, "Ye are God's husbandry, ye are God's building."

The text is in the plural, "ye are," signifying that this building is composed of a number of persons.

We now come to the material to be used to make the work fire-proof; gold, silver, precious stones, wood, hay and stubble being named in the order of their value, and fire enduring properties. We will simply say that the builder is cautioned against using anything of a combustible nature, such as wood, hay and stubble represent. But what of the fire? What kind of fire is it? Certainly not literal fire, for the language is figurative. Neither can it mean "hell fire" as seen in Matt. v, 22. Hence we are persuaded, it must mean the kind of fire John the Baptist speaks of in these words, "He shall baptize you with the Holy Ghost and with fire." In 1 Peter iv, 12, we read of a "fiery trial," and by reading on to the end of the chapter, it seems clear that sufferings, persecutions and afflictions for Christ's sake, constitute this fiery trial, or fire baptism spoken of. This view of the matter is confirmed in Heb. xii, 5-9, where " chastening of the Lord" is treated of. And the last verse reads, "For our God is a consuming fire." Yea, the Lord tries his children in various ways, to prove their faithfulness; and well may these chastenings, figuratively be called fire; for they burn into the very soul, consuming all that is of a corruptive nature and purifying the soul for divine life.

"For the day shall declare it." This language seems to have reference to some particular day on which a man's work is to be tried and made manifest. The expression however is only in harmony with many others in the Old Testament, where the prophets foretell of things to take place in the future, designating the time by "that day," when a future period is meant.

Now as to the manner of building, and the material to be used, this writer understands it as follows: Where the word has been preached, and a church organized, there the foundation is laid. A preacher goes there to labor for the Lord, by preaching to that little flock, and to as many others as practicable. The preacher is now a builder, and looks about him for material. The sinners around him are material in a rough state. These are of various dispositions. Some are easily persuaded to become Christians, especially if the preacher does not preach against pride, secret societies, jollifications and worldly conformity. Such people are the lighter material. They are easily dressed into shape for baptism and church membership. They will fill space in the walls of a building, but they are of the wood, hay and stubble class. They will fall away, burn out under the fiery trial of persecution, temptation or affliction. They are such as seed sown among thorns or on stony ground. The builder's labor is lost on them, hence he is admonished to take heed how he builds.

But let the builder preach the Gospel in its purity. Let him preach humiliation and repentance. Let him preach self-denial, and an entire consecration to God. Let him preach abstinence from all filthy habits, and an observance of all that Christ and his apostles commanded. Yea, let him do all this, and he will likely find his progress somewhat slow. It will be like mining for silver, gold or precious stones. It takes a good deal of labor to get even a small quantity. It takes smelting in a hot fire to remove the dross, before it can take shape to use as building material, but after it gets there, it will endure a great degree of heat without burning. The builder can then be sure of his reward.

But how about this taking heed in building? We answer it thus. The preacher should exercise great care in instructing penitents. He should particularly inform them of the narrowness of the way to life, and carefully tell them of their present and subsequent duties. He should carefully examine them as to the soundness of their conversion, and their willingness to make restitution to all persons they may have wronged in any way, and to confess their sins to any one they may have slandered.

We now come to the builder's reward, and how he may suffer loss, and yet himself be saved as by fire?

Now most people would take the apostle's language as positive, that all builders will be saved any way, but as by fire; but I take it in a modified sense, namely that he will be saved, if he endure the fire. Otherwise, if all builders should be saved unconditionally, it would be perfectly safe to be a builder, without any care as to how his work was done. Nay, but the builder must undergo the fiery ordeal as well as others, and without doubt, many shall finally find themselves disappointed, though they may say, "Lord, Lord, have we not prophesied in thy name and in thy name cast out devils and
done many wonderful works?"

A reward implies a little more than pay for labor. Literally it implies bountiful remuneration for favors conferred. Where, then or when is the Lord's builder to look for his reward? He may have received some already in this life. See Mark x, 30, but his best reward will be in the world to come—eternal life. But not only will the faithful builder receive eternal life in the world to come, but he will also be exalted in honor above the great throng of glorified saints. See Daniel xii, 3.

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Just think of it for a moment, how many wide and widely varying explanations may be given of the case of Elihu and Job. Since Peter was the first rock laid on that foundation. "Upon this rock I will build my church." Matt. xvi, 18. To some it seems strange that Christ declared Peter to be the rock upon which he would build his church, but we must consider that Peter, first of all took his position on Christ; hence it was proper to build on him, Christ still retaining position, as first rock and foundation.

3. Paul in preaching at Corinth, laid the foundation at that place.

4. Apollos followed Paul to Corinth, and continued the building.

5. Every subsequent builder is cautioned against using combustible material.

6. Proper material consists of well taught and thoroughly converted men and women, which are represented by gold, silver and precious stones.

7. Combustible material consists of half-taught, fickle-minded and superficially converted persons, represented by wood, hay and stubble.

8. The fire represents deep and heart-searching repentance before conversion, with persecutions, temptations and afflictions incident to the true Christian's life.

9. The burning of the builder's work, means the backsliding and falling away of his converts.

10. The builder's salvation, "yet so as by fire," implies that he shall only be saved, if he himself victoriously endure the same fiery trial.

11. The builder's reward is eternal life with a shining crown.

12. The loss which a builder shall have to suffer, will be in a crown of less radiance than that of the careful builder.

Peter, having given such an illustration, presents a solemn warning to all his fellow builders.

ON 1 COR. III. 10-15.

Beloved friends we have here for our consideration a portion of scripture that has been a source of much difficulty to inquiring minds, and many widely varying explanations have been given upon it. It is with much trepidation I venture to ventilate my views on the subject, after so many older and abler men have spoken. Taking courage however from the case of Elihu and Job, I will make a few observations by the aid of the spirit of God, and in the fear of the Lord.

There are various things to consider. 1st, the foundation; 2nd, the builders; 3rd, the building material; 4th, the character of the test; and finally the time and results of its application.

First, ver. 18, "As a wise master builder I have laid the foundation and another has builded thereon. But let every man take heed how he buildeth thereon for other foundation can no man lay than that is laid which is Jesus Christ." Now the Apostle does not mean here that he has laid the foundation as a mason lays the foundation for a superstructure, for that is already laid in the person of Christ. But as the Apostle of the Gentiles, (i.e. master-builder) Thave preached (or laid before you) Christ and him crucified, as the only sure foundation—the rock of Ages. All other ground is sinking sand. I think this will suffice on the foundation and Paul's work.

2nd, Who are the builders? If you turn to Matt. vii, 24, 25, you will find the builders are those who by faith and repentance behold the Lamb of God that taketh away the sins of the world. Who by divine power are lifted out of the miry clay, and are placed on a rock, and their goings established, those and they alone who are born again and who obey the Gospel. The divine artist has drawn the picture. The rock-builders they are who hear and do. The sand-builders they who hear and do not. The same test is applied to both, winds and waves or the trials of life, and the assaults of Satan. The first remains firm; the second collapses and disappears from the scene altogether. 'Here to make it clear, I must draw a picture of the builder. You notice the Saviour likens him to a wise man building on a rock. Now the man must get on the rock himself before he can build on it and the man built on Christ, represents the wise man's house (or rather vice versa.) Paul says, Romans viii, 35, who shall separate us from the love of Christ and gives a catalogue of earthly disasters and distresses which all fail of dislodging the soul.
Built on Jesus. Why? Because the love of Christ is cement that binds the believer to the rock of Ages. To further clear the matter, I make the statement here, that our subject is not a question of salvation at all, but of works and their rewards; the salvation of the soul depends not on how much or with what we build, but in meeting the conditions of salvation, which is a free gift and not a reward in any sense of the word. We are saved by grace through faith and that not of ourselves; it is the gift of God, faith and repentance, or in short, coming to Jesus, makes us receptive of the gift and obedience to God's word and will; enables us to retain it. We as Peter says, are kept through faith by the power of God, also Rev. xxii, 14. I come then to the conclusion that salvation being assured as above, works and rewards have a separate place, and a different test to prove them. Jesus says he has given to every man his work. We are placed in the vineyard to work. Paul says we are laborers together. The Revelator says Jesus said, I come quickly and my reward is with me to give to every man according as his work shall be, a question of wages, solely and clearly. One more thought: Some say this is only for ministers. Note the frequency of the words, every man, any man, in our subject, and in the above quoted passages, and others on the same line. The word man is used in its general sense, including every Christian, ministers or laymembers male or female.

While our salvation and its conditions affect us individually, our works are service for the Master in the furtherance of his cause and the welfare of our fellowmen, and will merit remuneration at the Master's hands.

3rd. The building material.— Gold, silver, precious stones; wood, hay, stubble. The first three are incombustible, the fourth that which is easily and quickly consumed, and we take the ground that the first three are all one in character, and the other three are one also, and further that a proportion of each (greater or less) enters the composition of everyone's building; simply from the fact that no one is infallibly pure in motives or perfect in judgment. For instance, that minister over there is an earnest preacher, has an excellent gift, he loves God, loves his cause, toils early and late in his vocation, and sees success crown his labors, and to man's eyes it seems as if he were building all gold, etc. But God sees deeper, and while in the main the love of God has been his incentive, there have been times when the praise of men has (however little) taken its place. Here a piece of wood, etc., however small gets into the wall, in connection with a good deal of gold. Again a lay brother is approached with an appeal for aid for some one in distress or some other good purpose out of pure love and sympathy, he purposes, I will give him 5 dollars. That is gold etc. But satan knows his weak point and suggests, give him $10 and you will get a big name as a charitable man. That last $5 however much good it done the one who received it, is a piece of wood etc.; and like the Pharisee's alms, had its reward.

Apply this to the sister there, who is so assiduous in visiting the sick or teaching Sunday School. Blessed duties indeed! But how many are there who looking back can truly say my motives were always pure, and unbiased? Some stray sticks of wood or bunches of hay or stubble have got in with the gold. We have given the mildest cases, those with the most gold. But how many building with poor material, with only here and there a glimmer of gold, etc. How little we do for Christ compared to what we do for selfinterest, and much selfinterest enters even into what little is done, the great test alone will reveal.

We now come to the pure motives, but mistaken judgment; and as a striking example, we will take Luther and Calvin. Noble men, raised up by God, to defend his cause. The good they done cannot be estimated, nor their motives questioned. When with their lives and property (if any) at stake they lifted aloft the soul-illuminating torch of the Gospel amid Egyptian darkness. Yet take Luther's conduct in discussing the communion with Zwingle, or Calvin ordering Papists to be burnt, and we see their judgment was imperfect, and while much of their building was gold etc., considerable wood etc. was connected with it. How much is done in the church with good intentions but imperfect judgment, we all know to some extent at least. How some good meaning men to catch fish fling clubs and stones, vainly thinking these severe means will cause them to jump ashore. Or others who bait them with the privilege of moving in their former element on a limited scale. How much is wood, hay, stubble? Surely this will make clear the material and its character.

4. The test. Fire, illuminating, consuming, purifying. Our God is a consuming fire, Heb. xii, 29. It is the severest test possible in natural things, but what must it be when God himself becomes the manifesting, illuminating, consuming or purifying test of the fabric we have built, and reduces its size, removes the dross or consumes it altogether. Finally the time and results of its application. Ver. 13, made manifest—the day shall declare it. (Mark) The day, a particular day, the day of judgment. To whom manifest? To an assembled world. When the secrets of men's hearts shall be revealed and the fire shall try every man's work what sort it is. You ask why the day of judgment. Simply because a man cannot be properly rewarded till his work is done. We set a current of influences in our lives that live on till the end of time. Abel being dead yet speaketh. Paul's work is going on yet; his Epistles preach, yet though his voice has been silent for eighteen centuries. Wesleys' influence lives still. Spur—
I have felt impressed to write a few lines for the Visitor on, “Building upon the foundation,” on page 163 of the Visitor of June 1st.

The brethren have shown us that the Apostle Paul reproved the Corinthian brethren for being carnal, for putting their trust in the ministers by whom they believed, instead of looking to God for the increase. It is not necessary to go over all the preceding verses of this chapter in full; but let us carefully notice the 9th verse which reads as follows: “For we are laborers together with God. Ye are God’s husbandry, ye are God’s building.”

Now we can plainly see that Paul makes a distinction here between the ministers and the members of the church of Corinth. For we, he says, (meaning Paul and Apollos, or the ministers by whom they believed) are laborers or workmen together with God. Ye, meaning the church of Corinth, are God’s husbandry or work, ye are God’s building. Every minister who is truly converted, and preaches the doctrine of Christ, is a builder or workman in God’s church. 2 Tim. ii, 15. Every convert who has passed from death unto life, and has been added unto the church of Christ by baptism, becomes a lively stone in God’s spiritual building. 1 Pet. ii, 5. Tenth verse. “According to the grace of God, which is given unto me as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.”

We believe that Paul, as one of those ministers in whom they believed laid the foundation of the church of Corinth, and another (perhaps Apollos) build thereupon. Hence it is easy to be seen that the apostle had reference to the ministers, as builders and warned them to take heed how they built thereon. Eleventh verse. “For other foundation can no man lay than that is laid, which is Jesus Christ.”

Christ is the true foundation, there is no other name given under heaven whereby we can be saved, but alone through the name of Jesus. Twelfth verse. “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.” We notice that there are two kinds of material made mention of here. One kind will stand the test of fire, the other will not. So there are also two classes of converts, one class will endure unto the end and be saved, and the other, when trials and persecutions arise, because of the word, by and by will become offended, and fall away. The first class represents the true children of God, whose faith will stand the fiery trials, spoken of by the Apostle Peter, and are compared to gold, silver and precious stones.

The second class are those who will run well for a season; but when trials arise they will fall away, and are like wood, hay and stubble, which will not stand the fire. Now we come to the thirteenth verse. “Every man’s work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”

The Apostle Peter, and are compared to gold, silver and precious stones.

The second class are those who will run well for a season; but when trials arise they will fall away, and are like wood, hay and stubble, which will not stand the fire. Now we come to the thirteenth verse. “Every man’s work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” In the first place we want to know what Paul meant by the phrase, every man’s work, especially the word work. As there are various opinions on that word, some thinking it to mean doctrine, others good works, and others again think it means work of the ministry. Let us see what the apostle himself says about it. In the 9th chapter of this same epistle, and the first verse we read in the latter clause, “Are not ye my work in the Lord.” Now it must be obvious to everyone that he meant those converts whom he bestowed his labor upon at Corinth, since it was he who established the church at that place. Then have we not every reason to believe that he attached the same meaning to the word “work” in this chapter, since it is in the same letter to the same people.

Again in 2 Tim. ii, 15 he says,
“Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.” And in this epistle to the Corinthians in the xvi, 15, 16 verses, we have, “I beseech you brethren, ye know the house of Stephanas that it is the first fruits of Achaia and that they have addicted themselves to the ministry of the saints. That ye submit yourselves unto such, and to every one that helpeth with us and laboreth.” This agrees with the 8th verse in this chapter. “Now he that planteth and watereth are one and every man shall receive his own reward according to his own labor.” Hence every man’s work shall be made manifest, whether it be Paul’s or Apollos’ or any who should come after as builders on the true foundation. For the day shall declare it, because it shall be revealed by fire. We believe that every child of God, while here on the stage of action, will have their faith tried, we refer to 1 Pet. i, 7. “That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ.” 4th chapter and 12th verse of Paul’s letter to the Galatians, he says, “I am afraid of you, lest I have bestowed upon you labor in vain.” He feared that they would fall away from that which they had learned in the beginning, and that his labor would be lost, and consequently would not receive the reward. “But he himself shall be saved, yet so as by fire.” 15th verse. Hence every man’s work which he has bestowed upon them will be lost. In the 4th chapter and 11th verse of Paul’s letter to the Corinthians in that epistle, he says, “And that his labor would he have addicted himself shall be saved, yet so as by fire.” 15th verse. And in the xvi, 15, 16 verses, we have, “And herein do I exercise myself, to shew myself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.” And in the 14th verse, “For every man shall receive his own reward according to his own labor.” 15th verse. “If any man’s work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire.” 15th verse.

Now if those converts who have been brought to the knowledge of the truth will not endure unto the end, but will fall away when the fiery trials appear, like wood, hay, stubble which the fire will consume, the minister will suffer loss, all his labor which he has bestowed upon them will be lost. In the 4th chapter and 11th verse of Paul’s letter to the Galatians, he says, “I am afraid of you, lest I have bestowed upon you labor in vain.” He feared that they would fall away from that which they had learned in the beginning, and that his labor would be lost, and consequently would not receive the reward. “But he himself shall be saved, yet so as by fire that is if he endure the fire of afflictions and continue faithful unto death.”

ISAAC C. BAKER.

A CLEAR CONSCIENCE.

Paul teaches us in Acts xxiv, 16, “And herein do I exercise myself, to have always a conscience void of offense toward God, and toward man.” Lately these words are so much on my mind. A clear conscience; now let us consider how we can have a clear conscience by obeying God in word and deed, and if we obey how much better we feel. Oftentimes, when we are in prayer meeting, we feel to express a few words for the Master, then Satan comes and makes some excuse, no matter how simple it is. But Oh, how the heart beats and conscience tells us to utter a few words, and if we obey what a blessing will follow, tongue can never express the sweet pleasures and peace if we serve the Master in all his appointed ways, that he has traveled when on earth, and wants his true followers to follow. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God “purge your conscience from dead works, to serve the living God? Heb. ix, 14.

Now for an illustration let us take a garden that is nicely prepared for the seed, how careful we are that we sow good seed and when the seed springs up, weeds will grow too and if we destroy them while small, what an easy matter it is, but if we let them grow till they get the best of us, what will be the results, we will reap no good seed, nothing but weeds. Is it not so if we compare it with our lives? As long as we keep our conscience void of offense, and keep these little sins down that daily rise up to us, Satan will not get the best of us, and instead of bringing the bright golden sheaves we will only bring to him a handful of leaves, and what a sad mistake it would be, should we who serve the Lord from our youth up, grow cold and be a castaway. I read a book, it was called the story of the Bible, in that book was a picture, it was only a picture, but it is very true, comparing our lives, there was a table, on that table was a square block of ornaments, Satan was sitting on one side of the table and the Christian on the other, and every time the Christian neglected prayer Satan set a block away. Let us rise up and a doing. That picture has taught me a good lesson and hope it may do us all good.

MARY K. LANDIS.
THE BIBLE AND ITS PROMISES.

Who is the Bible addressed to?—When I say Bible, I mean all the sacred writings between the lids of the book called Bible.

This is a question that should call out some reflections in the minds of many; for it may be safely said that the scriptures cannot properly be understood until it is well understood who it is addressed to. Too many, far too many people do not take enough of the Bible to themselves, they do not apply the caption of this article to themselves, and if they did, they would mentally answer in the negative.

Think for a moment how much of the Old Testament scriptures were addressed to God's own people? May I not say how much was not addressed to them? By God's people I mean the seed of Abraham, God's covenanted children.

The Bible student knows just about how much was not addressed to God's children, and he will have noticed, that what little has been said to any other people, was said in a general way, and it was always delivered through or by one of the chosen of God's children.

We come now to the New Testament scriptures, and we find here just about the same state of facts. It should be noticed however, that instead of giving the scriptures to the covenanted seed of Abraham as a people, they are discarded, and the gospel is given to the adopted children. The Bible student will have noticed that Christ would leave the multitude and go into the mountain and teach his disciples privately. The sermon on the mount, etc. And Christ even told the Scribes and Pharisees that it was not given them to hear but through parables, and the fact is, Christ taught them in that way only. When we come to the apostles' writings, theirs was all given to some church or to the saints "scattered," etc.

These being facts, my dear Christian, or professed Christian friend, the scriptures are addressed to you personally and individually.

When God promised the land to Abraham and his seed, there is not necessarily any body else included in the right to that land, but if God will be true to his oath, which every believer knows he will Israel must some day possess the land as one nation, with one king (Christ) reigning over them. God, however, is not under obligations to any body else. This is only one of many illustrations that could be given.

And when we come to the N. T. and to that memorable sermon that Christ delivered to his twelve apostles, we hear him say "do not your alms before men to be seen of them, otherwise ye have no reward." This applies to the believer today. He also said, "when ye fast be not as the hypocrites, of a sad countenance," etc. And "lay not up treasures on earth," "No man can serve two masters," "Ask and it shall be given you, seek and ye shall find," "Enter ye in at the straight gate," etc. These were all addressed to the apostles, and apply to the believer today. And yet how many people want to apply the two last clauses, especially to the unregenerate, and do not once ask, is it I? Why? Because they think they have every thing, yes they think so, and so said the Spirit it would be (Rev. iii, 17) in the last days, and these same people think they are in the narrow way, while their views are just broad enough to embrace every heretical idea that the mother of Harlots has turned loose upon the world.

Christ tells the believer to "watch," that the day of Christ does not come upon him unawares. Now if it is a fact as many presume to say, that the Christian is safe and ready without "watching," why did Christ instruct them to "watch." Most men get the idea that these instructions to watch are given to unbelievers or sinners. Therefore it does not apply to them, but this is not true, but it imposes the watching upon the believer.

We open to 2 Tim. iii, and read "This know also that in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, unthankful, unholy, etc. Most people do not think this applies, or was intended to apply to the believers, but the fifth verse forces the conclusion that it does, for it says of these same people that "having a form of godliness, but denying the power thereof." People, professed Christians will not take this scripture to themselves, for they conclude that it is not in their province, or within the province of professed Christians to possess these characteristics, but if Paul knew whereof he spake, such times surely will come, and it would not probably be saying too much to say these times are here how. But will people believe it?

Many more illustrations might be made, but suffice it to say that the reason of all this is, people do not believe, properly apply, nor obey the word of God. It is the only remedy for all these ills.—Sel.

BEER VERSUS BRANDY.

The manufacture and consumption of fermented liquors is sometimes urged in the interests of temperance on the ground that it diminishes the use of distilled spirits. That such is not necessarily the case seems pretty clear from the statistics of the countries in which wine and beer are most largely consumed. The "Inebriate" has lately called attention to the prevalence of drunkenness in Germany. The consumption of beer throughout the German Empire is a little less than half a pint per diem for the whole population—men, women and children. Large quantities of wine are also consumed. There is probably no country where the conditions are so favorable for temperance on the theory above alluded to. Nevertheless, Germany ranks third in the consumption of distilled spirits, consuming sixteen litres or twenty-three and one-fourth pints per capita of the total population. Denmark consumes twenty and Russia twelve litres per capita. Even if it be granted that the consumption of such an amount of wine and beer in Germany is in itself an unmixed benefit, it is not evident that the more deleterious forms of alcoholic indulgence are suppressed by it to any great extent.
We publish in this issue the death of our aged friend and brother, Daniel A. Walter. Although not a member of the church of the Brethren in Christ, yet we feel justified in saying that he was one of God's chosen ones. We have known him and his father and mother, brothers and sisters, for over fifty years, and in late years the church has been especially remembered by him in his liberality. His desire to do good and his modesty in his gifts marked the true Christian spirit; he will be greatly missed by us all.—Ed.

The Mennonite Lesson Help for the 3 quarter of 1892 are out and ready for distribution. Those who need help should avail themselves of the opportunity now to secure enough to supply their Sunday-school. The low price at which they are offered, two and one half cents per copy per quarter, in clubs of five or more, is very low for the amount of reading matter contained. Address: the Mennonite Publishing House, Elkhart, Indiana.

At the Love Feast at Bell Springs June 11 and 12, thirteen united with the church and were baptized.

The attendance at the Feast was large and the number of people present on Sunday is variously estimated at from twelve to fifteen hundred and on Saturday night about three hundred and twenty-five or thirty celebrated the sufferings of Christ.

GET THE BEST.

Webster's International Dictionary, the best ever published, is now offered for sale by G. C. Merriman & Co., Springfield, Mass., price $10. It is the successor of the Unabridged. Re-edited and re-set from cover to cover, it is certainly just what every family and every school needs. The editorial work upon this version has been in progress for over ten years; not less than one hundred paid editorial laborers have been engaged upon it.

Over $300,000 was expended in its preparation before the first copy was printed.

It is a very important matter that we should know the meaning of every word we use, not only that it conveys the meaning that we want to convey, but that it does not convey any other meaning.

With good helps and close application the ordinary scholar may become a good, and correct writer, but no matter how talented he may be, if his spelling and if his pronunciation is bad he is always laboring under great disadvantages. To the Bible student, then we would say next to your Bible, get a good lexicon—and there is none equal to Webster's International. Make good use of your opportunities, study your Bible, get correct meaning of the words you use and love and serve the Lord faithfully and you will be happy in time and in eternity.
pointedly set forth, that is, all the exhortations, admonitions and instructions, as given by the inspired witnesses chosen beforehand to make known the glad tidings of salvation to mankind. Then pity, oh pity the one who would rather be guided by the counsel of the ungodly.

The Apostle Paul in his Epistle to the Colossians very impressively admonished them when said, “If ye then be risen with Christ, seek those things which are above, where Christ sittheth on the right hand of God, set your affection on things above, not on things on the earth; for ye are dead, (yes crucified with Christ) and your life is hid with Christ in God. Mortify therefore your members which are upon the earth,” etc., etc. Therefore brethren, said the same apostle, “We are debtors, not to the flesh, to live after the flesh for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.” In adhering closely and honestly to Paul’s instructions, which is the instruction of the Holy Spirit, we shall be enabled to put off the old man with his deeds (the carnal nature) and the putting on of the new man, which is renewed in knowledge after the image of Him that created him; yes which after God is created in righteousness and true holiness. How pure, safe and God is created in righteousness and that created him; yes which after the new man, which is renewed in knowledge after the image of Him that created him; yes which after God is created in righteousness and true holiness. As a consequence, when ever and wherever it is lost sight of how universally and how directly Jesus proclaimed the endless punishment of the wicked, whenever this is lost sight of, then Jesus ceases to be a central figure in the New Testament, and in the sense that Jesus so universally endorses the Old Testament He ceases to be a central figure there, and whenever Jesus ceases to be a central figure in the Bible, then infidelity sets in.

The first fact is that the Bible does unmistakably and beyond all cavil teach the endless punishment of the wicked. The second fact is, that there is perhaps a no more striking truth in the world than is the one that—there is no one thing that has thrown so many people into infidelity as has the effort to get hell out of the Bible; and after long and persistent effort to get hell out of the Bible and failing to do so, these have preferred to reject the Bible, and its God.—Sel.

SUMMER BIBLE SCHOOL.

The first annual mid-summer conference for Bible study and missions of the Kansas Gospel Union will be on the fine grounds at Bismark Grove, Lawrence, Kansas, July 19-29. One hundred military tents have been supplied by the state, and the large buildings supply everything for convenience and comfort, for profitable study and enjoyable recreation. Two studies in special courses and two on general topics daily. Read carefully the list of teachers and speakers. All of whom promise to be present: Rev. C. I. Scofield, of the Union Bible Study Association, Dallas, Texas; Wm. E. Blackstone, of the Hebrew Mission, Chicago; Rev. John McCarthy, just back after twenty-five years of successful labor with the China Inland Mission; pastor E. R. Drake, of Manhattan; Geo. S. Fisher, just back from the dark Soudan, to tell us the needs and claims of her perishing millions; Fred G. Mitchell; T. C. Horton, editor “Gospel Message;” C. P. Stealey, state secretary of Nebraska, and others of note.

Pastor Scofield will read daily on deepening the spiritual life, special studies being on the indwelling of God. Bro. Blackstone will have his extensive missionary maps, which proved so valuable at the Cleveland convention of student volunteers in ’91, and pastor Drake will give a number of studies on the Holy Spirit. Time for recreation, personal conference with returned Missionaries, practical talks by ladies on special lines of Christian service.

Special rate on all railroads of one and one third fare for the round trip. Other expenses for board and sundries not over $5. This is to be the great Missionary school of the good soldiers of Kansas and you are cordially invited to be there. Work, pray, plan, talk, come!

Any information gladly given on application to C. M. Wilbur, State Secretary, Topeka, Kan.

C. M. Wilbur, Chairman,
Col. Geo. C. Sperry, Commander,
Della Ludington, Committee.
State Committee, Kansas Gospel Union, Topeka, Kansas.

Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.
For the Evangelical Visitor.

I often feel like writing a few of my thoughts for the Visitor, then again I fear I shall not be able to express myself like others do. I like to read the experiences of God's children. I have been trying to serve the Lord for over two years. I have not lived as close to the Lord as I would like to; but I have no desire to turn back, I want to press forward. I was only eleven years old when I started to serve the Lord, and I want to serve Him as long as I stay in this world, in the better world to come. When I first started to serve the Lord I felt pretty strong; I thought I would like to have some trials; but when the trials came, I was not so willing to bear them. I found that I was not so strong after all, but by the grace of God I will try to conquer.

The poet said, “And if I hold out faithful, a crown of life He'll give.” I find the closer we keep to Christ, the easier it is. I tried to take some faith; but the easier it is, I found that I was not so strong after all, but by the grace of God I will try to conquer.

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in verse 45: “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was also poured out the gift of the Holy Ghost.” The whole chapter bears upon the subject.

The writer has found nothing in the Word to show that any except those capable of believing or of being taught before and after baptism as indicated in Christ’s command in Matt. xxviii, 19, 20, were baptized.

Before considering the form of baptism, it is well to examine the teaching of the Word as to the three-fold relation of God to man, as expressed by Father and Son and Holy Ghost. Although at best we may have a very imperfect knowledge of the relation, yet we may be enabled to see that there is more about it than a form of words. We have a three-fold Bible—the old, the new, and Christ in both—His right arm extending to Genesis and his left to Revelation. “In the beginning was the Word, and the Word was with God, and the Word was God.” And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth.” John i, 1-14.

Although Gal. ii, 9, says “For in Him dwelleth the fulness of the Godhead bodily,” yet the Fatherhood, which preceded the body; and the Holy Spirit, who succeeded the body of Christ in the world, are of equal importance with the body. Christ recognized the three-fold relation in his final submission in the garden three times in prayer; on the cross, “Christ,” Eternal Spirit,” “God,” Heb, ix. 14; at the resurrection three: Luke xxiv, 4; at the ascension three: Acts i, 2. “Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.” Rom. vi, 3, 4. It is a generally accepted right that all should know the common use or meaning of the language by which anything is to be learned. There may be some who do not know that the word baptize is a Greek word, with an “e” at the end instead of an “o”. In his study of the subject the writer found a list of the definitions from seventeen different Greek-English Lexicons, selected by one who had made a study of the subject. All of these give as the first meaning of baptize; to immerse, dip or plunge in the water; and as a second meaning, for the purpose of washing or dyeing. Two of the list give to dip repeatedly. None in this list give as a direct definition the Christian ordinance. From this there may be some indication that the word did not originate with the Christian ordinance but before that time. If the word had its origin in immersing articles in water for the purpose of washing or dyeing them, then single immersion would convey an imperfect idea of its original meaning, beside not recognizing in action, the three-fold relation of Father, Son and Holy Spirit.

Although the history of baptism since the time of the apostles is very interesting, the writer has concluded that there is much danger of becoming confused, as there is much written that is contradictory. A note found in a list of books on the subject of baptism states that a certain man in Philadelphia has a list of nearly four thousand on the subject, and has about half that number in possession. The note also states that a majority of the list it quotes are enemies of baptism. It is doubtless wisdom that our faith should not stand on the “tradition of men.”

There are two things that seem to be pretty clearly indicated in history—that true immersion was the general form of baptism from the end of the third century to the tenth. Between the third century and apostles’ time, there is little to be found concerning baptism. It is also evident that infant baptism and sprinkling was one of the chief causes of difference between the Roman church and those she persecuted, from the earliest times.

The following are the only instances the writer found in the divine record which indicate the length of time between confession of faith in Christ and baptism. Acts ix, 18, “And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized.” The case of Saul, three days.

Acts xvi, 33, “And they took him the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.” The case of the jailor and his family.

Acts x, 44, 47, “While Peter yet spake these words, the Holy Ghost fell on them which heard the word. Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?” These had received the gift of tongues as a sign that salvation was for the Gentiles as well as Jews.

Acts viii, 36-38, “And as they went on their way they came to a certain water; and the eunuch said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him.”

Acts ii, 41, “Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.”

I John v, 8, “And there are three that bear witness in heaven, the Father, the Word, the Holy Ghost; and these three are one.”

We here see that these three witnesses are not one, but “agree” in one, and meet in the water, the only present material witness. “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testifyed of his son.” Verse 10.

I. D. H.
A TRIP TO SOUTHERN KANSAS.

By request the writer on the eve of the 13th inst, boarded the train for Hazleton, Kan., stopping with friends over night in Wichita, on the morning of the 14th again took the train and fell in company with Bro. S. Richardson of Sedgwick, Kan. We arrived at Bro. E. R. Sollenberger near Hazelton, about 2 p.m. Bro. S. has been a member of the church for some years. It was to baptize his wife that we were called. She professed to have become converted during the month of March, and she gave us very good testimony concerning her conversion so that we believe she was truly born of God. She said it was in her own quiet home where she found the Lord; after searching the scriptures with earnest prayer, to find the way of life; and she found it and is happy in the Lord.

We had three appointments for preaching. This was the first ever any of our brethren were in those parts. Our meetings were well attended, especially on Sunday. After the services the sister was baptized, which was witnessed by a large crowd of interested spectators, many no doubt were interested because to them it was something new to see any one baptized by trine immersion. May the Lord with grace sustain our brother and sister as they are the only representatives of our brotherhood in that part of Kan.

We had numerous invitations to prolong our stay or to come back again and hold meetings in those parts and it is a field that by no means ought to be neglected by the brethren. Brother and sister Sollenburger also entreat the brethren to come and hold meetings, and they with us think it would be a good place for the brethren to pitch their tent when they get one. Bro. and sister S. also enjoy the reading of the Visitor very much. They say it is food to their soul. Those who like they are isolated from the church, realize much more benefit from the Visitor than we who can go to meeting among those who are of like faith with us. Long live the Visitor and may its influence increase; and its circulation spread throughout the length and breadth of our land.

For the Evangelical Visitor. Noah Zook.


Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. x, 25.

We are commanded to assemble ourselves together, to exhort one another and to consider one another, to provoke unto love and to good works. I was just thinking of the many love feasts that were held throughout the brotherhood this Spring and the different kind of people that assembled together; yes, and the many warm exhortations and the beautiful hymns that were sung, and sinners were warned to flee the wrath to come. Thesick and wounded were invited to come to Christ and be healed, drooping souls were encouraged while others were provoked unto love and good works.

I was greatly revived at our love feast which was held at Graters Ford, Ont., June 11th and 12th. I had to think Satan's empire is falling. Christ is on the throne, while looking on at those eight souls that were buried in the Perkyominby baptism, on Saturday. Who will be the next to follow the Saviour in all his commandments, and go with us to Zion, as the poet sung.

There is nothing to fear on the way. The lions are chained, they can not get on the narrow way.

Dear brothers and sisters, "Let us hold fast the profession of our faith without waivering, for he is faithful that promised." Heb. x, 23.

Lawndale, O.

Sarah Wismer.

"For I determined not to know anything among you save Jesus Christ and him crucified." "That your faith should not stand in the wisdom of men, but in the power of God."
wise. In the 15th verse we read, “Her hair is given her for a covering.” This is a natural covering, and must not be understood to mean the same as that spoken of in the foregoing verses. The Apostle does not have reference to her hair as the covering which she must put on. The covering of the head on the part of the woman is a token of respect, humility and submission. When a woman engages in divine service, as praying, singing, reading, giving thanks or meditation which are important and necessary duties to be observed every day, by every true and faithful Christian, I am constrained to believe that it is the duty of sisters in Zion daily to wear a covering.

Sisters dear, can we not bear a little mocking and laughing, a little trouble and toil for our Savior’s sake, who bore so much for us? What sore anguish must he have felt when he sweat as it were great drops of blood for us! Oh, let us bring this near to our hearts and consider what manner of love He has for us. Will this not touch every hardened heart? Then let us deny ourselves, take up the cross and follow Him daily. “With her head uncovered, she dishonors her head,” and of such, Paul says, “Let her also be shorn.” That is if she will not cover her head as becometh a woman, then let her hair be cut off; but if this be a shame to a woman, then, as the apostle says, let her wear a covering, for if the woman be not covered, let her also be shorn. Now if a woman’s hair be her covering, what propriety is there in the language, let her also be shorn, if she be not covered. For a man indeed ought not to cover his head, etc.

Here again it is evidently implied that the woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads, if they by the natural covering of the hair, have it already? If Paul, in speaking of the covering which women should wear when they pray, etc., and had meant the hair, he would have needed only to tell them not to wear it short. He, however, also gives instructions how the hair should be worn. He says, a man should not wear his hair long like a woman; but should cut it off in a becoming manner. I would, therefore, entreat every Zion loving brother that you do not let satan and his serv-ants cut and comb your hair for you; but wear it as though you were separated from this world, and as it becomes you, seeing you should conform to the image and glory of God. The same we would say in reference to dress also, both to the brethren and sisters. We entreat you for your salvation’s sake, suffer not yourselves to be carried away by satan’s vanities. Do not allow yourselves to drift on the popular current of vice and folly. Forsake the fashions of the enemy’s invention. Be temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters then, when coming before God, to entreat Him for His blessing, or assemble before God for worship of any kind, appear with a plain and modest covering on their heads, because of the angels.

Dear young sisters let us follow the example laid before us by our pious Christian mothers. For I sincerely believe it was a practice in the days of the apostle, when he said, “For after this manner in the old time, the holy women also who trusted in God adorned themselves; and as it has long been an established and an adopted rule in our primitive Church, let us who are in this latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long. Let us therefore, remain as a faithful church until the Lord’s coming. Let us strive together, hand in hand and heartily with renewed energy daily to separate ourselves from this world and conform ourselves more and more to the image of Christ and His church, that he might present it to himself a glorious church, not having spots or wrinkle or any such things; but that it should be holy and without blemish. Therefore let us conform ourselves as one united body, clothed with love.

For the Evangelical Visitor.

SATAN AND GOD’S PLANS.

The following scriptures and poetry show how, from the beginning, the devil made men and women believe they could improve on the Creator’s plans and workmanship, and how disaster followed the first attempt.

It also shows how today men and women who profess to be Christians, offend God and disgust sinners by following the styles of the fashionable barber and hairdresser, milliner, tailor, etc., etc. And God saw everything that He had made, and beheld it was very good. Gen. i, 31. And the woman said unto the serpent, “we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.” And the serpent said unto the woman, “Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. And the Lord God called unto Adam and said unto him, “Where art thou?” And he said, “I heard thy voice in the garden and I was afraid because I was naked, and I hid myself.” And he said, “Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?”

“God formed the forehead
The temple of thought
The devil made bangs
And set it at naught.”

God gave the beard
Indicating the man,
But satan blocks out
And makes it a sham

This stanza selected, author unknown.

H. W. B.

Abilene, Kan.
I now do since I am older, what a wise choice I had made, and how necessary it was to live close to my Savior, so that he could shield me from the evils and temptations of the world. I want to encourage you in this, to keep close to Jesus, for it is only there we are safe. Because the Bible says that Jesus was tempted in every way that we can be tempted, because you know he was once a little child just the same age that any of you are, and I believe he knows better than anyone else just how little Christians are tempted, and although he has become our Saviour, yet he calls himself our brother. Then let us tell him all our joys and trials; he wants to know them, he knows them anyway, better than we can tell them to him, but he says he cannot help us unless we ask him. Does the devil ever try to keep you from telling everything to Jesus? He tried that with me, and I think it was because he knows that Jesus is stronger than he, and when we are close to Jesus he knows that we are stronger too, and we won't be so ready to listen to his bad whisperings. And does he try to keep you from telling some things to mother? Oh I would say don't let him catch you in that, you may not see any harm in that now. You may think mother don't need to know, or there is no harm in knowing some little thing that mother don't know. But I know there is harm in it. I believe that the devil makes more children bad in that way than in any other ways, and you may be sure that just as soon as you say or do things that you don't want mother to know you are on dangerous ground, and I would say as one who loves you dearly, stop at once, and flee to Jesus. He will put you on the sure rock again, and he will keep you from falling, if we trust him at all times; let us ask his help morning, noon and night, and as many times between that we feel we need his help. Yours in love:

Piety and true morality are but the same spirit differently manifested. Piety is religion with its face toward God; mortality is religion with its face toward the world.—Tryon Edwards.
A TRAGEDY OF ERRORS.

ACT 1.—Boy reading a modern "published every day in the year" daily newspaper. Becomes familiar with the language of crime and criminals. The natural horror of crime is blunted. The "spicy" style of the reporter is whetting his appetite. No religious paper in the home.

ACT 2.—Same boy reading an illustrated story-paper. His imagination is fired by semi-nude pictures of crime and criminals. He begins to long to "see the world for himself." Home life is growing too tame for him. His father "can't afford to take the church paper."

ACT 3.—Same boy reading a five cent novel—"Spiderlegs, the Indian Scout." He learns that commission of crime is manly, courageous. Decency is dull and honest work is slavery. The criminal is a hero. He wants to be a hero. There are no good books in the house.

ACT 4.—Midnight. Boy in bed, but not asleep. He is poring over an obscene book smuggled into the house by stealth. He starts at every sound on the stairs. Look at him. The devil's servants have left footprints on his once fair face. His eye burns with a fierce fire, but he cannot look you in the face. His lips are discolored with nicotine, his breath of beer. "Good books," says his father, "cost too much."

ACT 5.—The last. The scene has changed. No longer the quiet Ohio village, but a mining camp in the mountains. Instead of Brussels carpet, the floor is covered with sawdust. Bottles, instead of books, adorn the walls. A blear-eyed, half-clad, limber-bodied thing, in form a man, but in fact a fiend, lies in one corner. Is it alive? Yes, if animal life is man life; otherwise it is dead—dead to God, to home, to honor. Said we not well it was a tragedy of errors? There is a religious paper in that Ohio now, but it is too late for him.—Western Advocate.

"ECOLESIASTICAL POLITICS."

Professor L. T. Townsend, of Boston University, has produced quite a sensation in the Methodist Episcopal Church by publishing and circulating an address in which he declares that the ministry of his Church is polluted with ecclesiastical politics of the most objectionable form. When replies were made in defense of the Church alleging that the professor's accusations were merely indiscriminate generalizations, and lacked the specificness in character necessary to give them force, he answered giving particulars of a most startling nature. Of his specifications the Christian at Work says:

He directly charged that a New England presiding elder took from a minister $100 as payment for transferring him from one conference to another. He also stated, giving his authority for the statement, that three of the strongest Congregational churches in Wisconsin are manned by ministers formerly of the Methodist Church but now driven into Congregationalism by the diabolical political methods practiced in the M. E. Church. Add to this the proceedings since had in the New York Conference with testimony showing that the microscope had been utilized to convict one of their most distinguished ministers (Rev. Dr. Jas. M. King) of resorting to the lowest arts of the politician and add to this Dr. King's declaration that he had been pursued by detectives who had stolen from his office important documents in order to destroy his good name and so prevent him from being sent to Omaha—and we have a picture of clerical politics to which nothing need be added, and which does not need to be printed in polychromatic colors to arrest attention.

Bearing on the same question we have the following clipped from the Christian Witness and Advocate of Bible Holiness, of which Dr. McDonald is the editor. It says:

But there was placed in our hands a few days ago a letter which greatly surprised us. It was addressed to delegates to the General Conference, and was an earnest plea for a certain aspirant for the episcopacy, setting forth his superior qualities of head and heart for the office. We do not think that a brother is to be blamed because another party unknown to him speaks of him as a proper person for such distinguished honors. But when he himself writes letters, and secures the signature of a second party as if he had written them, and then causes them to be forwarded to a third party for distribution among General Conference delegates;—when, we say, a minister engages in that kind of political log-rolling for himself, it should ever stand as a bar to the most distant hope of his being elected to any office within the gift of the Church.

We most heartily indorse Dr. McDonald's vigorous condemnation of such sickening greed for office, and the resorting to such disgusting, unmanly methods to secure office. Men who are guilty of such conduct and who become so infatuated with a desire for position are the very men who, sooner or later, whether they secure the office or not, bring reproach upon themselves and the church. Think of ministers of the meek and lowly Jesus getting down to the tricks and timeserving methods of the corrupt ward politician to secure or retain a position in the Church of Jesus Christ! Their conduct clearly and disgustedly evidences the fact that they are in the church not because of love for Christ and his cause, but because they have eaten "of the loaves and fishes and were filled," or want to be eating of them in the near future. Dr. McDonald closes his article from which the above is clipped as follows:

It is to be hoped that the General Conference will be wise enough to decline to elect any new bishops at its coming session. This will abate the nuisance for the present.

But there are other evils in the churches besides ecclesiastical politics; and they will remain there so long as men are weak, selfish, self-seeking, and sinful. The only remedy is full salvation. When a church becomes proud of its numbers, boastful of its growth and wealth, and its ministry drifts away from
a full and complete consecration to the one great work of preaching the Gospel and saving souls, then will these corrupting, weakening, selfish tendencies manifest themselves. On this point the Examiner, a leading Baptist paper published in Boston, well says:

Ecclesiastical politics are not the exclusive plague of any church. Even in those denominations that have the loosest organization, there is opportunity for the wire-puller, and he does not fail to get in his fine work. It has even been rumored that in our Baptist associations and in our national societies there is manipulation of this sort, and it is at times whispered about whether who ever wishes for recognition and honor in these gatherings must gain the good will of a certain small "ring" of ecclesiastical politicians. Of course this is untrue; it is only in other denominations that such things are practiced. And yet, we have not heard weird tales of the tricks and expedients employed to gain access to prominent vacant pulpits if happily a "call" might be obtained to those coveted posts? The ecclesiastical politician has as many shapes as Proteus, and in every one of them he is hateful.

As in the government of the country, so in the church, leaders are a necessity; and the pure-minded, unselfish, able leader in church affairs is a blessing to the cause of Christ, as is the true-hearted, patriotic leader in governmental affairs a blessing to his country. But there is as great a difference between capable, honest leaders and corrupt, self-seeking politicians as there is between a General Washington at the head of the army patriotically planning a campaign and a Benedict Arnold at West Point plotting to betray his country into the hands of the British. Let the whole Church of the United Brethren in Christ earnestly pray God to bless it with honest, capable leaders, and to save it from being cursed with selfish, designing, ecclesiastical politicians.—From the Religious Telescope.

[Comment is not necessary.—Ed. E. V.]

It seems strange, sometimes, that men deliberately yield to temptations to do wrong when there are really greater inducements to do right. But the inducements to the wrong are always in the domain of that which is material, sensual, temporal; while the inducements to the right are most often in the domain of that which is moral, spiritual, eternal. And as only the moral can perceive the moral, only the spiritual the spiritual, therefore it is that he whose moral and spiritual vision is dim and uncertain fails clearly to apprehend, and fully to measure, the real nature and magnitude of the inducement to do right. As a matter of merely selfish gain, therefore, in the realm of profit and loss, it is worth while to consider the advantages of cultivating the moral sense and the spiritual perception, in order that we may at least be able fairly to weigh the argument for and against the right and the wrong when the choice is presented to us.—Sel.

MARRIED.


OUR DEAD.

WALTER.—Died, June 7th, 1892 at 8:30 A. M., Daniel A. Walter, of Latrobe, Westmoreland Co., Pa., aged 77 yrs. 1 mo. 10 days. His sufferings were great; but the end was peace and trust. One aged brother and two lonely sorrowing sisters still remain. The community has lost one of its best members, and the entire family has sustained a great bereavement. The funeral was held on Tuesday, June 9th, and the remains were laid to rest in the cemetery at the Cross Road Chapel cemetery near Canton on the 29th of May. Elder Joseph Hershey in the German and Bro. Elias Schroock in the English, discoursed from 2 Cor. v, 1-4.

W. O. BAKER.

ENGLE.—Died, near Mt. Joy, Lancaster co., Pa., after a few weeks sickness, Jacob Engle, aged 86 years, 6 months and 23 days. Bro. Engle was married to Anna Musser in the year 1829 and lived with her in the relations of marriage over 63 years. Ten children were born unto them. A widow and five children survive, namely, John M., of Abilene, Kan., Harry M., Eli M., and Mrs. Daniel "Mother" and Mrs. Fannie at home, all living near Mt. Joy, Pa. Lizzie was married to Henry E. Shelly and died some years ago; the rest of the children died in their infancy. There are thirty-three grandchildren and nineteen great grandchildren living. Our ministering brother Henry Engle, of Mt. Joy, Mrs. Fannie Eyer of East Donegal, Mrs. Lizzie Lindermuth of Lebanon and Mrs. Mattie Hoffer of Mt. Joy are the surviving brothers and sisters. For 62 years Bro. Engle lived on the farm on which he died. He was converted about sixty years ago and eleven years later was connected with the church militant. He stood firm in the conflict, trusting in Christ as the author and finisher of his faith. He was hopeful unto the end that there was laid up for him a crown of righteousness. Bro. Engle was a quiet and unassuming man of kindly heart and even temper. Through his moderation he retained, during his long life, the love and respect of his neighbors and acquaintances. To his wife he was an affectionate husband, to his children a loving father, in the community a law-abiding citizen, in the church a prudent counselor. His funeral was held on Tuesday, May 31st, at his late residence, attended by a large concourse of sorrowing friends and acquaintances. His remains were laid to rest in the cemetery at the Cross Road M. H. The service was conducted by ministers David Engle, Henry Heisley and the writer. Text 2 Tim iv, 6, 7, 8. "Mark the perfect man and behold the upright, for the end of that man is peace." Psalm xxxvii, 37.

S. E. GREYBILL.

NOTICE.

To those interested in the publication of the ordinances—Baptism, Foot-washing and the Communion—we would say that the arrangements are fully made to have the work completed in a very short time and all desiring books or desiring information as regards prices, etc., will please address Dr. W. O. Baker, Louisville, Ohio, to whom all orders should be addressed.