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Have you ever been tempted to think that too much ado is being made about "doctrine" and too little stress laid upon "beautiful living?" Beware!

The matter of Atonement, conversion, and the higher Christian life are not mere vague suppositions as some men would have us believe. They are entwined as part—and no small part—of God's truth.

In our religious experiences we should remember that God deals with other individuals as well as with us. That there are other honest souls who look to God and yet are not found in our circle. That true service is not confined to person, place, or creed.

Jesus entered into the realm of the unfortunate. He was "a man of sorrows and acquainted with grief." Sorrow and grief are fruits of sin. But here is the God-man who "surely hath borne our griefs and carried our sorrows." Are we willing to show real sympathy to those of our fellows who are less fortunate? There is the cripple, the deformed, the deaf, the blind, the aged. If we are partakers of the sufferings we shall also be made to share in the glory which shall follow. See Rev. 21:4.

In seeking for any grace or advancement in the Christ-life, this truth comes to us with force, namely, that we must "claim it." But how can you claim any promise unless you are in the order of God? You ask God for sanctification. How do you expect to become dead to inbred sin when the guilt of actual committed sin rests upon you? In like manner, how can you look for the "fullness of the spirit" while sin is yet alive in you? It is an utter impossibility. When once we are justified from actual transgressions God is only too willing to account that nature dead in us which caused us to sin. Unless we believe in the virtue of the atonement to this degree it will never have its effect in us. We, also, must reckon that nature dead. Many Christians struggle on for years without even believing the possibilities of attainment which are provided in the gift of God through His Son.

**TRUTH.**

Thus said Jesus. We see many persons who apparently think that liberty is to be had by clinging to some man or woman. We idolize a person—mortal man—and before we are aware of it we accept what that individual says without any scruple. The honest searcher after truth must be willing to accept it if spoken by the devil and at the same time he must be willing to reject a lie if spoken by an angel. Ask yourself, Am I willing to stand upon this platform? Are you willing to take hold of Truth as a person—viewing it no more merely as a thing? When we see the embodiment of Truth—Jesus—before us, man sinks into utter insignificance. The terrestrial no more continues to be a restraint and we enter, even here, into the realms and associations of the celestial.
WEARY IN WELL-DOING.

I would have gone; God bade me stay;
I would have worked; God bade me rest;
He broke my will from day to day;
He read my yearnings unexpressed,
And said them nay.

Now I would stay, God bids me go;
Now I would rest, God bids me work,
He breaks my heart, tossed to and fro;
My soul is wrung with doubts that lurk
And vex it so.

I go; Lord, where thou sendest me;
Day after day I plod and moil:
But Christ, my God, when will it be
That I may let alone my toil,
And rest with thee?

—Christina Rosetti.

For the Evangelical Visitor.

THE BARREN FIG TREE.

"A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none."—Luke 13:6.

I N all the teachings of our Lord Jesus, not alone in words but in all his deeds of love and mercy, he desires to impress the minds of all by an object lesson. But how few, comparatively speaking, listen to that voice with a desire to understand what he purposes to teach.

It seems our ears are so very dull of hearing, and our eyes blind to seeing. No wonder the Prophet lamented on account of this condition. But of whom? Of the world? No; but of the church.

This text was spoken directly to a people who congratulated themselves with the thought that they were the people of God, notwithstanding their self righteous condition and living and acting for self, not caring for any friendship or fellowship with others, even looking down upon those Galileans as though they were suffering the just punishment for there sins, (which no doubt they justly deserved) yet Jesus was abundantly willing to teach them this lesson, namely, if they would not repent they should all likewise perish.

In connection with this he spake the parable of the fig tree which is a lesson by which every one should profit. 1. We notice that this tree was planted by some one. 2. He came to get a compensation for his labor, which justly belonged to him. 3. The fruit was for the sustenance of physical life, being used abundantly in the early history of the world. Not only the fruit, but also the leaves, for they were used as the first clothing that the human kind has worn.

It is true they were not so proud at that time as nearly six thousand years later: but Christ wanted to draw their minds to something with which they were familiar, for they knew all about the fig tree. But Jesus said this tree did not bring what was expected, so he told the gardener to cut it down because it was useless that a tree should stand here and not benefit any one, rather being a hindrance to others.

But the dresser knew the value of the fig tree; yet it did not bear fruit. Willing to do all he could, he said, Let me try an experiment and if it fails your request shall be granted. At this juncture the Jews were left to struggle with there own thoughts.

There is no doubt this parable was spoken directly to the Jews, yet we have every reason to believe that it was intended also for coming generations. Today it comes before us with force and the unquestionable thought is, Does it mean me? Yes, it means me. Dear reader; if you have not complied in the fullest sense to the convictions of that spirit which shall lead and guide us into all truth, it means you. God through Christ has established his church and has made ample provisions whereby all may realize whether they have been following the leadings of that Spirit. God has placed us here for a purpose and if we fail to accomplish that he will find us, as the fig tree, without fruit.

It was not the design of God that we should be here simply for the gratification of self, but rather that we should help each other, being full of good works. Not that we are saved by good works, but these are the fruit of the saved person. O may we see to it right early that we be not so self-righteous, saying within ourselves, "I thank thee, Father, that I am not as other men are." Ah, my Brother and Sister; God has placed us in the light and liberty of the gospel that we should aid our weak brother, sister, or fellow being, having something about us that will be a staff of life to them, and also to shield and protect them from the shame and the wonderful judgements which shall come upon them.

What a mission we have to perform. Who is able to do it without full submission and entire consecration to the Lord Jesus Christ? Some say, "I have consecrated all." But Bishop Weaver says, "Straws show which way the wind blows."

In the late excitement relating to the money question, some of these very ones would stand on the street corner for an hour and a half and listen to a man speaking on the issues of the day: then on Sunday morning, sitting in the pew with an air that might entice the angelic host, sing.

"Lord I care not for riches,
Neither silver nor gold."

Oh Consistency, Consistency,
Thou art a jewel. A. L. MYERS.
Freeport, Ills.

For the Evangelical Visitor.

MISSION WORK.

(By Charles Baker of Nottawa, Ontario.)

(Concluded.)

Those who go as Missionaries to Foreign fields ought to have the approval of the church. None ought to be sent, except such as are loyal to the Brotherhood. Those who are ready to compromise and strike hands with all classes of Christian believers are not the ones...
to be entrusted with such a responsible work. If such were sent, then the doctrine which the Brethren hold so dear would soon fall away and become extinct: it is the doctrine of the Bible and is too precious to be tampered with.

The doctrine of repentance towards God and of faith in the Lord Jesus Christ are the first principles of the Gospel. These ought to be taught with all fervency. Next almost of equal importance, comes the doctrine of baptism. This, too, should be taught and maintained without change. Next in order comes feet washing. This also should receive prominent recognition by the missionary, and we believe it belongs to the "all things" referred to in the commission. Also separation from the world (this does not allude to the mode of dress) which is so impressively taught by Christ and the Apostles. This the missionary should adhere to in its various forms and enjoin it upon believers as a necessity in maintaining true Christianity.

Then, too, comes the nonresistant principle which our people have so nobly upheld until now. This is one of the principle doctrines of Christ. But it is not countenanced by the majority of Christian believers. Nearly every professor of religion is ready to take up arms and defend himself at the least provocation. This is in direct antagonism to the spirit of Christ. Christ's kingdom is a kingdom of peace. It offers no resistance. If the true child of God is persecuted in one city he flees to the next. He commits himself into the hands of him who has said, "vengeance is mine; I will repay, saith the Lord."—Rom. 12:19. This doctrine ought to receive special attention by the worker who goes to labor in foreign fields.

Then, too, we read that James says, "but above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay, lest ye fall into condemnation." This command is wantonly laid aside and despised by the popular churches of today. The writer recently was obliged to witness a session of our courts. As the witnesses in a certain case were called forward, there happened to be among them a minister of the Gospel. When the formula of the oath required by law was rehearsed to him, he took the oath as though it were of no consequence. The "kiss of charity should also not be forgotten."—1 Pet. 5:14. Paul says, "Salute one-another with an holy kiss." Neither ought it be forgotten that it is not expedient for the children of God to go to law, but rather take wrong."—1 Cor. 16:7.

The man who would like to go as a missionary, but would shrink from teaching these principles, is not worthy of the name and ought not to be supported nor sent by the church. But the man, or number of men, who have proven themselves worthy of such a noble cause, if they would pledge themselves to carry out these principles of the doctrine of Christ, should, and we believe they would, receive a hearty support. We believe that there is not a brother or a sister in our beloved Fraternity who would not willingly contribute to the support of faithful men who have proven themselves worthy to teach their hearers according to the commission of Jesus Christ.

The missionary who goes to foreign fields must give himself "a living sacrifice unto God." He must sacrifice home and all that is dear to him. As he goes forth in the name of the Lord he will meet with opposition on every hand. The enemy will try to hinder and discourage wherever he can. When he reaches his field of labor, the enemy will be there also with all his colleagues—whether men or devils—to assist him in hindering the success of his labors. The missionary who is bent on preaching the whole gospel will not only be opposed by the enemy, but his greatest enemies will be the so called ambassadors of the cross. As he goes out preaching "all the counsel of God" there will withstand him to the uttermost. The only consolation he will have is in the Lord and his Word. There he will find that the Savior said "the servant is not greater than his lord. If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also,"—John 15:20. Again he will find that the apostles fared no better. Paul in 2 Cor. 11 chapter, rehearses the sufferings and perils which he endured for the sake of the Word of God. Nevertheless, none of these things will move the true worker because he looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:18.

The sun represents God's special favor. "He is my sun and shield."—Ps. 84:11.

The beauty and purity of the church. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun."—Song 6:10.
Also, the glory of the redeemed.
"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

The sun also represents Jesus Christ. "But unto you who fear my name shall the sun of righteousness rise with healing in his wing."—Mal. 4:2.

Christ may be compared to the sun. 1. On account of His unity. There is one God, and one mediator between God and man, the man Jesus Christ.

2. The sun is the fountain of universal light. That was the true light that lighteth every man that cometh into the world."—Jno. 1:9.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 1:11,12.

3. The sun is a pure, bright, and refulgent creature. "Thou art fairer than the children of men; grace is poured into thy lips."—Psa. 45:2.

Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power when he hath by himself purged our sins, sat down on the right hand of God."—Heb. 1:3.

4. The sun is a communicating being: so is Christ. "And of his fulness have all we received, and grace for grace."—Jno. 1:16.

5. The sun is subject to God's command.—Josh. 10:12. "I speak not of myself: but the Father that dwelleth in me, he doeth the works."—Jno. 14:10.

6. The sun is superintendent over the world, the governor and head of influence. "And Jesus came and spake unto them saying, "All power is given to me in heaven and on earth."—Matt. 28:18.

7. The sun expells darkness. "The land of Zebulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—Matt. 4:15,16. "The light shineth in darkness and the darkness comprehended it not."—John 1:5.

8. The sun dries up the gross and filthy vapor of the earth and destroys disease germs. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9. "He washed us from our sins in his own blood."—Rev. 1:5.

9. The sun is of a healing, warming, and reviving nature. "In his favor is life; weeping may endure for the night, but joy cometh in the morning."—Psa. 30:5.

10. The sun operates according to the matter it shines upon. Example: Under its influence wax melts, while clay hardens. "We are unto God a sweet savor of Christ, in them that are saved, and to them that perish. To the one we are a savor of death unto death, and to the other a savor of life unto life."—2 Cor. 2:15,16.

11. The sun is often covered with clouds. "Thou didst hide thy face and I was troubled."—Psa. 30:7.

12. The sun swallows up the glory of the lesser luminaries. "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."—Psa. 73:25.

13. The light of the sun affords great pleasure. "We rejoice in Christ Jesus and have no confidence in the flesh."—Phil. 3:3.

The sun never changes position nor low of light to adapt itself to the earth. "For I am the Lord, I change not."—Mal. 3:6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."—James 1:17.

For the Evangelical Visitor.

PRAYING ALWAYS.

I cannot take the Bible and get references as I have been deprived of sight for over thirty years. I cannot see a book nor what is in it; so I must depend upon what I can remember in past years before I became blind or what I hear others read. This is not very satisfactory. I remember some that I read when I was a school-boy. I had the New Testament as a reader a few winters. This is yet a great help to me.

One morning my thoughts were directed to the words, "praying always." Again we read, "Pray without ceasing." When my thoughts were directed to these words I thought there is scarcely a command less heeded unless it be those commands which are not heeded at all. You say, we cannot be upon our knees always. This is true: nevertheless we can be in the spirit of prayer always.

Sometimes we have prospects of receiving something which we admire very much, or, we expect to get to a certain place where we have a strong desire to be. It seems we can scarcely wait until the time comes. It matters little what we are engaged in besides, our special prospect seems to be uppermost in our minds. So it is with praying. If we know how little we are of ourselves and how little we can do, we can not help feeling the need of higher help. We feel, in order to get this, we must ask for it. Not only at times, or on certain occasions, but always.

There is one going about as a roaring lion seeking whom he may devour: he is ever on the alert; he
watches each opportunity to lead some one astray. Hence it is need­watches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. Hence it is needwatches each opportunity to lead some one astray. 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The persecutions in Armenia are hanging over this wicked world. The nations of earth, but all heaven not only watched with interest by God's servants is completed and the house is filled that the wedding may take place. God seems to be held back only until the principal nations keep this harrow. Our work here to appear will not cause any to for­get that we are to walk circumspectly and keep the altars of manner, a containedness and quietness of spirit, a restfulness, and unearthliness, that made me feel and know that they had a life and experience that I had not and that a secret of the Lord had been given them which had not been com­mitted to me.

It is now about a year since I commenced earnestly seeking after that blessing. During last fall I felt such a desire for entire sanctifi­cation that I felt willing to lay all upon the altar—body, soul, reputation, indeed every thing. We read that the altar sanctiﬁes the gift. The Savior is the Christian's altar. So I brought everything to him and was happy. Still I had not received the fullness of the blessing as I desired it. Bro. Noah Zook and his wife commenced a series of meetings in this neighborhood which did me much good. Yet I was not satisfied.

Meetings were held about fifteen miles away. In those meetings the power of the Holy Spirit was made manifest to me as never before. One afternoon in prayer-meeting I was made to see, that, although I had seemingly laid everything on the altar, there was yet some selfishness there. That night it was so plainly revealed unto me that, although I had the light of the Holy Spirit shining brightly on my soul, it was not yet dwelling within me as it should. The next morning I went to church. I felt very unhappy during the services. I stood up and asked the special prayer of the Brethren and went home feeling somewhat relieved but not fully satisfied. I prayed that the fire of

DEAR readers of the Visitor: I have been impressed to write my experience and now by the Lord's help I will try and do so in as few words as possible.

I was about thirteen years old when the Lord first called me but I did not respond. I wanted more pleasure of the world as I well knew I could not be a Christian and have the pride and pleasures of the world. So I concluded to live a moral life and at some future time I would turn to the Lord. I have often been sorry that I did not yield at that time, for I was so powerfully convinced that it was almost impossi­ble to shake it off.

Well I lived on, wanting to be honest and upright. I wanted to be a true Christian some day and I knew that every thing I made wrong I would have to make right. I did not want to have to confess ugly sins.

I was married at the age of nineteen, lived a happy life with my family, but still knew there was something wanting to make the hap­piness complete. I was looking for a deep conviction, which did not come. I commenced to look around at the faults of Christian professors and sometime almost felt that I was as good as they. Nevertheless, I knew that I had not complied with the requirements of God's word, and, no matter what other people did, nothing but a full surrender to the will of God would save me.

Then a dear child was taken from our side and in deep sorrow I promised the Lord that I would follow wherever he would lead me. I saw my sins and truly repented, receiving the witness that they were taken away. I rejoiced in the God of my salvation. As far as outward observances were concerned I was willing to comply with the Word of God to the best of my knowledge. I had happy seasons. I also had great trials to pass through. More of my dear children were taken away. Indeed I have passed through deep waters. I have found that the fiery furnace has had its Son of God—(Dan. 3:28) and every lion's den an angel—(Dan. 6:22). I have learned that it is God's way of dealing with the soul to detach it from earth and creature joys.

But I did not always see it in that light; did not always have that submissive spirit as I should have had. Occasionally I would meet with persons in whose faces I traced spiritual marks and lines—a divine hand writing—not seen on every Christian countenance. There was an indefinable something about them, a gravity and yet sweetness of manner, a containedness and quietness of spirit, a restfulness, and unearthliness, that made me feel and know that they had a life and experience that I had not and that a secret of the Lord had been given them which had not been com­mitted to me.

The judgments of God are just, did not respond. I wanted more

And the nations of earth, but all heaven...

The persecutions in Armenia are hanging over this wicked world.

The judgments of God are just and fair. The souls of men are judged, and, in every case, the good are rewarded, and the wicked are punished. It is God's will, and it is right, that all should be justly dealt with.

But I did not always see it in that light; did not always have that submissive spirit as I should have had. Occasionally I would meet with persons in whose faces I traced spiritual marks and lines—a divine hand writing—not seen on every Christian countenance. There was an indefinable something, a gravity and yet sweetness of manner, a containedness, and quietness of spirit, a restfulness, and unearthliness, that made me feel and know that they had a life and experience that I had not and that a secret of the Lord had been given them which had not been committed to me.
the Holy Spirit might burn out all the
dross and give me a perfectly pure
and clean heart. The next week
we went to the meetings again and
then I became willing to come for­
ward and kneel down and receive
prayers for more Holy Ghost power.
Praise the Lord! I received it and
it is blessed. It is glorious. The
half has never yet been told. Never­
theless I find the Lord has work for
me every day. There are trials and
oppositions; but we can become more
than conqueror through him that
would his name is the Lord. 

MID WISMER.

FROM HONDURAS.

[We take great pleasure in reading
(through the kindness of a friend) the circu­
lar letters of our friend A. E, Bishop. We
believe every reader of the Visitok would
appreciate the same—giving accounts of
actual experiences in necessities, reproaches,
persecutions, self-denials, together with
blessed fellowship with Jesus and partaking
of the consolation through the promises ful­
filled in us. Because of space we simply
give a few extracts.—Ed.]

Sixty days have passed
swiftly since our last letter went
forth, reminding us that the time is
short and that soon the clock of
God's grace will stop short and the
mighty messenger of Rev. 10:6 will
sound forth those solemn words,
"Time shall be no more." Beloveds,
whatever ye have in your hearts to
do for our absent but soon coming
Lord, do it quickly, do it faithfully.
How blessed to have fellowship with
Him during the days of His re­
jection in spreading the glorious
gospel to the uttermost parts of a
lost world.

There is a sweetness and a full­
ness in that promise, "Lo I am with
you always even unto the end of the
age," that can only be realized in
connection with the command of the
context, "Go ye and teach all
nations." ** *

On Sunday morning, December 20, Bro. Teodoro and his wife
set a pot of burning incense in the
room. We asked them what it was
for. They said it was for us and
the saints. We explained to them
the error of this and they said they
did it in their ignorance. They
still had a few wooden crosses and a
little niche that had probably in
former days contained idols. We
suggested that it would be a good
to make a clean sweep and put
them all in the fire. They readily
consented, saying, "Jesus is suffi­
cient," and soon every vistage of
idolatry was obliterated.

A neighbor girl being present,
Mary by name and one of the Lord's
own, ran home and got her cross
and put it into the fire. Some of
them thought it would be wrong to
put the crosses into the fire without
first breaking them and destroying
the shape. ** We have no doubt
but what our dear friends Teodoro
and wife were saved a good while
ago but yet some of the superstitions
and customs of this dark land of
heathendom with which their
lives have always been surrounded
still cling to them. I never have
seen any one more ready to receive
God's truth than this couple. He
was over to see us to-day and said
that they wanted him to be the
mayor of his little town. As the
office was filled by appointment,
there was no question but that he
could have it if he would occupy it.

This dear saint wanted to know
God's will in the matter and when
he understood it he said, "I'll go to
jail for a year rather than be mayor." O
that God's saints everywhere might be so subject to their trust as
this one so lately delivered from
heathen darkness. That they might
see that to-day Jesus is a rejected
King. That the whole world lieth
in the wicked one.—Jno. 5:19.
That the devil is the prince and god
of this wicked age.—2 Cor. 4:4;
Eph. 2:2. That God's own are to
have no fellowship with the world
(2 Cor. 6:14-18) but, like Jesus, to
seek and to save them out of and
from the world.—Jno. 15:19. It
will be time enough to hold office
when the kingdoms of this world be­
come the kingdoms of our rejected
King at his return.—Rev. 3:21;
11:14-17; 20:4; 2 Tim. 2:12. **

REAPING CORRUPTION.

The perversions of the procrea­tive functions to soul-polluting
and brain-wrecking indulgences, is
perhaps the deepest laid plot of
Satan to corrupt and damn man­
kind. Centuries of sexual pollution
have poisoned the very springs of
human life. The chief cities are
centers of social filthiness, the na­tions are reeking with the abomina­
tions of lust, all lands are cursed for
the lewdness of the inhabitants
thereof, and earth is a Sodom. Un­
cleanliness threatens the homes of
the people, and invades the sanctu­
taries of religion everywhere.
The so-called churches of Christ
are choked with sensuality. Lust
defiles the very altars of God.

The prime cause of all this cor­
ruprtion is lust in the marriage bed.
Every generation is befouled from
the womb by the accursed heredi­
tament of uncleanness, that has filter­
ed through the blood of its lasciv­
ious ancestors. Most children, in
this age, are embodiments of sexual
lust. Shapen in iniquity, conceived
in sin, they are born with the impure
passions smouldering in their veins.
From the cradle, they become the help­
less prey of inherited propensities
to sensual vices. They are doomed
by prenatal conditions to vile imagi­
nations and lecherous lives. The
conditions under which they are
conceived, and the sexual excesses of
parents tainting the blood of their
offspring; worse than beastly
abuses, that breed impurity into the
bones and fibers of the being; the
lustful demands made upon mothers
while bearing them, start myriads
of the unborn for the mad-house
and hell.—Vanguard.
Subscription, $1.00 per year; six months, 50c.

Do you know of a skeptical friend you would like to set thinking on the right line. You cannot err by sending a copy of *Atheism and Arithmetic* on its mission and light. Many believers would themselves be startled to know the wonders of a wonder working God as set forth in this little booklet. Arithmetical principles in actual operation right about you and you have never noticed them. These are proof to the superior intelligence which has set in motion and keeps in operation natural laws such as cannot be run by chance. Address, H. L. Hastings, Boston, Mass.

COUNCIL MEETINGS.

By request we announce that the Ohio State Council will be held at Sippo, Stark county, March 26 and 27. Being on the W. & L. E. R. R., all persons coming from the west and the P. Ft. W. & C. R. R. also from the south-west on the C. A. & C. R. R. will change cars at Orrville.

....The Kansas State Council will be held at the Bethel church in North Dickinson Co., March 18 and 19. Sunday school meeting on the 17.

CHURCH NEWS.

LOCAL CHURCH NEWS.

McPHERSON COUNTY, KAS.

Meetings were commenced in the Liberty S. H., January 16, and continued until Thursday eve January 28. Meetings commenced with good attendance and interest, but sickness in the vicinity and unfavorable weather were against apparent success. Nevertheless the brethren and sisters particularly were much revived. Bro. Jacob Engle of Donegal, with several sisters were present to assist.

ONTARIO.

Bro. Christian Sider, of Perry Station, writes:

A series of meetings were commenced at the Wainscott church, January 17, and closed February 7. These meetings were conducted by Bro. Geo. Detwiler, of Sherkstown, Ont.; Bro. D. V. Heise, of Clarence Center, N. Y., assisting a few evenings. A sled-load of fourteen from Black Creek church were with us over Sunday. Four of that company arose for the prayers of God's children, making in all twenty who professed to feel their need of a Savior. Yet we believe it is to be compared with Christ's parable of the sower as we find it explained in the eighth chapter of Luke. We believe the Lord was yet working among the unsaved, and others for whom we were much concerned might have been induced to step out if the meetings had been continued. We pray that the seed sown may yet bring forth more fruit in the saving of precious souls.

NOTICE.

Will those who received Almanacs and Directories for distribution and have not yet reported please report at once the amount in their hands and send the amount to my address at Dayton, Ohio. The money is needed to meet unsettled claims.

Henry Davidson.

You will be incomplete Christians if you do not look for the coming again of the Lord Jesus.—McCheyne
FROM CORRESPONDENTS

This department is introduced in order to encourage all who will to write. Have you something which will benefit the reader? Send it to us and we will use what we may think profitable.

H. Hanson says:—We live in a great age of a great people, because, like the Jews, we have our great cities and great men; great colleges and great education; great churches and great choirs; great professors and D. Ds. In the midst of our greatness we forget the great God. * The name of Jesus, the despised Nazarene, is omitted from some of our high-toned services, and if He with his despised Galilean fishermen were to come into our elaborate Sabbath services, it is questionable whether they would receive a hearty welcome. Perhaps the usher would ask them to stop at the inn until after services.

From a lengthy article by Sister Rosie Schaffer, of Pillow, Pa., we deduct the following.—I want to tell others what God has done for me. The questions often come to me, Am I on the right way? Do I pray sufficiently for those who are out trying to win souls to God? * We must walk the narrow way if we would be true children of God. We must all meet Him in judgment. What will my answer be? * I need to be humbled yet more and desire to be kept by His side, stepping forward in the way which leads by the cross where Christ bled and died for me. * I need more boldness, because I have opposition by other classes of Christians.

"Oh for a closer walk with God. A calm and heavenly frame; A light to shine upon the road. That leads me to the Lamb."

If God gives light for one step more, it is quite enough for me. I am very weak and yet I know that old things have passed away and all things have become new. * I have brothers, sisters, and a father out yet in the world. Will you pray that they may yet receive the light? I often wonder why those who are yet out in sin do not come to the foot of the cross. The Bible is so plain. We cannot err if we desire the light. It is my guide. * It is a long time since I have been to the Brethren’s meetings and almost get home-sick; but it being so far, I cannot go. I read my Bible and the Visitor and it refreshes me almost like a sermon. I enjoy reading the experiences of others. At the last love-feast, I enjoyed myself very much. I delight in seeing plainness in dress. I praise God for what He has done for me, because my husband was so opposed to me on this line. But God kept him from interfering in this matter. I would not go back to where I once was for all the inducements of the world. My heart goes out for those who are captives to the "pride of life" and often pray for them. A poet says:

Who is on the Lord's side,
Always true?
There's a right and wrong side,
Where stand you?
Thousands on the wrong side
Choose to stand;
Still 'tis not the strong side
True and grand.
Come and join the Lord's side.
Ask you why?
'Tis the only safe side
By and by.

Pray for your weak sister in the faith.

THE HOLY GHOST AND THE BODY.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

The body is God's property by right of creation and redemption. It becomes His dwelling place by right of regeneration. He cleanses His temple and puts His Spirit into it as soon as He gets the opportunity. When the Holy Spirit obtains the right of way in the heart He gets control of the body, His house. How exceedingly wonderful that God, the triune God, designs to come to man in the person of the Holy Spirit and make that man His home! I used to stagger at this profound truth because I could not comprehend it, but He caused me to cease trying to know, and enabled me to believe, and the Comforter came in. He does come in when we invite Him.

If our bodies are the temples of the Holy Ghost, and we are not our own, we must clothe and feed them as becomes our Guest. The body becomes sacred by the very fact of consecration—"every devoted thing is most holy unto the Lord."—Lev. 27:28. How then dare a saint yield to, or suffer "the lust of the flesh, and the lust of the eye?" How can He be wear not only gaudy apparel, but even anything that does not contribute to comfort and sanctified good taste? He can not! Even our conversation effects the physical life. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that speak no guile."—1 Pet. 3:10.

Sometimes, however, the Holy Ghost comes into a temple that is shattered, or at least marred and weakened by disease. We should take it for granted from the nature of spiritual things that it is God's will to heal the body. We should expect this even if we had no "Thus saith the Lord" for it. How silly we have been ever to believe that some of us must be sick and never get well.

If you should move into a house, you would first scrub it with soap-suds, perhaps fumigate it with burning sulphur to destroy the germs of diseases. You would sweep down the cobwebs and cleanse it from cellar to garret. You would repair it, in the second place, if you were at all able and had the time to do it.
You would paper, or plaster it. You would hang the doors, put in window panes, mend the stairway, reweather-board it, repair the well and pumps. In short, you would make it a home, a homelike home, a place worthy of man’s occupation. Time, expense and toil would not be counted. You would have a fit place to dwell in.

Friend, dare you think that less is true of the Holy Ghost? God forbid. Nay! before He takes up His abode in a man He too scrubs the heart; He burns up the germs of sin, tears down and destroys the obscene pictures on the wall, sweeps down the cobwebs of indifference, overturns the money changers of worldliness, until there ascend from that temple a volume of purity as a sweet incense unto God. The Spirit moves in and the very fact of His incoming already strengthens the body. He at once sets to work to repair His temple. “According to your faith be it unto you” is usually the measure of the repairing which He does.

Sometimes the Holy Ghost cleanses and heals at the same time. The hostess where I am now writing was healed of asthma the moment she was sanctified. Oh He will restore His temple if you give Him the chance. He, like yourself, prefers a strong, well built, thoroughly overhauled temple to one that is dilapidated and half decayed. Have we any Scripture for this? Yes, praise God! plenty of it! We especially refer you to Isa. 40:28-31. “Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, faintheth not neither is weary? There is no searching of his understanding. He giveth power unto the faint; and to them that have no might he increaseth strength. Even the youths shall be weary and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength.”

Glory! My strength which is weakness is supplanted by His might. “They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.”

What right have Gospel teachers to limit these verses to spiritual uplifts only? None! The fire-baptized Whitefield testified thus: “The more we do, the more we may for Jesus. I sleep and eat but little. I am employed from morning till midnight and yet my strength is daily renewed. O free grace! It fires my soul and makes me long to do something for Jesus. I want more tongues, more bodies, more souls for the Lord Jesus. Had I ten-thousand, He should have them all.”

May I give Him full away with one tongue, one body, one soul! Again it is written, “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you.” Rom. 8:10-11. How glorious! The Great Physician takes up His abode in me to be my Savior, sanctifier, healer, comforter, teacher, my all.—A. S. Copley in the Vanguard.

MESSAGERS OF DIVINE HEALING.

In the Gospel Banner, Jacob Higema gives the following thoughts:

Who would have thought that God would, among the 31,000 verses of the Bible give such a revelation of the per cent or proportion of ministers that teach a “ransom” (margin, atonement) for disease, the result of which would be, “His flesh shall be fresher than a child’s.” Job says (Job 38:23), “If there be a messen-
take the doctor's remedies, replied, "You sinner, get closer to Jesus." Surely "a child shall lead them." Let each one apply this to himself. "Get closer to Jesus," is the plea.

A prominent minister said in effect these words regarding Divine Healing, "I believe in divine healing but to take it for myself would call for too high a state of grace, and to ask Him for my body would require too close a walk with God. And to trust Him for my body would demand the Lord as their Healer would demand of them a closer communion with God." He expressed a profound truth. All that trust the Lord for the body are drawn nearer to Jesus and to ask my people to take the truth. All that trust the Lord for their body are driven nearer to God ought to be believed, practiced, and preached. Who will be the one among the thousand?

**A SUPREME INTELLIGENCE.**

**FOOLS** "know it all," wise men know a little of their own ignorance. Men who profess to be agnostics, which is Greek for ignorant, yet seem to think that they know all that is known or that is to be known about a God whom they have never served, or tried to become acquainted with; and so by their confessed ignorance they strive to discredit that knowledge of God which is the blessed portion of all who serve the Lord, who have "walked with God," who are led by the Spirit of God, who have been "born of God," and who are thus the "sons and daughters" of the Lord Almighty.

Most men of real science, research, and investigation, are filled with wonder as they contemplate the universe; and while they confess their own ignorance they acknowledge a superior Presence, a supreme Creator and Governor. The great inventor, Edison, is reported to have said: "After all, it is astonishing how little we know of anything in this world. New fields? Yes, on every hand. I find as my experiments proceed that I soon reach the limit of written knowledge, and there stretches before me a wide, vast region whose bounds are beyond human ken. Many the little side paths that suggest themselves to me that I would like to follow, but life is too short and time too pressing. I wish you to write me down as one whose studies have long since convinced him of the existence of a Supreme Intelligence. I could demonstrate it with mathematical certainty, and one day may make the attempt. While I look upon men as so many atoms, and each as so much energy, I do not wish that to be construed as agnostic, nor do I overlook man's accountability, intelligence, and morality. Who can solve these mysteries? I tell you there is somewhere, somehow a Supreme Intelligence.—The Christian.

**MEDDLING WITH GOD'S PLANS.**

A man who is alive naturally wants to do something. It is a delight to see an active Christian. Yet we need to be careful as God leads us on in experience that we do not anticipate or go before Him. Sometimes it may be His plan to carry on His work without using us individually. One great secret of living is to know that indeed God can do without me. We must consent to let God work. On this line the Parish Visitor gives these thoughts: Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself and to all. So each individual must always wait for God's commands to move.

Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, be sure you never run ahead. You can make the clock strike before the hour by putting your own hand to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rose bud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of love lines. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands; every time you interfere you make a flaw. Keep your hands off, and let God weave as he pleases.

**HUMILITY.**

Deep humility accompanies entire sanctification. Where there is no perfect humility, there is no full consecration; and where there is no full consecration, there is not entire sanctification. Where pride reigns in the heart, where self is not surrendered, the soul is not consecrated. And when pride reigns in part, where self is not wholly surrendered, where the human will is yielded to in anything in preference to the Divine Will, the consecration is only partial. Self, the old man, must be crucified; all must be given up to God; the will of God must be preferred in everything;
RELIGIOUS READING.

THIS includes not merely the Bible and strictly devotional books, but any literature which tends directly to enrich the spiritual life. It consists in large part of volumes of devout meditations, religious poetry and the biographies of persons eminent for saintly living. It often is said that the habit of religious reading is dying out, and undoubtedly many individuals, even among professed Christians, neglect it. But the very large scales of such publications afford strong evidence to the contrary.

There still is a demand for such reading and a deep interest in it. But its character has changed somewhat during the last half-century, especially in the department of biography. Many once popular volumes of this class now are never read because of their unnaturalness. It is recognized more than formerly that there must be genuine manliness or womanliness as truly as piety in any character if it is to exert a useful spiritual influence.

But it is well understood that religious reading promotes both self-knowledge and knowledge of God. It is an aid to holy reflection. It prompts to intelligent prayer. It opens the soul's eyes to the way of duty. It quickens and enlarges the whole spiritual nature. It encourages us by informing us of the victories of divine truth in the hearts of others and in the world at large.

The best books and journals for religious reading are not always those which deal exclusively with distinctly sacred subjects. We live in a world of manifold thought and action and the highest type of religion takes this into account. Those publications which look at Christianity in its actual relations with mankind, which aim to help living people to learn and do God's will in common life, are usually the most helpful as well as the most enjoyable. But once in a while some book of old-world pious meditation some actually mediaeval record of religious mental processes or efforts, is found inspiring. Whatever by actual use brings Christ close is good for the soul.—The Congregationalist.

HATETH THE LIGHT.

WHEN you find an evil-doer you find a soul who hates the light because the light makes manifest whether or no his deeds are wrought in God. On this theme the Ram's Horn says:

The first thing Adam did after he became a sinner was to try to hide from God, and the history of that act is still repeating itself all around the world every time the clock ticks. The first characteristic of sin is that it hates light. Putting a screen in the saloon door is the devil's confession that he is ashamed of the business. The moment a man becomes a rogue he hates a policeman, and trembles whenever one looks him in the face. Nothing is more natural than for the man who steals, to want to keep as far away from the court house as possible.

The more wicked a man is, the more ready he is to declare that the Bible is not true. When you see a workman frowning behind the back of the inspector, you may know that he has not been doing honest work, and when the Bible is neglected or disregarded, it is because there is something in the heart that is at war with the Sermon on the Mount. There may be a handsomely bound copy of the Holy Book on the parlor center table, but its commandments are not made the standard of conducting daily life. There may be an intellectual assent to some of its doctrines, but the Christ who was, and is, the Living Word, is not made welcome in the heart.

HOLINESS.

THAT the doctrine of Holiness is much abused is evident; that such a doctrine is taught in God's Book cannot, however, be denied. Taught, not only to be theorized about, but, to be held in actual possession by men and women who are willing to become sanctified by obedience to the Truth. An Exchange gives these truths relative to the attitude which too many claimants to this grace hold towards salvation:

HANG THEIR HEADS.

One of the lamentable mistakes among professed holiness people is, too much stress is laid on the glitter, upon the shine, upon the hallelujah, upon the praise the Lord that flows from their hearts. It seems to be not so much what we can bear with a Christ spirit, as how much we can shout or how much we can shine.

This is a false standard; and because of it there are many in times of revival, camp-meeting, and spiritual outpourings who ride above the waves and seem to be the heroes of the hour—but take these persons and let the devil show his horns; let trial and conflict come; let them be placed where there is a test of the grace really possessed, and too frequently we find those who rode so fast hang their heads, and say, "I've lost all my religion." The reasonable supposition would be, they had nothing but feeling to lose.

Salvation means God in man, and God for man. It means strength in proportion as we possess salvation.
MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

WHAT IS IT TO YOU?

"Is it nothing to you, O ye Christian?
Oh, answer me this day!
The heathen are looking to you:
You can go, or give, or pray.
"You can save your soul from blood-guiltiness,
For in lands you have never trod
The heathen are dying every day,
And dying without God!
"Is it nothing to you, O ye Christian?
Dare ye say ye have nothing to do?
All over the earth they wait for the light,
And is that nothing to you?"

COLLAPSE OF FOREIGN MISSIONS.

DR. A. T. Pierson in a recent issue of The Missionary Review of the World in which he has been editor for ten years expresses grave fears and has reached some startling conclusions. Among other things he says: "At no time during the half-century now closing have missions to the heathen been at greater peril of utter collapse than at the present." "There is a growing apathy about the whole question of the world's evangelization which seems to argue a decay at the very root of missionary enterprise."

Again: "Look at the church pervaded by sectarianism, sacramentalism, ritualism and Romanism, and even more fatal secularism. Behold the awful lack of Gospel preaching, the reckless extravagance that reigns, and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the virtual encroachment of infidelity."

In commenting on the above, together with other startling statements, J. H. Moore, in The Gospel Messenger says:—"Dr. Pierson has probably told only half of the truth. We suggest that the fruits of what is known as higher criticism is doing more than any other one thing to destroy the interest in missions. When it is believed that the Sacred Book is made up of human fragments, picked up here and there, and that the early records are merely legendary, and that Moses figures but little in the Pentateuch, and that many of the incidents in which the hand of God seems to have been displayed are pronounced only fables, we cannot expect otherwise than that there should be a falling away in the mission work and interest.

Then to this must be added the efforts of not a few to place the religions of the world almost on a par with Christianity, claiming that while the divine may be seen in all of them, the Christian religion is just a little in the advance. The world's religious parliament was exceedingly damaging along this line, and made inroads into the faith of not a few that will require a generation or more to remove. If we want to convert the heathen, we must not fellowship him in his religion, nor honor his gods nor his altars. Solomon tried this, and laid the foundation for dividing his kingdom.

We are further of the impression that secret societies are sapping so much of the very life out of the churches, that there is not enough left to give to the mission cause the ringing tone required to make the work a success. It is amazing how much of the Christian's time, money, talent and influence are given over to the interest of secret orders. The very life of the churches is threatened, and, of course, the missions must fail with the churches. This is going to prove the downfall of not a few churches and missions, if the needed remedies are not soon applied.

But to all this we add, what is a startling fact, that remains for a bold pen to write up, and it ought to be brought out, but those who possess the facts seem not inclined to undertake it. We refer to the style in which some of the missionaries are living in the foreign fields, as compared with their converts. Some of them live in fine, well furnished houses, well supplied with every convenience, having fine horses carriages and many servants at command, so that they are looked upon as being in every way far above the best of their converts. Especially is this reported to be true of some of the leading bishops and superintendents of missions.

The objection to this way of living is, that it requires too much money, and sets a wrong example before the heathen.

This, however, is not intended to reflect upon thousands of earnest missionaries, who live cheaply and work hard that they may make Christ known to those who are yet in heathen darkness. Especially is it not true of any of the workers of the Brethren church in foreign fields, and we feel confident that it will never be. All of our workers are living economically, and it is astonishing how little it takes to do some of them. It is along this line that we want to build up our missions, and train our workers, and as the other churches retreat in their work we must become aggressive, for we ought to be the leading missionary force of the land.

THE OLDEST MEDICAL MISSION IN THE WORLD.

The command to "Begin at Jerusalem was literally observed by the early promoters of Medical Missions. A Medical Mission was established in that old city as far as 1824, and the number of out-patients visiting the English Mission Hospital for Jews at Jerusalem was 12,335, not including dressings to wounds, sores, etc., which number exceeded 11,880. Many sick Jews had to be refused for lack of room.

The patients came from Cairo, Alexandria, Damascus, etc., as well as from Jerusalem. The new hospital which is building, will have forty beds, fifteen more than the one used at present, which was built in 1832. So still walks through the old city, over which He wept, in which He worked, and for which He prayed and died, The Great Healer, working through the branches of Himself—"The Vine."—Medical Missionary.
And love and sorrow, change and death,
And a beaming look from a youthful heart
Ye know not what a store they have
Speak kindly as ye greet them,
The hope deferred, the dark despair,
They look back on life's stormy sea
Of hopes that like the rainbow shone
And commune with the aged:
And pray ye for the aged!

Seven and forty years have I lived,
And seen the best and worst of life,
And now the sick and dying call,
And weep for their departing strife.

There are two kinds of children in the world to-day. One is a good kind, the other a bad kind, and, my dear children, it does not take a very close observer to tell to which of these you belong. If I go into a house and find the children cross, snarly, and snappish to each other; or when mother says, Annie, do this or that, and Annie answers with a frown, “Let May,” I conclude without judging Annie, that she belongs to the bad class of children.

On entering a house where the children are pleasant to each other, and obedient to father and mother, we conclude that these are good children, and on the way of prosperity; and such children are beloved by all. Even the Lord of hosts loves such children, and will bless them, and they shall live long on the earth.

“Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.”

Sensible Advice.

Have one business, know it thoroughly, and attend personally to its minute details. Be self-reliant, concentrate your energies in a determination and supreme effort to conquer success. Keep your own counsel, attend strictly to it; curtail your expenses, never sacrifice safety to prospective large returns, cut short your losses and let your profits run on, and make your prime movers industry, economy, and fair dealing.

It is mere folly to rely on luck. The man who depends on luck is always indolent and whining, folding his arms, drinking and smoking, waiting for big prizes in lotteries, or lying and expecting a letter with news of a legacy. On the contrary, Labor and Pluck are invincible heroes who conquer success; they strike out new paths, create, contrive, think, plan, originate, take all legitimate risks, toil to surmount obstacles, push forward, win renown by success. The glorious galaxy of successful men and illustrious authors have all been hard workers.

Shun bad company and the prevalent vices of to-day; never loan a borrowing friend more than you are able to lose if he cannot pay you. Never borrow money to speculate with. Acquire knowledge. It is only enlightened men who successfully hold their own with the surging masses who throng the road to riches.

Avoid law and legal squabbles of every kind. In discussing business agreements keep cool. Make all the money you can and do all the good you can with it, remembering that he who lives for himself alone lives for the meanest man in creation. If engaged in public business, advertise it; be punctual in meeting promised payments; keep short accounts; settle often; be clear and explicit in making bargains. Be civil and obliging, as well as decisive and prompt, with customers, and do not overtrade your capital.

Finally, in the maturity of life, don’t rust out by retiring from business; keep bright by useful effort, remembering that industry and happiness are inseparable.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

HOME.

An ear that waits to catch
A hand upon the latch;
A step that hastens its sweet rest to win,
A world of care withdrawn.
A world of strife shut out,
A world of love shut in.

—Dora Farnwell.

"Above all other pleasures is that of knowing there is a "welcome home" awaiting when the hours of labor are past. Much is a person to be pitied who when rest is needed has no home."

"Let the older members be as polite to each other and to the children as to any guest, and you will need have no fear that in some unguarded moment the children will bring themselves and you to disgrace."

The prosperity of a nation depends upon the health and morals of its citizens, and the health and morals of a people depend mainly upon the food they eat and the homes they live in. The time has come when we must have a science of domestic economy, and it must be worked out in the homes of our educated women.—Ellen H. Richards.

WHAT DO YOUR CHILDREN READ?

Do you know? You know what they eat, and are careful to provide the right food and plenty of it. But do you know, parents, what your children read? Do you take pains to know what they read and provide them with the right kind of reading matter, and plenty of it? Has it ever occurred to you that to be indifferent in this respect, or to deny your children good reading matter, is to starve them mentally, or perhaps poison them? Parents never think of starving their children physically. To poison them or starve them would be inhuman. Is it less inhuman to starve them mentally?

MOTHER'S DUTY.

It is the duty of mothers to look as well as they can. Hold on to your self-esteem, and remember you can be as good a Christian in a pretty, well-made home dress, as to be always unpresentable in that ugly faded garb. Keep your place with the children and never allow them to become ashamed of you.

Do not think you are too poor to be particular about your appearance; you are only careless. If you want to talk well, remember it does not mean you are to talk much, but rather let your eyes and the expression of your face do their share. A good listener is more to be admired than a good talker. The good listeners are not heard long or often but they have decided opinions and they say it pleasantly in low, modulated voices.—Sel.

UNKIND AND TYRANNICAL HUSBANDS.

Mrs. Margaret Bottome, in the February Ladies' Home Journal, speaking on this subject, says: I have nothing to say to them (at least not just now), but I have something to say to their Christian wives. I want to say a few words in answer to the letters that come to me without signatures, the letters that are so full of agony. I want to say to these unhappy wives: Get as quickly as you can to a life where you may know God as "your God," your mighty God, and then ask and expect the Holy Spirit to awaken the consciences of those near you, and you will see wonders wrought by the power of the Holy Spirit. But your religion must be real, and your hearts and lives must be absolutely surrendered to God before you can see Him work. Faith in God will strengthen you in every way. Oh, I beg of you have faith and trust in God, just such a faith as the Hebrew children had who were with Him in the fiery furnace where nothing was burned but the cords that bound them. The fire never touched them, and their faith saved them. There are a great many people in fiery furnaces, as the pile of letters on my desk testifies. I only wish that the women who wrote them had faith and could realize that the God whom they serve is able to deliver them from any evil fate which has come upon them, even as He delivered the Hebrew children from "the burning fiery furnace." I have known husbands who feared their wives' prayers, and those women—for the prayers of righteous women avail much—are the women who so often in answer to prayer bring their husbands to Christ.

But do not make a mistake; take Christ's own words: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done." But anything less than being filled with God will not do. There is a power that can come into you that will take all fear away. Satan is mighty, but God is almighty. You can be made calm, but you must first be filled with the Holy Spirit.

I know that you are Christian women, but there are different stages in this Christian life. Take this one word to the one you pray for: "Ye shall receive power after that the Holy Ghost is come upon you." Ask for that gift, and you will receive it, and you shall have given unto you power to suffer, and strong power to wait and see God, and the day will come in which you will be able to say: "The Lord hath brought me out of all my distresses."
1. "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

2. Boston is agitating for public baths for school children.

3. "The death of Nasr-ed-Din, Shah of Persia, elevates to the throne Mazber-ed-Din. It is believed by some that the new ruler will be more liberal than the late Shah."

4. "Unrest among the nations continues. Men's hearts are indeed "failing them because of fear and looking after the things which shall come to pass upon the earth."

5. "Lord Justice Hawkins, after twenty years experience on the bench of England, says that he is of the opinion that 80 per cent of crime is due to alcohol which is also, the source of misery and want which cannot be expressed."

6. "The Cynosure says that a careful estimate shows about 4,500 secret lodges to be in the city of Chicago, being about ten for every church. Also about 6,100 saloons. What of the next generation? It seems impossible that the churches can counteract this cursed influence."

7. "The governor of Nevada has signed a bill which has passed the legislature legalizing the "prize fight." This is simply monstrous; and yet, as the Conserator asks, "is not the legalizing of the rum traffic even more unparadigmously pernicious and utterly iniquitous and monstrous?"

8. "The announcement is made that Dr. Emil G. Hirsch, the leading rabbi of Chicago, advocates the adoption by the Jews of the Christian Sabbath as their day of worship. He believes the change is warranted by the grounds that "the churches can counteract this cursed influence."

9. "That the Pope anticipates a revival and restoration of temporal power to the Holy See is evident from a letter recently published in the Western Catholic News an extract of which we publish: "It was a deplorable error of the government to believe that this could continue, since it is a veritable persecution against the church, and persecutions against God and his spouse are always only temporary in duration. In vain does Freemasonry agitate and seek to instigate itself among the various classes of society.""

10. "The trimuph of the papacy, cannot fail to come, for the Pope can be subjected to no one, but must enjoy absolute liberty and independece, which must rest on the basis of civil education." No comment is needed on the foregoing.

11. "The Jew will never wish to forget that Christianity has prepared the pagan world for the message of the Hebrew prophets. May our Gentile neighbors, our Christian friends, learn on each returning Christmas to draw new inspiration from the sweet and pure teacher, whom they rightly reverence."

12. "May the discovery of this great man, like the lives of all great men, teach them and us to make our lives sublime."

13. "On this subject the Evangelical Messenger makes the following comment: It seems difficult for these Hebrews to avoid much longer the conclusion that Jesus is indeed the Messiah. How do these rabbis know that Jesus was "the best Jew that ever lived, and that He was a sweet and pure teacher"?"

14. "From the New Testament. But if the New Testament record is true, as to that, why not as to the miracles, the resurrection, and, above all, the manifest fulfillments of Old Testament prophecy in the various events of His career? The same record contains the one as well the other. And why not admit the sweetness and light of the Christian faith into your hearts, 0 ye men of Israel!"

15. "Our Dead."