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H.N. Engle

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

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waves Cover The Sea. -- Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD." — Psal. 20:7.

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ROOTED IN CHRIST.

THE truly spiritually-minded can­­

not but be grieved over the fall­­
ing away of these latter times.

We do not here refer particularly to dis­­

senters from the church. But we

have in mind such who during the

course of revival-meetings are very

prominent, making great religious

display, yet being so soon turned

from the truth. The question nat­­

urally arises, What is the matter?

We believe there are various causes

which lead to these consequences.

Undoubtedly there is a lack of

heart-preparation. The seed of the

word falls on stony places or among

thorns. Souls are pressed upon,

and, without counting the cost, in­

considerately allow themselves to be

overcome by the emotional, which is

largely superficial at best; then

when the trials come there is found

only a superficial structure which

cannot withstand the downpours of

despondency or the storms of tem­­

tation and persecution. As is fre­­

quently the case during revival sea­­

sons, souls are hurriedly run through

a machine and, being molded after

a sort of pattern, bear a certain

stamp of justification, consecration,

and even fire-baptism.

Many a genius is capable of tak­­

ing in any theory of modern times

which comes into repute. We have

even seen souls who could give the

most fine-spun theories of the afore­­

mentioned doctrines, having had

some sort of marvelous manifesta­­
tion which, by themselves or some

one else, was lab-led to deftly corre­­

spond to each of the foregoing.

When sifted and tested it was found

that they possessed only a very im­­

perfect conception of a new birth or

salvation by faith. (Fortunately,

however, these misappropriations

are more frequently the outgrowth

of the religious in man than of will­­

ful or outright presumption.)

Unless souls press to the bottom of

things, making a complete, eternal

consecration of the body as a living

sacrifice, all the emotional display

and childish performances of mo­­

mentary note must prove to be only

of the "sounding brass and tinkling

cymbal" type. What we need is to

get into the child-likeness of per­­

sonal work with souls. Better take

two weeks or two months or two

years and have the individual know

what he has experienced, than in

two hours or two minutes force upon

him something which has more shell

than substance. We do not partic­­

ularly advocate the "long-time" ex­­

periences; but we are here to vindi­

cate the principle of knowing what

we possess.

The individual who has once been

sunken to the rock-foundation has

overcome an eternal fixedness, the

removal from which is not the pre­­
dominant question of his life. The

ey is set upon the prize—Immor­­
tality, the Divine Nature, the More

Abundant Life—and while we walk in

obedience and fellowship, no one isable

to pluck us out of the Father's hand.

Again it is without controversy that

the leaders of the people and

especially those who conduct revival

services are laden with grave re­­

sponsibilities; and while it is our

duty to urge strongly upon men

and women the need of making peace

with God and holding before them

the glorious prize which is held out

as an inducement to enter upon the

race for the "Crown of Immortality,

we should be sure that souls have a

right conception of the plan of sal­­
vation before we excuse ourselves of

responsibilities relating to them.

True a "falling away" was fore­­
told and that "the love of many

shall wax cold" was predicted as

events and way-marks for latter-day

observers; yet it is not possible that

the elect or chosen ones (who have

proven themselves tested and faith­­
ful) vacate the blood-bought field.

Selves-examination as to whether we

are standing on the promises of

God is needful. Does our faith, in­­
dividually, lay hold upon that which

is within the vail?

Elijah the Prophet was told to go
to a certain brook from which he

should drink during the season of

drought. Did he doubt God's com­­
mand when the waters dried up?

Do we likewise.
THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its lead;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me right—
Though strength should falter and though heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou wouldst take from me
Aught of its load;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me right—
Though strength should falter and though heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that life may be
A tranquil sea;
I do not ask, O Lord, that Thou wouldst shed
A ray of peace that I may tread
Without a fear.
For one thing only, Lord, dear Lord, I plead:
Lead me right—
Though strength should falter and though heart should bleed—
Through Peace to Light.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, 0 Lord, till perfect day shall shine—
Through Peace to Light.

—HOLY FAMILY.

For the EVANGELICAL VISITOR.

TO THE GLORY OF GOD.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:31.

All intelligent people have some motive in whatsoever they do, be it ever so small. The motive may be selfish or generous. Whatsoever is done may even be for the good of others: but grace divine only can enable us to do everything to the glory of God.

The unregenerated naturally have a selfish motive. The justified can also be hindered of doing all things according to God's will, by the evil propensities in the heart. But when self is rooted out and Christ has full possession, then can we comply with Col. 3:22-23. Since we are placed in this world to glorify God by doing His will, how important it is that, as we go along from year to year in preparation or preparation of our vocation, we should solemnly consider if our daily deportment meets the smiling approbation of God.

In this age of schools, how oft we see the mind highly developed unto the glory of the flesh. Education is profitable only when sanctioned by the Holy Ghost. What we need to glorify God is a deep, broad, spiritual development. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. 11:25. "For the wisdom of this world is foolishness with God"—1 Cor. 3:19. Read also 1 Cor. 1:25-31.

Think of the desecration of the Lord's day by all sorts of amusements. Is God glorified by the energy and time that is spent in riding a bicycle over the country? How about a pastime social visit? Or a pleasure ride? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—1 John 2:15-17.

Come now, let us reason the propriety of laying up riches for a rainy day, for old age, or for the children. May we gather and keep that which really is God's? Or are we simply to be stewards—to spend and be spent? To glorify God is to obey and love His word. His word says "Lay not up for yourselves treasures upon earth, * * * but lay up for yourselves treasures in heaven."—Matt. 6:19-20. Follow the example of Christ who had not where to lay his head. Rather be rich in good works, in faith, in love.—1 Tim. 6:19; Rom. 13:14.

"Whatsoever ye do," we probably do a great many things without weighing it by the Word of God. Let jesting and foolish talking be weighed by Eph. 5:4. Let the holy laugh be as we think Jesus and the Apostles have done. Let the use of tobacco be to the glory of God according to 1 Thess. 5:22, also 1 John 2:15-17. Let dealing with our fellowmen be as we wish it when the coming Lord shall descend for His own which are to be without spot or wrinkle. "Whether therefore we eat or drink."—Oh the intemperance in eating and drinking! To eat or drink simply to gratify taste and not for real bodily need is wrong. "Wherefore do ye spend money for that which is not bread?"—Isa. 55:2.

Look up Gal. 5:24. Look at the penalty which the extravagant, high-living, over-eating people of America are paying. It takes only a simple diet, properly eaten, to sustain life and glorify God. Give to starving India your superabundance.

Dearly beloved, let us take no glory to ourselves, but do all with an eye single to the glory of God; His it shall be through the endless ages of eternity.

J. M. B.

MARRIAGE OF THE LAMB.

The revelation of Christ and his saints.—Rev. 19:11-21; 1 Thess. 3:11, 13; 2 Thess. 1:7-10.

To execute judgment on the earth in flaming fire.—Jude 14, 15. This is Christ's second coming to the earth.—Zech. 14:4, 5; Matt. 24:29, 30.

Judgment of the nations.—Matt. 25:31-46.

Anti-christ destroyed.—2 Thess. 2:8.

Beast and false prophet taken.—Rev. 19:20.

Satan bound.—Rev. 20:1-3.

Tribulation saints raised, which completes the “first resurrection.”—Rev. 20:4-6.

MILLENNIUM.

Christ's glorious reign on earth for a thousand years with his bride.—Rev. 20:4; 2 Tim. 2:12; Rev. 5:9, 10; Isa. 2:2-5: 11:1-12; 65:17-25; Mich. 4:1-4; Zeph. 3:14-20; Zech. 8:8, 9; 8:20-23; 14:16-21.

Satan loosed for a season.—Rev. 20:7-10.

Resurrection of the wicked.—Rev. 20:12-15; Jno. 3:29; Dan. 12:2.


Eternity, or ages to come.—Eph. 2:7.

 Revelations 21 and 22 chapters are beyond the last judgment described. They foretell a perfect kingdom where there is no more death. Death, the last enemy has been destroyed.

NOAH ZOOK.
YIELDING TO GOD.

B e still, hush; cease from your own thinking; yield your mind and heart and hands to God. This He teaches me to do. Now He says, Beloved, it is only as the Spirit gives to me some of the things of God, that I can write.

It is my privilege to be shut in alone with God most of the time, and how blessed it is to learn the lesson, that "our strength is to sit still," while we see around us on every side the bustle and commotion in religious as well as temporal matters. People are going to and fro, some atttending to worldly things, while others are engaged in fighting against sin and Satan with great effort. Surely, there is a great battle in array. Perhaps this is not so much to be seen with the natural eye, as with the spiritual. But God so sweetly comes to some of His little ones and calls them aside: hides them, as it were, away with Him, that He may teach them to lie low, lie still, at Jesus' feet. For it is in this position only that God permits the veil to be lifted, that He may reveal some of the things in the unseen. What does it all mean? We turn to God and say, Thou knowest; all things are in Thy hand. Thou art a great God; all power belongeth to Thee. Thus we leave His work in His hands, seeing how easily He can bring to naught the things that are, and bring to light the things that are not. It is not our helping to fight against wickedness, but letting Him fight—just learning to know that He is God.

Beloved, yield to Him. Perhaps you say you did consecrate yourself to Him. But that is not enough; it is yielding moment by moment. Oh, may the Spirit impress upon hearts how much is meant by the word yielding. When we come to the place that we lay ourselves upon the altar, we then, in one sense, only begin to really live for God, and He begins to lead us out for services for Him. We enter a life for and with Him. We go on rejoicing in this newly found experience, and many times some of us have experiences of trials and manifestations of His power in us. But, beloved, if we are not careful, we will begin to build on the experiences, or on sanctification, instead of building on God and His Word. Finally, it becomes our sanctification instead of His, and we go off in a spirit of self-sanctification. Ah, this subtle self! It crops out even among the sanctified. But the Lord brings some of us to the place of yielding even our sanctification to Him, though it has cost us some painful and trying conflicts. Now as we lay low and quiet before Him, He teaches us more and more to know Him, and that He is God; that it is not our sanctification, our love, but His. Oh, His love is so wonderful. There is nothing narrow or selfish about it. When He lives in us, He brings us to the place of yielding, moment by moment to Him, in things that we would not and knew not before. It brings us to the place of yielding our reputation, our friends, our church, our opinions, our good things, that God may have the preeminence in all things.

What does it mean to learn to know God? Nothing less than to sink deeper and deeper into His death—always bearing about in our bodies the dying of the Lord Jesus—being delivered over to the death continually, yes, abiding in it—that His life may abound more and more. Oh, the Lord help us to know the real meaning of the words, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."—Phil. 3:10. Are we really conformed unto His death? Lord help us to take the place of death. As we take this place we learn the real meaning of the 9th Psalm. Truly, we can then say, "Our life is hid with Christ in God." Again I say, it is God Himself. Beloved, will we yield to Him? Surely, we are in the latter days. It is the sifting time among God's little ones. He is separating the precious from the vile. All man-made rules, theories, doctrines, etc., are falling to the ground. We are in the Holy Ghost dispensation. He is writing in the minds and hearts of His people, so that every man need not teach his neighbor, know the Lord.

Oh, it is blessed to yield to God and rest in Him. And in doing this He teaches us what the real unity of the spirit is. Man may look for it in outward things, but it will not be seen there; it is far deeper than that. Now may the Lord help us to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:1,2,13.

Los Angeles, Cal.

SUSAN CASSEL.

II. THE FOUNDATION OF FAITH.

(1. Cor. 15:3, 23; 3:1.)

T is is of prime importance that the Bible student have his faith firmly fixed on the proper foundation. He may erect a beautiful structure, with painstaking care; but all the beauty and elegance will be nought if it be not properly founded. If storms beat upon it, the lack of a firm foundation will speedily be realized, or the substantial security afforded by one possessed will be the more heartily appreciated.—Matt. 7:24-27.

What, then, is to be the foundation of the Christian's faith? Shall he rest his faith and build his hopes on the sovereignty of God, the divine nature of Christ, the presence of the Holy Spirit, the guardianship of angels, his own inherent goodness, the faith of his fathers, or this, or that, or the other? No! None of these would afford a true basis for faith. The fact of God's sovereignty could not be cited as proof that I am to have a blessing from his hand; the Almighty will grind some to powder. The divine nature of Christ guarantees nothing to me. The presence of the holy spirit does not indicate that I am to be saved. The guardianship of angels is only for those who are to be heirs of salvation, and avails nothing for those who will not be heirs. My own inherent goodness is as filthy rags.
The faith of my fathers has been continually changing; two thousand years ago they were savages in Europe, without any hope and without God in the world.

Where is faith's foundation? Hear the apostle Paul, "Other foundation can no man lay, than that is laid, which is Jesus Christ."

"I delivered unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

This is the foundation doctrine of the Bible! This is the chief cornerstone of the building. This is the hub of the wheel into which all the other doctrinal spokes must fit or be proven false. Peer of all the doctrines of Holy Writ, illustrative of the wisdom and Love of the heavenly Father, stands the doctrine of the foundation can no man lay, than that is laid, which is Jesus Christ."

"Upon it depends the salvation of our race; for God might have had ever so many good intentions and benevolent desires toward the fallen human family, but all would have been unavailing; justice would not have permitted the salvation of guilty mortals had not God's wisdom devised a way—the way—in which "he might be just, and the justifier of him which believeth in Jesus." (Rom. 3:28.) And if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:9.

In this day of the world, Satan is making a special effort to mislead the Lord's people on this very subject. And, sad to say, the prophet indicates that he will have much success; for it is written, "He, (Christ) shall be for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14.) The house of Israel according to the flesh stumbled over him at his first advent, and the particular stumbling-block was his cross. The spiritual house of Israel is even now stumbling over him, and again the particular stumbling-block is his cross. The reason of this lies here, at least partly: (1) Pride, which likes to do for one's self, and does not wish to admit the impossibility of self-salvation. (2) Some of the Lord's people have in times past not been careful to see that the "spokes" of their wheel fitted into the "hub"—the doctrine of the death of Christ for our sins. And now, light having increased, the discrepancy between "spokes" and "hub" is discerned, and many are discarding the "hub" in order to retain the poor, miserable, misfit "spokes," which are their own workmanship.

In other words, it has become apparent to many, and will no doubt be made glaringly so to all, ere long, that doctrines of evolutionary descent cannot be harmoniously associated with the central doctrine of the Scriptures. Many of the great ones in metropolitan pulpits discern this fact, and they prefer to discard Christ and keep their own invention.

Many are following their evil example, and by reason of them the way of truth is evil spoken of (2 Pet. 2:1-3); and many more both in pulpit and pew will go in the same pernicious way, and finally all shall fall into the ditch.

How sad is the spectacle now presented to our eyes! How great the need of watchfulness and prayer on our part lest we enter into temptation! How diligently should we keep our hearts, "looking for the mercy of our Lord Jesus Christ [through his shed blood] unto eternal life!"

We purpose in succeeding articles to point out some of the erroneous doctrines of evolutionary tendencies, that have been introduced into the Church, and show how they disagree with the central doctrine of the Word, as well as the teachings of the Word itself on the same subjects.

(TO BE CONTINUED.)

We must have our daily soul-work between ourselves and God—our secret communion with him—or we shall starve even though surrounded by plenty. We must read our own Bibles, do our own praying and believing and weeping before the Lord. We cannot be pardoned in masses or saved in crowds. Straight is the gate, and each must find it and enter it for himself alone.—H. L. Hastings.

For the Evangelical Visitor.

PURE RELIGION.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

THE first part of this Scripture has a great deal of bearing, although it is not so difficult for us to obey as the latter part. Nevertheless when our will is entirely swallo
down and put in the will of God it is an easy matter, because then Jesus works in and through us.

1. The Fatherless and Widows.

We do not want to forget the poor—fatherless and widows, for we believe Jesus had them in remembrance. He loved to go to the house of the three children, Mary, Martha and Lazarus. We have no proof that they were orphans, but it appears that way to us. Again he commanded one of the disciples to take His mother to his own house, which he did. We often think the widows are neglected as they were in Acts 6:1; and something more should be done. We can save many pennies if we think so, in their behalf, if we are only willing to deny ourselves a little more.

Then the poor, fatherless, motherless children in the world: many are cared for and double the number that are not: May God melt every heart and bring it in sympathy with the orphans! Then I believe we as a brotherhood will have an Orphan Home. Let us think of the many street waifs, ragged, tattered and torn, yes, even intoxicated. May the Lord open our eyes to the fact and give us a heart that will not only remain at home but that will go around the globe, gathering up the sheaves that are wasting upon the plains. If our sickle has become dull let us get it sharpened and thrust it into the ripened grain. "The Master calls for reapers, and shall he call in vain?" "Sisters will you come and help us? Moses' sister helped him."

2. Unspotted from the World.

We see a great scope upon which we might branch out; and unless the scales have been removed from our eyes and we have been sanctified, we cannot see the truth in the
light of God. If we greatly desire to be unspotted from the world, let us read the 5th Psalm, especially the last verse; also Luke 6:34. Regarding interest bearing notes and chattel mortgage, the Apostles’ word was “yea and nay;” their motto was, “Lend, hoping for nothing again. Farther, they did not seek earthly treasures as only too many nominal Christians are doing today. They obeyed the commandment in Luke 12:29, having had a knowledge of Luke 12:30.

They also sold their possessions and had all things common. I don’t suppose they had costly tar­ pets, furniture, or curtains; their wives found no time to cook and scrub, as many of our modern women do, and as I, myself, was also guilty of in time past. But God be praised because the beam has been taken out of my eye and I have the living witness within my soul to a single eye.

Sometimes I think if we were more awakened to a sense of our duty we would put forth every effort to help the fallen and degraded ones. We know the world is largely absorbed in the lust of the flesh, the lust of the eye, and the pride of life; and it keeps the Christian watchful that he does not partake of the same. The world will not search the Scripture that they may have eternal life; and sad to say, too many professors neglect the command. Are we clear in this matter? We who abhor idol-worship, do we trade in it or cultivate it? We who talk against superfluity, do we put it on our children? We who abhor idol-worship, do we place the photograph album on the Bible? or can we with a good conscience walk into a photograph gallery ourselves or with our children?

Jesus said: “Heaven and earth shall pass away, but my words shall not pass away.” “Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you.”

I have mentioned only a few of the many things which might spot us as with the world. If our eye be single the whole body is full of light and God will reveal the remaining of the many hindrances to us if we desire him to do so with our whole heart.

Hoping some one will take up the subject with further explanation and comment, I remain your sister, all for the Lord.

MARY ANN STAUFFER.

For the Evangelical Visitor.

THAT MUSTACHE.

DEAR Bro. H. N. Engle:—A few days ago we received the enclosed article which was published in a county paper. The meeting in question was held near Philadelphia, Pa. The Rev. A. C. Peck is a minister of considerable note. The article speaks for itself.

“At the Mennonite camp-meeting during the past few days, the Rev. A. C. Peck has been preaching to the Mennonite Brethren at Heckles Grove, near Spring City. Among the Mennonites is a wealthy member from Norristown who offered the Rev. Peck $3.00 if he would have his mustache shaved off, the money to be given to foreign missions. The offer was accepted and Rev. Peck made his appearance at the next service with a clean shaven face. The money was donated to the cause. Mr. Peck was once Dean of Denver, Colorado University.”

If the writer were a millionaire we would readily follow the example of the good mennonite brother by making the same offer to every minister within our pales who has descended to conform to the world to show the “mark of the beast” and wound the hearts of thousands of our plain membership who have borne the burden and heat of the day, impairing their own usefulness and suffering their good to be evil spoken of. This could all be avoided by asking God in fervent prayer for more humility to become examples of the flock of Christ, following the guidance of the Holy Spirit. Your brother in favor of the “Old Land Mark.”

JOHN FOHL.

Chambersburg, Pa.
antiquities; and there are the old lands of Edom, Ammon and Moab; the ancient empires of the Hittites and Amorites; and of Phoenicia, the mother of seafarers and of navigation to distant shores.

And there is, above all and superior to all, THE LAND OF THE BIBLE—PALESTINE—the land of the Patriarchs and Prophets; of the Apostles and Martyrs—Immanuel’s land, and the city of the great King, than which no other possesses equal interest, either as regards its past history, replete with manifestations of Divine power; its present condition, so irrefutably proving the inspiration of prophecies delivered hundreds of years before the predicted events; and, finally, the events now looming on the horizon of Turkey and the Orient, so burning with the approaching fulfillment of prophecy.

Here am I again in Turkish territory, in the land of my forefathers, in close contact and attentive observation of events transpiring in this land of Turkey, and watching its horizon and the thick clouds gathering around it; and here I give to your readers a few thoughts on the peculiarities of this land.

TURKEY DIFFICULT TO GOVERN.

There is no land in this world more difficult of government than Turkey. Why so? Because of its varied, inimical, divided inhabitants, belonging to antagonistic races, speaking different languages, and holding to irreconcilable creeds. The reason is, that the Turk has succeeded in keeping the divergent parts under his dominion so long. Thus much in exoneration of Turkish misrule.

The GREAT BANE OF TURKEY is the sectarian spirit and mutual hatred of Papists, Greeks, Armenians, Copts, Melekites, Maronites, Jews and the dominant Moslems; and these last are also divided into sects and races, bearing no love to each other. It is a house divided against itself, and it cannot hold together much longer; it must go to pieces unless the Christian nations permit the extermination of one section of the mongrel population after another with the iron rod of despotism. Could the several so-called Christian sects be brought into accord and concord, and to act harmoniously for the general good, and to co-operate with the Jews in common objects for the welfare of all, the discordant elements might subsist longer conjointly. But the Christian sects, particularly the Greeks, hate the Jews intensely, and it cannot be expected that the Jews would love them, or care to promote their separate interests; and it is pretty much the same amongst themselves.

A GREAT SCANDAL AND SHAME.

What is the spectacle the Christian sects present in this city and land? Through the intervention of France, Russia, &c., they or most of them, have certain rights or privileges in such holy places as the churches of the Holy Sepulchre and of the Nativity; but it requires armed Turkish soldiers with fixed bayonets to prevent them coming to blows or bloodshed, as frequently happens, notwithstanding the presence of the soldiers, even close by the altars, while performing their distinct religious rites!

How scandalous! What a disgrace! What must Jews and Moslems think and feel? Could they not organize a body of police from among themselves to maintain order?

“The HIGHEST PROOF OF DISCIPLINE,” said the adorable Master, was “to have love one to another.” It is the new commandment enforcing the old one. But one seeks in vain for it in this land. I frequently see priests and monks of the different sects pass each other in the streets, singly or in groups, without exchanging any kind of a salute; and more frequently they turn their faces from each other or exchange fierce looks. I have been setting them a different example, and they seem to appreciate it.

Nor, alas! is Christian love as predominant among the Protestant sects here as one would wish to see.

How, then, can the Turk, with his intolerant Koran tenets, be expected to be more amiable and forbearing? The Christians under his rule set him such a sad and lamentable example! What can be done to remedy this state of things?

The answer involves the solution of THE EASTERN QUESTION.

Bulky volumes, numerous pamphlets, and endless articles have been written and published on this palpitating question during the last forty years, some of them very learned, and worth reading; but to my mind they have all failed to grasp the true gist of this momentous question. Some treat it as a purely geographical and political question—a question of the preponderance of power on the Mediterranean and Black Sea shores, and of the balance of power between the continental nations of Europe. That is true enough; for if any one of the Great Powers, whose traditional ambition aims at the conquest of Turkey, such as Russia or France, becomes mistress of Constantinople, Asia Minor and the Dardanelles, she will unquestionably thereby become overwhelmingly preponderant over all the others, not only politically, but also commercially, and in maritime command of the Mediterranean sea. Hence the great jealousy of the Powers, which has alone prolonged the existence of a Mohammedan State in Europe.

The Crimean war originated in a question of the custody of some rusty keys of holy places in Jerusalem, between Papists and Greeks and their protectors, France and Russia; and it required the united forces of France, England and Italy, and the shedding of torrents of blood to enable Turkey to maintain her territorial integrity.

The last war between Russia and Turkey, which commenced by the destruction of the Turkish fleet at Batoun, and brought the Russian army to the very gates of Constantinople, would have put an end to the existence of Turkey altogether; but the Congress of United Europe at Berlin prevented it, leaving Batoun only to Russia, and at the same time creating Bulgaria an autonomous state.

Turkey is now again absorbing the anxious thoughts of the politicians of Europe, and even of the United States, owing to the existence of several American Missions in Turkish territories; and more, because the generous hearts of its Christian, liberty and justice-loving millions have been lacerated by the horrible tales of Armenian atroc-
ties, in which some of the American people have suffered in their persons and belongings.

Crete and Macedonia are now in turn fighting and bleeding for liberty and equality; and commotions and revolts in other parts of the Turkish empire, even among the Moslems; these, and other causes I shrink from describing, are, to all appearance, prognosticating the downfall of Turkey, unless the Powers agree to prop it up, and Russia undertakes to give financial help to the Turk, as it did to China recently, and practically assumes a special protectorate over Turkey and its territories. But will the Powers of Europe permit Russia to play the same game in Turkey, even with the co-operation of her Republican ally, France? I trust not.

I have already pointed out in what the bane of Turkey consists—the discordant, antagonistic elements composing her mongrel population. But there is more than this, for—

THE EASTERN QUESTION IS A PROPHETIC QUESTION.

It is so emphatically, and to my mind uncontroversiably, the Word of God—the only prophetic Book in the world, whose predictions have been fulfilled literally—says so. The greatest prophet of all, who composed it, foretold that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Are not these "times of the Gentiles," the same as Paul's "fulness of the Gentiles," that are to "come in" before "all Israel shall be saved?"

Jerusalem has been trodden down of the Gentiles these last eighteen centuries. Who have been treading down Jerusalem since A.D. 637? The Turks. True, there was an interval of Christian domination, lasting, with interruptions, nearly two hundred years; but ever since then the Turk has been in sole possession of Palestine.

The restoration of the Jews to their own land—their patrimony—is predicted as distinctly as their captivity and dispersion, and if the latter was fulfilled literally, where is the logic that can consistently give a different interpretation to the former? And if the Turkish Empire is tottering to its fall, what else can it be but that his times of dominion over this land are fulfilled—coming to an end?

And, singularly, just now we read of projects for the purchase of Palestine by the Jews! And sure enough if the Turkish Government, whose finances are getting straiter every day, and whose credit is practically gone, cannot raise money somehow, it will readily part with anything for cash.

The Jewish population of Palestine was growing rapidly of late years, till the Turk got alarmed, and forbade any more to enter it. In 1840 there were only about 8,000 Jews in all Palestine. In 1887 there were about 60,000, whereas now there are about 125,000; and, as the interdict against Jews landing in Palestine has now been in force some three years, it shows that between 1887 and 1893 they were coming to the land of their forefathers at the rate of TEN THOUSAND A YEAR!

Financial straits may easily lead to the abolishing of the deprecations and the relaxation of the present stringent laws against the acquisition of landed property by Jews; and then, assuredly, they will resume coming in large numbers, and soon become the majority of the population in this land.

There is, besides, another possible, and very probable, contingency looming in the horizon. England may be forced to protect her interests in Egypt and the Suez canal by putting her foot on this side of the canal; for she cannot, and must not, allow any other power to do it, and to claim shares in her control of the canal. That would be the occupation of Palestine; and when once the British Standard floats over it, with its Lion of the tribe of Judah, will not the Jews flock to it in thousands from all lands of their dispersion? And soon there will be a Jewish Parliament in the city of Jerusalem!

Yet another possible contingency I look for hopefully, and that is the confederation of all the Anglo-Saxons—England and her children, with her eldest, loving daughter, the United States—for political and commercial interests. It will be the happiest event for the peace and civilization of the world, and, above all, for the evangelization of the world.

Jerusalem, Palestine.

For the Evangelical Visitor.

EXPERIENCE.

DEAR readers of the Visitor: I have been impressed for a long time to tell how the Lord found way to my heart.

My father died when I was only ten and a half years old. Just before he died he called us all to his bedside, saying that he was going to die and that he had not lived the life before his children which he should have. He also said to me, Sarah, you are the oldest of the family and I want you to give your heart to God while you are young.

So after my father's death, these words kept ringing in my ears. I promised the Lord when older I would give my heart to Him. His spirit never left me and ever moved those words of my father to come to my remembrance. Yet I kept saying, When I get older.

When 13 years of age, the Lord called louder than ever; but my stubborn heart kept saying, Wait until I get older. The spirit said, now is the time. I was unwilling, thinking I could never have pleasure by giving up to the Lord. The Brethren had been holding a protracted meeting at Zion church in Whiteside county, Ill. I became heavily convicted, but was unwilling to leave my associates: so I was in deep trouble, having no rest anywhere. The Lord showed me that I must become humble.

This I was unwilling to do, having been a very proud girl.

One time a young friend came to my folks and I said to him in a sort of joking way, Let us go and get converted. That evening, going to a meeting and hearing the Gospel, it seemed to me as though some one was saying to me, "God is not mocked;" and a queer feeling came over me. When the preacher gave the opportunity to arise for prayer, I was on my feet presently. Feeling as though I were bound down with heavy cords, I could scarcely utter a word.

The dear Sisters gathered around...
me to encourage me but everything seemed to be against me. Being at a loss what to do, the Spirit showed me that, by forsaking all, I could be happy. I resolved to follow the Lord, let come what will, knowing that there would be many trials and temptations, my mother being the only one of the family who was not against me. As my mother was a member in the Brotherhood, she gave me much encouragement.

Going home that night I was heavily burdened, not being able to rest or sleep. I got on my knees and asked the Lord to show me my true condition. Seemingly I was unable to pray, and going down stairs, I awoke my mother, asking her to pray for me. We knelt in prayer and it was shown to me that I should ask forgiveness for answering back to mother when she corrected me about a year previous. I then went back to bed feeling some relief, being able to sleep.

The next day I had no rest until I disposed of all of my superfluities—ruffles, ribbons, hat, etc.—all had to go, for the Lord wanted me without those things. I resolved to lay all upon the altar for the Lord, having faith that he would help me over come; for I wanted no half-way Christian religion. I reached out for more light until I received peace to my soul. So I rested in my Lord, obeying the heavenly vision, and feeling happy in God always. Being a school-girl, the only one that dressed plain, I received strength also to overcome the tempter.

In the spring of 1874 I went to Clyde, Ill., to live with Bro. H. Garwich, where I received much encouragement. Yet I felt that there was something lacking. One evening after retiring for the night and meditating over my condition I saw a bright light before me; it also appeared to me as though heaven were opened and the angels present; also hell with its miseries. Then I said, Lord what shall I do? to which there seemed a reply that I have not been baptized. This was the first impression I had of being baptized. I told the sister with whom I lived that I had of being baptized. A time was appointed, and I with others was baptized. I believe that I had been right with God for I felt free in a Savior's love. Having forsaken all, it was the happiest summer of my life.

In Autumn, I went to live at another place. Here I had many trials, the sister being sickly, the brother was much from home, until they had a large family. But the Lord gave me health, strength, and patience for my day and trial. I took God at his word for he says, I will never leave or forsake thee. He has not left me yet, although the tempter has tried much to deceive me. Praise His Holy name! None but God could give what I feel in my soul.

However, when I look back over my crooked ways I am often made to weep. But today I feel like putting on the whole armor of God for He has shown me many things of late which are not for the child of God, such as jesting and idle talk, being sober minded, kind to all, becoming more like Christ. My prayer is that many who are outside may be brought into the fold of Christ.

May we as Christians always sow good seed for we have great responsibilities as to how we act before the unbelieving world. Your Sister in the Lord,

MRS. SARAH B. FERGUSON.

Rogers, Okla.

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.

Bro. C. D. Erb of Vilott, Oklaho ma, writes: Dear brother in Jesus Christ, I feel impressed to write you a few lines. Firstly, I praise God for his goodness and loving kindness toward me. It is a real holding on to God and that continually in order to be kept from sin. I have no opportunities of getting to prayer-meetings here and no real brother in the Lord to speak with: yes, we do have meetings here, but so much formality. My dear brother, my real spiritual meetings are at home between myself and God. O what grand seasons I have at times and how near I find Jesus to be! I attend two Sunday-schools and two sermons every Sunday; but O for real Gospel food. How glad I am when the Visitor comes and can hear from the dear brethren; what comfort I find between those pages. May God prosper every effort. Now brother, I would like to be present at your meetings; yet I am not selfish, for I could soon arrange to be with the Brethren. But there is work to be done here for the Lord. I am willing to stay here and work for God by his will. Remember me in your prayers so that I may be kept from sin and be a shining light to those around me.

COMFORT IN THE BIBLE.

I know people who feed on Emerson every day. They keep a book of his by them. In the morning, before they begin their work, they read a snatch of him for suggestion, for inspiration, for uplift. If they are tired or worn through the day, they dip in, almost anywhere; and find in Emerson some word that helps and lifts and makes stronger. There are others who use the "Imitation of Christ," by Thomas a Kempis, in the same way. You know how many good books, "Daily Food," or books under a similar title, have been prepared to answer this same purpose for the daily help of those in daily need. But I know of no book that can match certain parts of the Bible as a spiritual counsellor, comforter, helper, inspirer, for those who need. But do not pick up the Bible, and feel that you can read in one place as well as another, and get what you need. Choose those things that appeal to you, those things that comfort, that uplift, that make you feel stronger, * * that whisper to you of the divine fatherhood and the divine care, that teach you the lesson that walking through the valley of the shadow of death we need fear no evil, that this present suffering that we are going through is not to be compared with the glory that shall be revealed. Those verses that come like a ray of light shining through the darkness, that shall fall on your way and tell you where to
set your next step; those that come like a sip of wine or milk when you are faint; those that come like a battle-cry when you are sluggish or slothful; those that come with a sting of rebuke when you have fallen into selfish ways of careless living; those that are fitted to arouse, to lift, to lead in any emergency of life. Use the Bible in this way, and you will find it a daily companion, comforter, and friend.—Sel.

THE BIBLICAL ESTIMATE OF MAN.

The grandeur of the biblical doctrine of man is seen when we compare it with theories which stand in contrast to it. Take, for example, the theory of materialism. It teaches that matter and its laws are sufficient to account for the phenomena of the universe. Given certain mechanical forces, and out of the action of these the whole physical system with all its adjustments and harmonies is developed. According to this doctrine, all the various forms of life are but the outcome of these forces; man with all his endowments, intellectual and moral, is the product of cosmic forces acting according to mechanical laws. The genius of a Homer or a Shakespeare is not a divinely given endowment, as we have been wont to think, if this doctrine be true. Certain forces purely mechanical are brought into play, and they, under peculiar and favoring conditions, spin out the mighty intellects of these giants in literature.

Place in contrast to this the representation of the Bible. In its opening chapters we read of man that he is made in the image of God, and is the crowning work of the divine wisdom and love. What does this mean? God is a personal, rational Being, knowing the distinction of the right and the wrong, the true and the false; so is man. God is a Being possessed of affections, capable of love and displeasure; he made man so. This is the biblical doctrine of the dignity of man; he is made "but a little lower than God."

It is true that the divine image in man is now defaced by sin. But as in some ancient statues which have lain long beneath the accumulated ruins of centuries,—so long that their lines of original beauty are lost forever,—we may yet trace the exquisite proportions of the original in the fragments that remain; so in the marred and broken image of the divine in man we may see what that image has been, and what it may yet again become. The Venus of Milo is a fragment, but it is beautiful still. Old Rome is a ruin, but its grandeur is seen in the very wreck of its former greatness.

It is said that Michael Angelo, when old and blind, was accustomed to stand before the Torso, a famous fragment of a statue in the Vatican at Rome, and, running his fingers over the broken outlines, tell his pupils how the statue in its original beauty must have been formed. From the merred fragment he would thus construct in thought the whole plan of the magnificent masterpiece.

Similarly we may construct a conception of what man is in his true divine idea and intention from the defaced, deformed image of the divine not yet wholly destroyed. Man is still in the divine image, but only in the sense in which marred and broken fragments of the creations of Phidias and Praxiteles would still be the masterpieces of Greek genius.

The thought of the indestructible worth of man as made in the divine image runs through the whole history of redemption. Why should God ever seek man's salvation at all? Why not abandon him to go on as he had begun in rebellion and sin, and sinking ever deeper into misery and wo? One reason certainly is that it was because man through God's gifts was worth too much; because he was a being whom God had made and endowed with a soul of lofty possibilities and powers. Here in these earliest truths of revelation lies one of the secrets of redemption. Man is God's child; he has sinned against his Father's love, but still he is God's child, and, despite all his rebellion and sin, he is yet worth all the efforts of his heavenly Father's love for his recovery.

Dignity means worth. What is a man worth? The Bible answers that he is worth the whole plan of redemption; he is worth the use on the part of God of all those influences and agencies which God has ever employed to win him to himself. Where else than in the Bible do we find so lofty an estimate of the dignity of man?

The Bible discloses to us in part the action of God, and the reasons for it. The great undercurrent of thought that runs through it from the story of man's apostasy in Genesis to the picture in the Apocalypse of the redeemed host around the throne of God, is that God has provided certain agencies and influences for the redemption of man. This current of thought takes its rise in the Bible's great primal truth of the indestructible worth of man as made in the image of God. In that truth the whole course of redemptive action finds its origin and ground.

But only in the Gospel can we fully see the estimate which God puts upon man. Only in the advent and death of Christ do we see completely the divine estimate of his worth. God thought him worth saving through the sacrifice of his Son,—"God so loved the world that he gave his only begotten Son." Jesus taught that it was because man was lost that the Son of man came to seek and to save him. He was lost, but was too precious to be abandoned; infinite love must follow him still. God ordained all the agencies of redemption, and Christ made all his sacrifice for man, because God in his grace deemed man to be worth it. One single utterance of Jesus will suffice to show what Jesus counts a man worth: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

If all this is true of man, if he is a being of such high origin and destiny, then how serious a thing is life! To him who is filled with any thing like Jesus' idea of the worth of man, life must mean something momentous. What thought can lend such value and dignity to human life as the thought that God is ever seeking to redeem that life from destruction, and to crown it with loving-kindness and tender mercies! And what living gratitude should there be toward the One who
has given us all that there is worthy
in us! "What hast thou that thou
didst not receive?"—Sunday School
Times.

NOT A WORD.

NOT raling for raling; not a
word. How much is lost by a
word! Be still; keep quiet: if they
smite thee on one cheek, turn the
other also. Never return; hush! not
a word. Never mind your reputa-
tion nor character; they are in God's
hands, and you mar them by trying
to retain them. Do not strive, nor
try, nor cry. Open not your mouth:
silence! not a word. A word will
grieve, disturb, frighten away the
gentle Dove: hush! not a word.

Are you misunderstood? never
mind. Will it hurt your influence
and weaken your power for good?
leave it to Him; His to take care
and charge. Are you wronged, and
your good name tarnished? all right:
be it yours— to be meek and lowly;
simple and gentle; not a word. Let
Him keep you in perfect peace;
side your mind on Him; trust in
Him. Hush! be quiet before the
world, and rest in Him. Not a word
of argument, debate, nor controver-
sy. Mind your own business; be
still: not a word.

Never judge, nor condemn; never
arrange, nor censure: not a word.
Never an unclean, nor an unkind
expression: not a word. Never a
fear: not a word. Never a dispar-
aging remark of another; as you
would others should do to the world,
so do ye: not a word. Praise! be
still! Selah! Not a word; emphati-
cally, not even a look, that will mar
the sweet serenity of soul. Get
still; know God; keep silence before
Him.

Not a word in prayer; stillness is
better than noise. Not a word of
murmuring or complaining in sup-
plcation; not a word of nagging or
persuading. Let language be sim-
ple, gentle, quiet; you utter not a
word, but give Him opportunity to
speak. Harken, to hear His voice.
This is the way to honor and to
know Him.

Not a word; not the last word.
Listen to obey. Words make
trouble. Be still! this is the voice
of the Spirit. Take no thought for
the morrow; worry not about home,
church, nor business cares. Cast all
on Him, and—not a word. We
think so hard, and pray so hard, and
trust so hard, that we become un-
restful, and disquieted, and noisy;
and thus drive him away.

Restlessness, fret and worry make
the place of His abiding unpleasant
and He leaves. Not a word to any
one of your worries, nor a desire to
know what to do. Take it not out
of His hands. He is to keep in per-
fect peace; but do not go to another
for wisdom or direction, any more
than you would go to a physician if
sick, and thus ignore the great phy-
sician. Not a word. I had a severe
trial, long continued. I rode with
a dear brother in the cars, opened to
my heart, and poured out my
weighty burdens in his ear. I took
his earnest advice to my heart, that
had become roily because I had
stirred up the sediment. His voice
was not the mind of the Spirit; and
when I returned to my seat in the
car, the Spirit gently said to me:
"So you went to him! Could you
not trust me?" It broke my heart:
I apologized, was forgiven, restored,
and determined never to take any-
thing out of His hand again; and
to take as my motto for my spiritual
life— "NOT A WORD!"

Cease, beloved! from yourself;
from your own things and works.
Let the Holy Ghost have play. Get
still from restless activity, and give
Him a chance to speak and to do.
Not a word. Witness in love: just
a word for Jesus—"ye are my wit-
nesses!"—but that is all.

Surrender self to Him. Let your
conquered spirit keep quiet. Let
your lip be closed, your tongue be
tied, your voice be hushed, your look
be love. Let Him control; and a
sound of gentle stillness will per-
meate your being, spreading the
sweet aroma of peace and delight
upon all around; and while your
heart is hushed and your mouth
closed—in the sweet small voice,
the gentle light of sunshine, or the
sweet murmuring breeze of eventide
— you will be quietly blessed by
hearing Him in the hush of His
presence and the joy of His delight,
and you will be so glad that you ut-
tered— "NOT A WORD!"—Stephen Mer-
rit.

No: not a word will I return,
When falsely I'm accused of crime;
But self-possessed with Jesus stand,
In silence, holy and sublime.

No word of anger, tart or harsh,
Shall from my guarded lips be heard;
I'll use my voice to bless the world,
And praise and magnify the Lord.

No word of reasoning or of doubt,
No word of murmuring or complaint,
No word of threatening or of curse,
Becomes me, now I am a saint.

W. K.

THE PROFIT OF FASTING.

FASTING as a spiritual exercise
may be of very great benefit.

Regarded as a mere ceremonial
and practiced only in set seasons and
on set days, because the church
commands it, much of its real sig-
nificance and value is lost. The Phar-
isees were scrupulously careful to ob-
serve it according to the letter of
the law, but their faithfulness did
not receive the commendation of
Christ. It is vain in fast often
and to fast strictly, if it goes no
further than the mere abstention
from food. There is a fasting of
the heart which is of greater effica-
cy than the outward observance
of the minute rules which prescribe
what may and what may not be
eaten at the morning, midday and
evening meals. Some of the Lenten
regulations issued for the guidance
of the faithful seem to lay too much
weight upon little things. One may
have fish or flesh, but not both on
Sundays; "eggs and white meats"
may be taken twice a day, but not
three times; dripping and lard may
be used in preparing meals at which
meat is not lawful; certain persons
are excused from obedience to the
obligations altogether.

Such elaboration of rules empha-
sizes unavoidably the things which
do not constitute fasting, nor affect
the merit of fasting. It does not
appear why abstinence on certain
days and at certain meals from flesh,
is more laudable than abstinence
from "eggs and white meats." Every-
body understands that one cannot
fast absolutely for thirty days.
Fasting does not mean total absti-
ence...
nence must vary according to the circumstances of individual cases. The advice to abstain entirely from stimulants can be safely and advantageously followed, not only during the prescribed days, but throughout the year; but precise permissions and precise prohibitions are apt to obscure the spirit by laying too much stress upon the letter of fasting.

Fasting as an exercise of self-denial seems most genuine where it is most voluntary, and where it is accompanied by abstinence from sinful tempers, words and acts. We like the prescription of Hermas, one of the apostolic Fathers. He says:

"First of all, refrain both from speaking and hearing what is wrong; and cleanse thy heart from all pollution, from all revengeful feelings, and from all covetousness; and on the day thou fastest content thyself with bread, vegetables and water."  

If one abstains from flesh and indulges in sinful thoughts and acts, the abstinence from food becomes a false sign. It is only an empty, meaningless ceremony. If one abstains from things which are good and proper in themselves and practices things which are always wrong there is a contradiction in his life. It is of vastly greater importance that abstinence should extend to sinful acts than to fish and flesh; that the spirit should be mortified rather than the body; for the life is more than meat, as the Savior taught, and it is of infinite concern that the heart be right. Starving the body does not necessarily strengthen the soul, else were the famine sufferers in India the most spiritual of human beings. We know of no better test than that which Paul applied to those who partake of the Lord's Supper: "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." If a man fast, let him fast to the Lord, not to the church, not to the public; and if he fast not to the Lord he fasts not at all. It is a good Lutheran precept that a "fast is not of itself and in itself worship of God;" but when "conjoined with penitence and prayer," to the end that the flesh may be brought under control so that the "mind may be made ready for spiritual things," fasting is well-pleasing to God. It should not, however, be limited to "a certain time, but be constantly" observed.

The essential thing is to have the mind which was in Christ, who denied himself not for himself but for others, who was tempted but yielded not, who fasted and prayed that he might have more strength of soul, who cared more for loving deeds than time-honored ceremonies, who looked at the heart and not at the raiment, who declared that it was not that which entereth the mouth which defileth the man, but that which cometh out of the mouth. Baptism is no more than a bath without the spirit of repentance; the Lord's Supper is no more than a bite and a sup, if there be no soul communion; and fasting without spiritual exercise profiteth nothing.

—The Independent.

THAT TROUBLEsome PERSON.

THERE is one person in the Brotherhood who should never be permitted to attend an Annual Conference, or any other conference. He travels a good deal, and makes a great deal of trouble wherever he goes. We have known him to make disturbances in council-meetings, where he had no business whatever. He has been known to make disturbances in council-meetings, where he had no business whatever. He was taught to love our enemies, we gravely question the necessity of loving this person. It is not necessary for him or any one else to know who writes this, and for that reason the writer will not affix his initials. We now only regret to say that the name of that annoying person, that all good people have learned to detest, is SELF—The Gospel Messenger.

W E know a superintendent of a Sunday School who has his boy take lessons in dancing. It is well known that multitudes in the churches think the same course to be wise. But how many of these Christian parents have any knowledge of the dance as it exists today? If they knew but one-tenth of the evil that takes place in and resulting from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger. We are taught to love our enemies, but how can we love a person like this? We do not like to call him "brother." We dare not trust him with any business. He puts himself in where he has no right to, and sometimes meddles with other people's business. If we are not careful he will make his appearance in every council-meeting; and if he is not watched he is sure to have a hand in all the troubles going on. It is the hardest kind of work to keep him out of the pulpit. In spite of all we can do he will now and then get into the church papers; and if he ever gets a half chance he will run the whole Brotherhood.

We give this notice that our readers may take warning, and be on the lookout for him. He is sure to call on you when you are not expecting him. We do not like to mention names, for we do not want to get into trouble, but for the good of all we must in this public manner expose this troublesome person. He often acts the part of an impostor, and we sometimes think that he must be a hypocrite. We will not call him "brother," and though we are taught to love our enemies, we gravely question the necessity of loving this person. It is not necessary for him or any one else to know who writes this, and for that reason the writer will not affix his initials. We now only regret to say that the name of that annoying person, that all good people have learned to detest, is SELF—The Gospel Messenger.

IS IT WRONG TO ATTEND THE DANCING SCHOOLS.

W E know a superintendent of a Sunday School who has his boy take lessons in dancing. It is well known that multitudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists today? If they knew but one-tenth of the evil that takes place in and resulting from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger. What can be the object of this Sunday School Superintendent, but that his boy may learn to do as the world does, to mingle more graciously in its society, to spend his evenings in that which they think is the queen of worldly amusements? If this be his object how can it be reconciled with the admonitions.
“Be not conformed to this world,” Romans 12:2; “If any man love the world, the love of the Father is not in him,” 1 John 2:15. “A friend of the world is an enemy of God,” James 4:4.

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ’s robe of righteousness? Can the giddy music, the overheated room, the early morning hour and the embrace of the opposite sex tend to purity of thought? In the position assumed in the waltz tolerated in any other place? In a word is not all tending to temptation, if not actual sin, and how can a Christian pray “Lead us not into temptation” and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil, there seems to be almost no voice to speak out and warn against its bold effrontery. The Dancing School is not only tolerated but it is supported by a large portion of the church, while in many cases Christian people open their parlors for private dances. I know of an Academy for young ladies, members of whose Board of Directors are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Though they come from Christian homes, and may have been taught by watchful parents, to look upon dancing as a sin of worldlyliness, they have every encouragement and means to learn to dance. This season there was only one student who had courage to refuse. Another student declined to dance for some time, knowing that her mother had been opposed to it, but finally she yielded to the solicitations of the other girls. In answer to the question so commonly asked, “What harm can there be in parlor and boarding school dancing?” we will give the words of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer and ex-president of Dancing Masters’ Association of the Pacific Coast: “In these places,” he says, “are taught the rudiments of an education which may make them graduates of the saloon or brothel.”

“I do not say that it always does, but I do say that it often does. I only wish that certain parents who think they are restricting their children to ‘parlor dancing at home only,’ could have been with me the night of May 30th, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced.

“This is usually the result of teaching the child to dance and then restricting it to home dancing. If they once became fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford.

“The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last.”

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as is shown by Mr. Faulkner in the following incident: “I met on the train while leaving town one day, a young woman, who, a few months before, had been a member of my select dancing academy. She had been ruined there and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers.

“I entered into conversation with her and found she could no longer endure being shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heartbroken, and that she without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect and all that life was worth living, was lost to her forever—I tried to save her from further degradation.

“After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes, now filled with a desperation born of despair and said, with a look and tone of reproach which I shall never forget: ‘Mr. Faulkner, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then, will I think of reform.”

The dancing master was stirred by her words. He denounced the business and is today a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics reports hard-duty reports of those young girls who have been ruined bring the story of three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance.”

My only object in writing on the unpopular side of this popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: “Mrs. do not ever allow your daughter to attend a dancing school? WHEN MY FATHER SENT ME TO THE DANCING SCHOOL HE STARTED ME ON THE WAY TO HELL!”—Eben Bumstead.

Truth wins slowly, but it wins. All false men and false institutions and false cities and false nations must get out of the way.—Epheb.
TEMPERANCE.

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

STRONG DRINK AND HEREDITY.

MEN and women would sometimes be startled if a panoramic view of the consequences of their acts were set before them. The Religious Telescope in commenting on the appalling hereditary effects in consequence of strong drink, says: A specialist in children's dresses, who has for twelve years been carefully noting the difference between twelve families of hard drinkers and twelve families of temperate ones, reports that he found the twelve hard-drinking families produced in those years fifty-seven children, and the temperates sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five so stunted in growth as to be really dwarfs, five when older became epileptics, one—a boy—had grave chorea, ending in idiocy, five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the temperates, two only showed inherited nervous effects; five died in the first week of life, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind.

TOBACCO AND ALCOHOL.

Perhaps a hundred persons die by tobacco poison and alcohol where one dies of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing; but in both cases there is danger to health and life. Some constitutions can bear more tobacco or alcoholic poison than others; but all are more or less harmful. The bite of a mad dog is a frightful matter anywhere. If one man dies of hydrophobia a whole community is excited and scared. "Run for your life!" "Load your gun!" "Kill the dogs!" is then the loud and immediate cry in all directions. But hardly a ripple is made or a word said if ten thousand persons die in a year of delirium tremens, or a thousand die of tobacco poison. It is fashionable to drink and to smoke, and hence thousands of young men begin very early to indulge in these practices with scarcely a thought of the risks and dangers of such indulgence. In spite of all ill consequences they will drink and smoke, day and night, year in and year out. "I'll take the risks," is the answer to all entreaties of friends to stop.

If you should see a mad dog in the street you would run for your life to get out of his way. If you see a man drunk in the gutter you simply say, "Poor fellow! I pity him. His friends ought to take care of him." If you hear of the death of a man by cancer caused by smoking, you are at first startled, but never stop a day yourself to overhaul the case, nor try to stop a thousand for fear and disgust. In the sale of spirits we are exposed to worse results, as bigots and those who are trying to stay its consumption are called bigots and other worse names. While we fly from mad dogs, malaria, small-pox and typhoid fever, let us wake up and banish forever such senseless and dangerous inducements as liquor drinking and smoking.—Independent.

INTOXICATING LIQUORS.

They deprive men of their reason for the time being. They destroy men of the greatest intellectual strength. They foster and encourage every species of immorality. They bar the progress of civilization and religion. They destroy the happiness of tens of thousands of families. They reduce many virtuous wives and children to beggary. They cause many thousands of murders. They prevent all reformation of character. They render abortive the strongest resolutions.

The millions of propery expended in them are lost. They cause the majority of the cases of insanity. They destroy both the body and soul. They burden sober people with millions for the support of paupers. They cause immense expenditures to prevent crime. They cost sober people immense sums in charity. They burden the country with enormous taxes. Moderate drinkers want the temptation removed. Drunkards want the opportunity removed. Sober people want the nuisance removed. Taxpayers want the burden removed. The prohibition would save thousands now falling.

The sale exposes our families to destruction. The sale exposes our persons to insult. The sale upholds the vicious and idle at the expense of the industrious and virtuous. The sale subjects the sober to great oppression. It takes the sober man's earnings to support the drunkard. It subjects numberless wives to untold sufferings. It is contrary to the Bible. It is contrary to common sense.

A CENTER SHOT.

WHISKEY is the cause of nearly all crime, disorder, and misery. Strike it out, and strikes will end. Tramp it out, and tramps will be few. Murder it, and murders will cease. Stab it to the heart, and hearts will be no longer stabbed. Put an everlasting end to the mean thing, and meanness will be the exception, instead of the rule. How can you expect to escape the judgments of God, when you sign your name, giving your consent to the act upon which the judgment of God is pronounced?

Do the responses of your own conscience in such an act make you comfortable?
EVANGELICAL VISITOR.

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

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H. N. Engle, Editor.

Elder Samuel Zook, Tres.

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Entered as second-class matter at the Post office of Abilene, Kansas.

Abilene, Kansas, Sept. 1, 1897.

Mistakes will occur, no matter in what vocation we find ourselves. Sometimes they may happen through mere carelessness. We try to comfort ourselves when we are sure they have been altogether unintentional on our part. "If any man offend not in word, the same is a perfect man." In a recent obituary notice (July 15 issue) of our aged Brother John K. Stauffer, we failed (altogether unintentionally) through transcribing to append the fraternal (Bro.) recognition. It has caused some query and comment among those interested. Yes; we recognized him as a brother beloved. You have this comfort that man's record by no means changes God's estimate of things.

Well, we are glad to know that some of you missed "Our Youth" in the last issue. Sometimes we must do as we can. We hope not to disappoint you again.

From a Leaflet by Eben Humble at Station O., Boston, Mass., we insert in this issue some words of warning to parents on the subject of "Dancing and its Attending Influences." The weakness of the slippery serpent is often hidden under the cloak of social or "insect" mouse-matches. Often, before parents are aware, children have been led into the clutches of sin to a degree from which grace alone can rescue. Let us take warning! 

On the 22d ult., it was our privilege to witness a scene of rare occurrence. As will be seen under "Obituaries" the funeral services of two of our brethren, Brunacker and Brechbill, were held in the Bethel church near Moonlight of this county. The people congregated at 10 a.m. Probably 500 people met to pay the tribute of respect to the spirit of whom we have loved. A number of the ministers participated in the services. Isaiah 5:1, 2, being the very appropriate basis as a central theme for the occasion. A very forceful lesson was the scene itself, showing us that the "old must die and the young may." 

We frequently have matter which we publish, bearing on the Second Coming of Christ and the Kingdom which is to be given to the Saints of the Most High. The critical reader will notice some variations and even confusions of ideas. The subject is one of striking moment to believers. That there should be various conceptions of these truths is no marvel to us, as God leads us step by step into the light. When we have a proper scene of the purpose, manner, and plan of the Coming and Kingdom, more harmony will prevail upon these themes. A knowledge of Christ's present divine nature and the conditions and environment of a spiritual, glorified, immortal body, will remove many wrong teachings. Meanwhile let us pray and obey.

THE BIBLE.

Commenting on the spread of the Scriptures in various tongues of recent years, The Gospel Messenger says:—It is stated on the authority of Dr. J. G. Watt, secretary of the British and Foreign Bible Society, that there are now in existence one hundred and eight entire translations of the Scriptures. By this time it is meant that the entire Bible has been translated into one hundred and eight languages. If to this be added the partial translations, the total will reach at least five hundred. Prior to 1850 there were one hundred and fifty-nine transla-

tions; all the rest have been made since that time. In the course of a few years, the whole Bible will probably be rendered in most of the languages of earth, so that all the people of earth may be able to read the word of God in their own mother tongue. We are living in a grand Bible era, when the sacred Book is not only being translated into the different languages, but more Bibles are being printed than ever before. It is the one Book that does not get old, and is not going out of date. Instead of the demand for it falling off, it is steadily on the increase. It seems to us that the Holy Ghost must be behind so grand a work. The Word is the "Sword of the Spirit." By it, he proposes to convince the world of sin, of righteousness and judgment, and, for that reason, is having the Book translated as it is, and is encouraging the printing of the millions of copies that are coming from this press.

The Spirit knows how to exert an influence in this direction that will place the Gospel within the reach of every creature.

From a Lecture on The World Without the Bible the following striking truth is presented, showing the value of a man, commercially, under heathendom and savagery as compared with Bible influence:—Greece legalized piracy and made captives slaves. Rome edified emperors and degraded the people. In classic Athens, when Demosthenes was pronouncing his eloquent orations, you could buy a man for thirty dollars, half the price of an ordinary horse. Plato was exposed for sale in the slave market.

Josop, whose fables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about ninety dollars. That was the price for Rome, with all her wealth, splendid, palaces, strength and victories, put upon a man. You cannot buy a man in Rome for that price now. What has raised the price of humanity? "Oh," says one, "it is the progress of the ages that has made the difference." Very well. A friend of mine was in the Fiji Islands about 1843. They had just made an effort to reach them as much as any other, since they started from the monkeys, as some of our skeptical friends claim to have done. What was a man worth there, eighteen hundred years this side of Rome? You could buy a man for a musket, or for seven dollars. Put ordinary infidels on sale in the Fiji market fifty years ago and they would have brought seven dollars apiece. But you cannot buy a man there now for seven dollars, nor for seven million dollars. Why not? Twelve hundred Christian churches tell why not. They have...
read that Book which says: "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." Now, I judge that a book which raises the price of humanity is worth keeping for the good it has done. "Progress" has not raised the value of humanity. They have had eighteen hundred years to progress in, and from Rome, at ninety dollars, have come down in Fiji to seven dollars. What has changed things in Fiji was not "progress"; it was salvation. It was not improvement, it was regeneration. It was salvation. It was not immediate things in Fiji was not "progress"; it was salvation. It was not immediate things in Fiji but it was the sudden changing of Fijians into saints. There are men to-day preaching the Gospel of Christ, who, fifty years ago, sat at cannibal feasts. They have been changed, and all the "progress" of ten million ages would not work such a change as that. It is done by the Gospel, which is "the power of God unto salvation to every one that believeth."

CHURCH NEWS.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

We are glad that there are some willing to take up the cross of Jesus and follow him in his appointed way. One sister was baptized, acknowledging the teaching of Jesus Christ, where he says, "He that believeth and is baptized shall be saved." Others are seriously considering the necessity of obeying Jesus' command. Would to God that many more might follow.

Others are passing away to their long home. One who suffered very much with cancer, and was almost a daily care to the workers, passed away with a bright hope. Death relieved her of her suffering.

Bro. A. L. Myers came to the mission last Friday and will take charge of the work during my absence. Bro. Mullen who stopped with his stepson in South Chicago, attended the meeting for the last time. He will start for his home in Clay county, Kan. We enjoyed his company very much while he was in the city.

We have frequent calls to pray for the healing of the sick. Brethren, let us teach and practice it more than we do. It is plainly taught in the Gospel. We were sorry not to meet Bro. Jacob Brechbill when he had been in the city. The mission has been had in remembrance by the brethren and sisters during the past month as will be seen in the report. God bless the cheerful giver.

Financial report to August 15, 1897 is as follows:

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Fraternally,

H. L. & N. A. SHIRK,

6001 Peoria St., Englewood, Ill.

THE ARIZONA MISSION.

AND I brethren when I came to you came not with excellency of speech or of wisdom declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power:

1 Cor. 2:1, 4.

How often this part of God's wisdom is missed by the people. When I preach, the Holy Spirit gives utterance and witnesses to the truth. That we are all saved is one thing, but that we are saved by faith and not by works, is another.

We continued to hold forth the word to the people of Reading, with increasing interest and with apparent fruit. Everywhere we go we find some who rejoice in hearing the truth and who with tears desire our prayers, bidding us God speed and honoring us for our hard labor. We are looking for still greater results. We ask all God's children to pray earnestly for the work at this place. Darkness in a general way is great here and we are made to feel more and more the need of being set on fire for God. We especially ask all to pray for those dear ones whom the Lord has called out into the mountains to labor for him. Yours looking for Jesus,

C. C. BURKOLDER.

Glendale, Ariz.

FROM THE FIELD.

GOOSE WAGON.

We continued to hold forth the word to the people of Reading, with increasing interest and with apparent fruit. Everywhere we go we find some who rejoice in hearing the truth and who with tears desire our prayers, bidding us God speed and honoring us for our hard labor. We are looking for still greater results. We ask all God's children to pray earnestly for the work at this place. Darkness in a general way is great here and we are made to feel more and more the need of being set on fire for God. We especially ask all to pray for those dear ones whom the Lord has called out into the mountains to labor for him. Yours looking for Jesus,
the people and gave them the word. In the evening we met an audience of about 100 souls to whom we were permitted by the help of God to preach the Christ and him crucified.

Yours looking for His coming.

Workers.

Scranton, Kans., Aug. 21, 189?

MISSIONARY.

"The field is the world."—Matt. 10:33.

"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.

One who has given his life to the work of Foreign Missions writes in a private letter:—"Oh that we might all be in harmony with God's great purpose to give the Gospel to a lost world. Sound out the need of Christians giving their property, themselves, everything, for the spreading of the Gospel." Would that those professing to love Jesus might take to heart the pleas presented by men and women who are in earnest purpose with darkness, degradation, and unbelief. Where are we? what is our calling? and what are we doing? Do we believe that it is God's plan to give the Gospel as a witness to all nations? Who is called to spread the Gospel? Would that every Christian man or woman is deeply interested in the evangelization of our dear native land. All Christians have the missionary spirit. It would not be possible to find a Christian who would not be glad to have all men saved. Christianity is distinguished from all other religions by its missionary spirit. It is to this spirit that it owes its development of the highest type of faith. Nowhere is there a realm for the propagation and self perpetuating. But the missionary work is prone to forget this work, and that the workers so far distant need our earnest prayer. But there is all the more need. We have no doubt that he expresses the sentiments of missionaries generally in all heathen lands.

OUR HOME MISSIONARY WORK.

E VERY true Christian man or woman is deeply interested in the evangelization of our dear native land. All Christians have the missionary spirit. It would not be possible to find a Christian who would not be glad to have all men saved. Christianity is distinguished from all other religions by its missionary spirit. It is to this spirit that it owes its signal growth in the world. The movement of a man or woman becomes a Christian, the missionary spirit is born. True, many Christians do not show their interest in the extension of the Gospel's triumph, but every genuinely converted man and woman long to have others experience the same joy and to entertain the same hope. It was this common desire to see all men saved that led to the organization of missionary societies. The church of Christ has in all ages and in all lands had some kind of propagating agency. The religion of Jesus is propagating and self perpetuating. But God carries on this work through his people. He does nothing without the assistance of his servants. He has wisely chosen to associate all true believers with himself in the blessed work of saving the world. Our Lord's last words to his chosen disciples were in the form of a commission to go into all the world and proclaim the glad tidings to all men. So long as there is a soul unsaved, or a heart unconfounded, this commission will be binding on the followers of Christ. It is not possible for every Christian to devote his whole time to purely Christian work, but it is possible for every one to co-operate in carrying out the great commission.—The Observer.

AGAINST EDUCATING MISSIONARIES IN AMERICA.

The Christian Instructor says:—Rev. S. L. Baldwin, secretary of the Board of Foreign Missions of the Methodist Episcopal church, said in the London Missionary Conference held in 1888, referring to bringing natives from heathen countries here to be educated and sent back as missionaries, "I do not remember a single instance, of all that came under my observation, of a native helper sent to America or Europe for education where the outcome was satisfactory. The general tendency in the work is to adopt Western habits, to grow away from their own people, to demand higher salaries than native congregations can afford to pay, and to become unduly exalted. I know one native preacher who went to America at his own charges: obtained a very limited education in English, and returned later contentedly with his brethren; but there was no evidence that his usefulness was materially enhanced by such English knowledge as he had acquired. I am sure that the experience and observation of the missionaries in China, generally, is decidedly against sending helpers abroad for education." Dr. Baldwin had twenty years' experience in the mission field in China. His judgment is deserving of great weight. We have no doubt that he expresses the sentiments of missionaries generally in all heathen lands.

PRAYING FOR FOREIGN MISSIONS.

M R. D. L. Moody, the great evangelist, relates the following beautiful story:—"I remember at one of the meetings at Nashville, during the war, a young man came to me, trembling from head to foot. "What is the trouble?" I asked.

"There is a letter I got from my sister, and she tells me every night as the sun goes down she goes down on her knees and prays for me."

"This man was brave—had been in a number of battles; he could stand before the uncertainties of war, but yet this letter completely upset him.

"I have been trembling ever since I received it."

"Six hundred miles away the faith of this girl went to work, and its influence was felt by the brother. He did not believe in prayer; he did not believe in Christianity; he did not believe in his mother's Bible. This mother was a praying woman, and when she died she left on earth a praying daughter. And when God saw her faith and heard that prayer, He answered her. How many sons and daughters could be saved if their mothers and fathers had been like this?"

"This ought to quicken our faith in prayer for our loved ones, and also for the great cause of missions. We are prone to forget this work, and that the workers so far distant need our earnest prayer. But there is all the more need. The missionaries need your prayers, and the unsaved on the mission field need your prayers as much as the unsaved here at home. Faith will be rewarded as liberally by the Lord here as elsewhere. Besides there is a realm for the development of the highest type of faith. The Lord has wisely put this work beyond our sight, so that we may walk by faith.

Do you pray for missions and the missionaries? If so, be encouraged, and know assuredly that every prayer of faith shall bring great results in the kingdom of the Lord. If you have not been doing so, begin now. Study missionary papers, so as to know the facts, and pray intelligently. Then locate some one of the missions on the map, and fix your heart on it; and, having familiarized yourself with the names of the workers there, pray for that station and those workers by name. Try this and see how much your interest in missions will increase. Pray for missions.—Foreign Mission Journal.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

NOTHING TO DO.

Nothing to do. Oh, fouled hands, Why will ye lie, so white and fair, When the old word on every side Calls for your help and earnest care.

Nothing to do. There are tired feet So weary with life's sinful road. Show them the way to paths so sweet That point to heaven and lead to God.

Nothing to do but to live at ease When thousands fall on every side You might have helped to bear the load And breathed the swift and rushing tide.

SHORT WORDS.

The best things don't happen so Say every morning, "Jesus wants me all day." Study that Sunday-school lesson a little every day. Slamming the door in anger is "wooden swearing." Pride is a balloon that sooner or later gets punctured.

A good house or a good boy were never made without a good plan. Patience is not in the thickness of the skin, but in the strength of the will.

Covering ignorance is like covering weeds—it only puts off the evil day.

Religious Telescope.

A BOY'S LEISURE HOURS.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. So he purchased a Latin grammar. Day by day he studied this, and mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil," my lady. She mentioned this to her husband, who insisted that David should have a teacher. He determined to improve the time. So he purchased a Latin grammar. He mastered its intricacies. His mistress asked him what he was so intently reading. "Only a bit of Virgil," my lady. She mentioned this to her husband, who insisted that David should have a teacher. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely a fact in history that escaped his attention. He began with a little book on English History that he found on the road. Having learned that thoroughly, he borrowed of a minister, "Goldsmith's History of Greece." This good man became greatly interested in him, and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times. Boys, it will pay you to use your leisure hours well.—Sol.

AN ACORN FOR A TEXT.

HERE is my text," said the speaker, and he held up an acorn with its carved cup and smooth ball.

The children laughed. "Listen!" said he, putting the acorn to his ear. "It tells me," he whispered, "that. 'By and by, when I'm a tree, birds will come and nest in me; I will furnish shade for cattle; I will make a pleasant fire for the hunters, and be a roof and shelter from the storm.'

"Now, children," taking the acorn away from his ear, "I look into your faces, and what do I hear? 'By and by I will be a blessing to many; I will speak the words of Christ's salvation to the lost; I will shine in beauty among Christ's redeemed ones.'

"Do your little lives whisper that promise? Yes; if you let Christ work in and by you, as God works in and through the willing little acorn."—The Colporter.

BOYS, DON'T DRINK.

A lawyer in Chicago relates that going home one night from his office he was accosted by a beggar clad in rags. Looking at him more closely, he asked what has happened to you?" said his name. His suspicions were confirmed. It was an old college friend, the brightest man of his year.

"Give me a dollar for old acquaintance sake," whined Misery, piteously.

"What has happened to you?" said his friend. "You have been in trouble.

"No trouble," he said, "but of my own making. I succeeded well enough for some time; but I went into company and drank hard. Not at first, but I could soon drink as much as any of them. It became a habit. After carousing in the small hours, I was not fit for business the next day. One good chance after another I let slip through my being unawed, until I sunk to this."

His friend looked at him pitifully. He said, "You can make a new start out here, and I will help you." "No," said the other, "I have lost energy and hope. Give me enough money to get a meal and a bed. That is all you can do for me."

His friend pleaded with him, but to no purpose. He took him to a restaurant and fed him, and found him a lodging for the night. The next morning he went to see him, and during the night he had committed suicide. Slain by the liquor that had ruined thousands.—School Visitor.

DON'T RUN INTO DEBT.

BOYS, do not borrow money nor buy things that you cannot pay for. If you do, it will make you a slave and expose you to great temptations. Business men borrow money, and trust persons who have goods of them; but all careful business men get security when they can and only trust those that they believe will pay them, while money is coming in all the time from what they sell for cash and by the payment of the debts which are owed to them. When men fall it is often because they have loaned money or sold goods on promises to the wrong persons. Often they fall because they have run in debt themselves and are not able, and if they run in debt how are they to pay? But boys are not in business, and if they run in debt how are they going to get the money to pay their debts? Many a boy who has borrowed money or bought something on credit has been tempted to lie, to make up all kinds of stories to appease his creditors. Others have borrowed from one to pay another, and then from a third to pay the second, and from a fourth to pay the third, and so on until everybody shuns them. When it is found that they do not tell the truth or pay the debts, they are despised. Others have been tempted to steal or to run away. Don't run in debt. Deny yourself and save until you can buy what you think you must have. Remember how easy it is to do without a great many things. One boy found he had spent thirteen dollars for soda water in the summer, and he was then in debt eleven dollars. He said to himself, "What a fool I was to tie myself up in knots like this for a lot of froth." Did you ever read Benjamin Franklin's story. "I paid too dear for the whistle?" and have you ever seen the proverb, "A fool and his money are soon parted?" The one who runs in debt is a greater fool than the one who merely spends his money. Don't run in debt. Remember what the Bible says, "The borrower is servant unto the lender."—Christian Advocate.

IF YOU WANT TO BE LOVED.

DON'T find fault. Don't believe all the evil you hear. Don't jeer at anybody's religious beliefs. Don't be rude to your inferiors in social position. Don't contradict people, even if you are sure you are right.—Christian Outlook.
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.

WEEVING LIFE'S WEB.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready hand,
And with feet that are swift and willing,
Than to break the delicate minute threads
Of our curious lives squandered,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

"The apple is such a common fruit that few persons are familiar with its remarkably efficacious medicinal properties. Everybody ought to know that the very best eating they can do is to eat apples. The apple is excellent brain food because it has more phosphoric acid, in an easily digestible shape than any other fruit known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the action of the liver, promotes sound and domestic circles. The clouds come unbidden, but the sunshine can as well be endured if we live in the true possession of it: There is no place where God means to have us diffuse this light of life as in the home.

Parents are under certain moral obligations to make home radiant with all that God has given us. He wants the shutters opened to let the sunshine of love, and peace, and harmony in. The household where gloom and solemnity alone reign is devoid of any attraction for these whose lives are tied up in the home. No soul can thrive and grow into spiritual beauty which is shut up in the gloom and darkness of a sinful and ungodly home. It is the Sun of Righteousness that brings warmth to the soul. It is this that makes home radiant. This is sunshine itself.

It is worth all it costs to have a sunny disposition, but those who have it not can learn to cultivate it. It is something which men can attain. It is something which all can grow, and our domestic felicity and happiness largely depend on the possession of a sunny soul. It is through the soul that men are made to reflect the divine likeness, and from this must go out that principle that elevates, purifies, and blesses. Indeed, this world would be gloomy were it not for the light of truth in Christ. Someone says:

"Home is the natural product of systematically hidden or dispelled shadows of care, gloom, and other unavoidable afflictions. There are always so many hitches in the harmonious domestic management of nearly every household that it requires continuous tact to keep the way smooth and sustain peace and comfort.

"Yet it requires more than the constant endeavor and earnest purpose of one member of the family to produce that ever-desirable domestic sunshine. It must be cooperative—that is, every member of the household must take a special part in being ready to nip in the bud any disorder, dissension, and discontent, and thereby ward off all constantly impending clouds that threaten to obscure the cheering rays of home sunshine.

"Parents by mutual efforts of loving patience and kindness toward each other and their offspring, and children by their respect and reasonable obedience to their natural progenitors, can perpetrate and increase that essential home sunshine which sheds joy and comfort throughout the whole world."—Christian World.

HOME SUNSHINE.

THIS world at best has many vexatious things which crowd themselves into our lives. It is true that life is made up of sunshine and shadow, and that we can only be truly happy by knowing how to infuse the sunshine into our social and domestic circles. The clouds come unbidden, but the sunshine can as well be endured if we live in the true possession of it: There is no place where God means to have us diffuse this light of life as in the home.

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SLEEPING in unventilated rooms poisons the blood and causes sickness. Many shut themselves in small sleeping-rooms, with windows and door closed, and then wonder why they feel so dull, and have the headache when they awake. Just a little thought shows the reason.

The lungs throw off at every breath a poisonous gas from the impurities of the blood. They must have the pure air to inhale as a blood purifier. With no ventilation the poisonous air has to be breathed over and over, and sickness will result. A person coming from the fresh air into a close sleeping room, can hardly endure the odor of the poison, or the difficulty in breathing.

Parents and little ones often sleep in a close room, with a fire and a burning lamp to consume the oxygen, and then wonder that they don't rest well and feel so poorly, that the children are so subject to sickness. Some do even worse; they sleep mostly with their heads under the bed clothes, and breathe over and over again their own poisonous breath, and wake up cross and sick. Why not that children will get out of doors, most of them would die in infancy. The majority do die under five years of age, victims to their parents' ignorance and carelessness in matters of healthful living.

There is plenty of fresh air, why get sick for want of it? Some think it is hurtful to breathe the night air. Well, what do they breathe at night? Is not the air in a close room night air full of poison? Open the windows and let in some from out of doors and see how much better you rest.

Ventilate in the day as well as at night. We live by breathing. Women live mostly in the house. They need fresh air and sunshine streaming in at windows and doors to keep well; also to run out into it as often as possible.

A few minutes of full breathing pure air often taken, will refresh and invigorate and often dispel disease.

We little know what a wealth of health there is in fresh air. Breathe it, and live and be well and strong. Many have been cured of lung difficulties by out-door living.—Hippocrates in Vanguard.
OUR TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

Recently there were found in the forest of Zarevosantsch Urski, in the Taranek District, Russia, two woman—one dead and the other dying of starvation. They were members of the sect which regards this form of suicide as the highest order of religious devotion. The police have instituted a thorough investigation for other members of the sect which had disappeared previously.

A writer in The Voice cites the fact that the conservative estimates that we have, place the number of fallen girls in this country at 230,000; while most authorities place the number of fallen girls in our country at 50,000. Young girls are yearly beguiled from the ranks of purity. Five years, and it is the same old story. The girl. I have talked with them every day for five years, and it is the same old story. The animal passion of one or both the parties are stirred up with liquor, and that is the beginning of the end." Yes, it is always the same old, awful story. And the saloon, with satanic grin and leer, tantalizingly sneers, what are you going to do about it? Yes, what?—Ex.

Under Evil Times The Christian has the following:—The past year has been one of bloodshed, horror, massacre, and disgrace. In India-wide-spread famine, pestilence, and plague prevail. In Africa the cattle are being destroyed by multitudes; and what shall be the end of these wonders? Will men repent and turn to God? or will the saviors of wrath sweep away the idolaters who have denied their Maker and rejected the only begotten Son? The following significant extract is from a letter written by a missionary lady in India, published in Life and Light. She says:—There is a remarkable movement amongst the Hindus just now. According to their astronomical calculations this 'evil age' (Kalivuga) will close within two or three years' time, then an age of righteousness is to begin. In view of the coming troubles the people are being urged to more devotion and worship in order to propitiate the gods, and so mitigate their sufferings. I don't know whether I mentioned, too, that some while ago, when reading a heathen Munshi, in Telugua, about our Lord's return, he asked me if this were the same they were expecting. I asked what? he said that in a few years' time the nations of the earth were to be engaged in a great war; in the midst of this, a great Deliverer was to appear, on a white horse, with great sword in the sky, who would put down all evil and oppression, and reign over all the earth in peace and righteousness. Does not this seem remarkable? Would that Christians were awake to the fact, our Lord and Deliverer is coming! Oh! I long more worthy to fill up the waiting time, for his glory.

ARMENIA'S ORDEAL. The Armenians have become a factor in the public mind and any information relating to their early history is of interest to many. The above is the title of a new book, commenting on which, an Exchange says:—Any one who is at all interested in the history of that people will be delighted with its contents. It also affords light upon some subjects of the Eastern question which hitherto has been dark or mysterious. The national church of Armenia is the chief figure in the work, and the description confirms us in the belief that it is one of the witnesses for Jesus. It was organized in the days of Jesus, through the king of Edessa sending messengers to Jesus, inviting him to come to his country and establish his kingdom with him. These were evidently some of the sheep which were not of the Jewish fold, not being the seed of Abraham. Apostles were sent and the kingdom became practically Christian, and has remained so to this day. The people are the descendants of Japhet, one of the sons of Noah, and the territory has been a sort of battle ground between all the contending forces of nations and religions for centuries. The Armenian religion is unlike any other religion of the day. While there is some excessive veneration of objects and the Virgin Mary, portraits, instruments used for sacred purposes, the Christianity is the purest of the well known branches of the Christian Faith. The Faith bears the title of the Holy Apostolic Church, and is the dearest thing the true representatives of that people have. Holy and honest living is characteristic of that people, and in this they have been a stumbling stone and a rock of offense to the Mohammedans, the Greek, Russian and Roman Catholic churches. They were disliked because they could not be deceived, and the purity of their lives was an offence to the people coming in contact with them. Hence vicious and fierce persecutions have been waged against them through all the ages back to the time of Christ.

RAILROAD ENGINE IN PROPHECY. At the mere mention of this title many will be inclined to amusing thought, but there is more in it than one would suppose. In Isaiah 61: 20, it is stated that the children of Israel shall return among various ways, upon swift beasts. Over a year ago a Jewish priest saw a railroad engine bounding over the way to Jerusalem, he said there must be something in prophecy regarding it. He looked up the root words from which swift beasts is derived and found they meant a furnace with a swaying and fast motion. No one had connected the time back to the time having nearly three thousand years ago than that. Again in Nahum 2: 3, 4 there is a plain reference to the railroad engine, in
these words: "The chariots shall be with flaming torches in the day of his preparation." Verse 4, "The chariots shall rage in the streets, they shall jostle against one another in the broad way; they shall seem like torches they shall run like the lightnings." Nahum flourished over seven hundred years before Christ, and he was then allowed to look upon a train of cars. Of course this prophecy was not applied only to the promised land. The prophecies can apply to no other in this feature. Note how minutely the description is given: They shall rage in the street; jostle one against another. Seem like torches. Run like the lightning. These are the plain characteristics of a train of cars; as though the prophet was now standing in this place and viewing a train of cars running into the city of Jerusalem. Especially in a city like Jerusalem would an engine pulling a train rage and spit fire and smoke and make a loud exhaust noise, and look like a torch. This prophecy is too plain to quibble about, and relates to this very time, as the preparation of the Son of Man. It is not a long period since the railroad was built to Jerusalem. Hence the prophecy did not apply to the time previous. It is also sure it will not apply to distant future time because it is certain that electricity will replace the locomotive, and the prophecy will not apply. We feel justified, therefore, in limiting the days of his preparation to these present years, and thus taken, this prophecy can apply only to the promised land.

The Jews are regaining Palestine. Baron Rothschild, the richest man in the world, and a Jew, holds a mortgage on all the lands as security for the payment of money loaned to the Sultan of Turkey. He is a British subject, and England is bound to enforce the payment of his claim. If, when his claim is due, Turkey, an already bankrupt nation, cannot pay, he can close out his mortgage, and become the actual owner of the Holy Land. Besides this, the Jews are rapidly returning to Jerusalem. Already there are more than one hundred thousand of them settled there, whereas ten years ago there were not more than ten thousand Jews in all Palestine.

An American traveller in Russia, in a journey up the Volga in a steamer, says, "A few Israelites on board enabled us to study the Jewish question, which, from a Russian standpoint, is largely a social and industrial one, like the Chinese question in America. The superior sagacity of the Jew we believe to be the secret of his persecution in this as in many other lands. The Jew will educate his children. If hindered in any part of Russia, he sends them off to German Universities; and when they come back, the uneducated Russian is unable to cope with them. Hence their persecution. Superior education will assert its power and finally rule in every land unless restrained by persecution. The potentiality of Joseph in Egypt, of Daniel in Babylon and of Beaconsfield in England was not the result of learned sages, but of superior preparation and education for superior work. The more we study this Jewish problem, Judaism, flowing on through the cold, unsympathetic ocean of humanity, but still retaining its indentity and distinct differentiation through all the centuries, the more we are impressed with its superiority as a race, and of its prophetic fulfillment. In every age and land, the imperishable and irrefutable monument of the truth of our Bible is the Jew."