Evangelical Visitor- August 15, 1898. Vol. XI. No. 16.

H.N. Engle
The Certainty of Faith

Faith is an unexplainable entity. We may try to define it, but fail to set it forth in a clear light. Our effort at analysis leaves it a mystery to the nonpossessor. Our delving into its mysteries only covers up its predominant element—simplicity.

What then is faith? It is not a hallucination or vain fancy of the mind. Paul said that it is substance—"the substance of things hoped for, the evidence of things not seen."

—Heb. 11:1. It is by faith that the invisible things become a reality. And some one has put it tersely by saying that the only real things are those comprehended through faith.

But while we consider this matter, let us make the marked and proper distinction between faith and fancy. The vain imagination has no substance whereon to rest its hope. It is vague and uncertain in its bearings, building air-castles, and constantly changing the base for its operations. It is attended with a life of unsatisfaction and a ceaseless searching after the ideal of the Ages.

Faith takes hold of the promises of God and of the irrevocable Word of Truth. It brings an inspiration into the life, the like of which is no where else to be seen or found. It is a soul to take hold of life with a new energy and envelop it in a restfulness of being positively distinct from that of the unsatisfied man who "does not live half his days."

We have a number of examples of characters in Bible history who were possessed of this boon. Abraham believed God; not only on one, but on various occasions; He left his kindred in the prosperous regions of the Euphrates valley to dwell in tents among the hills and vales of Canaan. He raised the weapon to slay the son of promise whom rest all his future crown of hope, believing in the (to the agnostic) impossible—the resurrection of the dead. His life was full of marked instances which show that he laid hold—by some means—on the substance of things not seen.

And to this day the substance of his faith, in part, awaits the diction of God's own time and the display of His almighty power.

Moses, the man of God, was another figure which plays a prominent part among the witnesses to faith. The privations, persecutions, distresses, necessities, etc., of this man's life only prove the positiveness of his faith in things invisible, yet real.

The pressure of his whole life-course to the last moment was in something "beyond Jordan."

We might instance prophets, priests and kings all along the history of the ages who stand out as marked types of men, and also women, whose lives, when viewed by panoramic vision, have been distinctly a taking hold of the substance of things to them unseen; men and women whose doings and purposes and plans can be understood on no other basis than that they had hold of something in which the majority of the race saw no reality. And to this day the same condition of things is extant. Some persons' lives are an enigma—they are positively unexplainable only on the basis of the proposition that they believe God and have laid hold on the substance of things invisible.

But whence comes this mysterious boon? It is distinctly said to be the "gift of God."—Eph. 2:8. Nevertheless we are positively responsible in our individual acts for either its germinial destruction or the development of its power and scope of its exercise. Faith is increased by its being constantly exercised. It is its simplicity of application which puts it beyond the range of intellectual largeness or worldly wisdom. No one can excuse himself for not believing God. "Not to know" is "not to believe." God has not placed us in this world to wander about in uncertainty. "We know," said Paul in speaking of the hope in a future life; and his life was molded in positive conformity to what he knew to be an unevasive certainty and a blessed hope given by revelation.

Do we have this "we know"—the certainty of faith—to inspire our life? Will we float about in the uncertainties of agnosticism or will we rest in the positiveness of faith? Will we discard the creeds of men and lay fast hold on the Word of God?
"The light of the Word shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of the world seems poorer and poorer,
And farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
Without Him I'm nothing seems clearer and clearer.

As stronger and stronger I trust in His Word;
My peace like a river is flowing and flowing,
"My waiting on Jesus is dearer and dearer,
The light of the Word shines brighter and brighter."

For the Evangelical Visitor.

JESUS OUR SHEPHERD.

To Brother George H. Bashore, of Kansas:

G R A C E and peace be multiplied, multiplied, multiplied forever and ever. This is not an exaggeration, but a sober reality certified by the essential nature of the divine incarnation. Never will Jesus cease to be the manifestation of God in the flesh. If the finite can ever reach the altitude of the infinite then the God-man will have nothing more to reveal to the denizens of glory.

If there was not in Christ an exhaustless reservoir of grace, what would become of our noble, self-sacrificing missionaries? They believe, they know, they feel, that the Redeemer is in very truth omnipotent, that the world belongs to Him, that all souls are the purchase of His blood, and that He is able to sustain His servants under the accumulated pressure of earth and hell.

Is not this the supreme fact that animates you in your ministry, and enables you to work hard all week, and then go a score of miles on the Sabbath to proclaim the abounding grace of Christ? To be a Christian is simply to be a miniature Christ. The only question for us to settle in every relation of life is, "What would Christ do in my circumstances?" This sanctifies the team, the plow, the drill, the reaper, the editorial chair, the composer, the broom, the needle, the stove, the table and makes 2 Cor. 10:31, a glorious reality. There is not the least item of exclusion from the claims of God in the flesh. We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7:1.

God's work in man is thorough, not abating one jot or tittle from the demands of 2 Thess. 5:28. This makes the true minister, the true missionary, the true Christian.

All this is certain, as we are under the leadership of a Shepherd who says, "I am the way," and "all power is given unto me in Heaven and in earth."—John 14:6; Matt. 28:18. To trust Him is to command the resources of the Deity. "He calleth His own sheep by name, and leadeth them out."—John 10:3. Omniscience cares as faithfully for the one as for the many. Let no isolated, lonely, sorrow-burdened soul think that you can overlook the minutest wants of the most secluded in His flock.

Very beautiful and comforting is the character in which Christ represents Himself in the tenth chapter of John. It takes a lifetime to study it, and the more we contemplate it the deeper and dearer it grows. Christ is not only a Shepherd but a good Shepherd. There is nothing of the hireling in Him. He came not for pay but for love. So wonderful is His love that He gladly gave His life for the sheep. This is God's own argument to convince us that He will withhold nothing from His people that tends to their perfect peace and highest joy and glory.—Rom. 8:32.

In Jesus, God gives us the key to all His infinite fulness of grace and blessing and glory.

What may we not expect from such a Shepherd? "All the treasures of wisdom and knowledge are hid in Him."—Col. 2:3. He cannot err. To harken to His voice is sure to reach the goal. We must have faith to "endure as seeing Him who is invisible."—Heb. 11:27. He has power enough to defeat all our foes, and "make us more than conquerors."—Rom. 8:37. He has grace enough to bear everything for the sake of His sheep.—2 Cor. 8:9; John 10:11-15. He has conquered the very prince of hell, and all the consequences of human apostasy; so that neither devil nor man nor sin nor death can pluck His ransomed out of His hand.—1 Cor. 15:25, 26; Heb. 2:14, 15. Surely under such a Shepherd we are safe through all the perils of our probation. The devil may go about like a roaring lion, seeking whom he may devour. "The Lion of the tribe of Judah" is our vigilant and conquering guardian.—1 Pet. 5:8; Rev. 5:5. Our salvation is a positive certainty if we abide with Him. We have a Good Shepherd, a Faithful Shepherd, a Wise Shepherd, an Almighty Shepherd.

And then what pastures are His! What clear, fresh, living springs! His meadows are ever green. His pastures never wither. There is no winter in the realm of grace. It is always spring, summer, and harvest. While there is always plenty fully matured, there is always an infinite reserve in the bud. We are always eating, always satisfied yet always hungry. Of what a glorious paradox in the Christian life! It takes Col. 2:9, 10, to reconcile Matt. 5:6, and John 6:35. God does not ask us to comprehend the mysteries of the incarnation, but to appropriate them by faith, so that Col. 1:9, 10, 11, and 2 Thess. 1:11, 12, may be fulfilled in our life. If we will not realize John 6:53-57 till we have analyzed the mysteries of digestion and assimilation, we will never know the blessedness of Psa. 23:1, 2, and Isa. 12:2, 3. The Good Shepherd is universal proprietor, and will never be stinted in resources. "The Lord is my shepherd, I shall not want," will be the Te Deum of the redeemed through all eternity.

O, how often in my pen-ministry,
when stamps and other et cetera are falling, do I say, “I shall not want,” for I have the immutable pledge of Philipp. 4:19, that He will supply all my wants “according to His riches in glory by Christ Jesus,” and wonderfully is His promise verified. To live for Him is to live by Him. “He cannot deny Himself.” —2 Tim. 2:13. Faith identifies us with God, and enriches us with all His fullness.—John 1:16; Eph. 3:17-19. How gloriously true is 1 Pet. 1:8.

C. H. BALSAUGH.
Union Deposit, Penn.

For the Evangelical Visitor.

Serenettes.

TAKE time to study your Bible. Sunday-school teachers should teach without notes.

Be ready to do little things. You cannot afford to be idle.

There are none too good to need God.

The true Christian is never off duty.

Your excuse for not hearing Christ is a refusal.

Self must be put off before Christ can be put on.

Life is a great sermon. How are you preaching?

“Being ready” means more than going to church.

If we refuse to watch we will be compelled to weep.

If you persecute God’s servants you persecute Him.

If we take Christ as King we must give obedience.

Watching and waiting means perseverance and patience.

When Christ comes in the house our neighbors soon find it out.

We show our love for Christ by our actions towards our fellow men.

If you would have the joys of heaven, beware of the pleasures of life.

C. F. LADD.

210 Pacific Ave., Jersey City, N. J.

For the Evangelical Visitor.

Pulpit Jokes.

A LONG with the present, latter-day apostacy, we find a growing tendency among the so-called shepherds to say amusing things, tell amusing anecdotes, and thus tickle the fanciful ear of carnality.

The mischief wrought by such folly is untold. Many a time, through the holding forth of straight, radical truth, “the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites”; but at this important juncture, comes the devil and puts into the mind of the preacher who is not entirely “dead” some foolish word. The speaker pronounces it, the people laugh, and down goes the good about to be done. Away flies the mighty impression made by the Spirit, the carnal mind being tickled and the soul stupidity by this one of the devil’s favorite methods of chloroform ing his victims who are about to be awakened to a sense of their surroundings and fate. Thus, he who should be the instrument of God in bringing to their senses those who are asleep, and resuscitating them that are “dead in trespasses and in sins,” is used of the devil to administer a fresh application of his most effective meeting-house anesthetic.

The fearful effect of these things is untold. These popular “pulpit jokes” and witicisms are most effective “birds” that pick up the seed sown, and in the language of Jesus, “then cometh the wicked one, and catcheth away that which was sown.” Another withering, blighting effect of this weakness among preachers of today is that thereby people lose all confidence in the sincerity of their pastor, and more than that, they have very substantial reasons for doubting the integrity and inspiration of him who thus indulges the manifestly carnal propensity of speaking those things “which are not convenient.”

“Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor.”—(Eccl. 10:1.)

One finds invariably that no man who caters to the fanciful whims of carnal church-members, prophesying “smooth things” and saying, “Peace, peace, when there is no peace,” is anything like what God has designed his messengers to be—a flame of fire.

There is no more doleful feature of the popular, apostate, hireling ministry of our day than the absolute lack of power. Educated, carnal men affiliated by blood-curdling, throat-c Mathematics, pains and penalties into common brotherhood with infidels, agnostics, and evil men of the deepest dye, everywhere stand upon the walls of Zion, daubing with untampered mortar, compromising with sin, and making merchandise of souls. Jude speaks of them as “wandering stars, to whom is reserved the blackness of darkness forever.”

What is the duty of the messengers of the most high God in the face of these undeniable facts? The prophet Isaiah gives the watchword in the following soul-stirring words: “Cry aloud, spare not, lift up thy voice like a trumpet, and show thy people their transgression, and the house of Jacob their sins.”—(ch. 58:1.)

Yours for the lost of earth,
J. EBER ZOOK.

No certain dwelling place.

Old Time Religion.

Dear Bro. H. N. Engle:
THROUGH a kind Providence we have arrived at the 66 mile stone on our pilgrimage in the Divine life. On the 10th of May, 1882, your humble brother realized the pardon of sins by the regenerating power of the Holy Ghost. The evidence was as clear as a sunbeam and—to us and others—appeared marvelous. Having been born and reared in a rural district, our own dear mother being the only person in that community who professed to know Christ in the pardon of her sins, as those who attained to that state were denounced as weak-minded men and silly women.

After finding the “Pearl of great price,” our first business was to win others to Christ; and we are happy to say that we were instrumental the same night in winning our own dear
father, and also the next morning a neighbor lady who came to shear sheep. We soon inaugurated a prayer meeting—which had never been known in that community—and thus the work of God began to spread and a number of souls were won to Christ.

The character of our revivals sixty-six years ago was quite different than they appear in these latter days. First of all the doctrine of repentance was forcibly preached by a thorough breaking up of the heart and full assurance of sins pardoned; and then to come out from the world, in the language of the Saviour, "If any man will come after me let him deny himself and take up his cross daily and follow me."—Luke 9:23.

It was a rare occurrence in those days to meet a backslider; but in these "perilous times" since the standard has been lowered and revivals have become popular, how seldom do we hear the doctrine of "self-denial" preached; and how little is it practiced.

To look upon some of the congregations they appear more like a garden of flowers than the followers of the meek and lowly Saviour. When the "Son of Man cometh shall he find faith on the earth"? The age in which we live is characterized largely by a mania to build large and costly churches and to select fashionable choirs furnished with a pipe organ; and the old-fashioned congregational singing is, in many places, reckoned among the past.

To compete with the age they must have a highly educated minister, who, with his eloquence, will attract the fashionable and wealthy classes who give largely to the finances of the church. "The prophets prophesy falsely and the people bear rule by their means and my people love to have it so; and what shall ye do in the end thereof?"—Jer. 5:31.

To meet the emergency of the times, we need a host of Holy Ghost baptized men and women who are willing at the peril of life to go forth preaching Christ and the resurrection. Then the church would appear to the world "Fair as the moon, clear as the sun, and terrible as an army with banners." Our only hope in reaching the masses is by Holy Ghost preaching.

Yours in favor of a sanctified church,

Chambersburg, Pa.

JOHN FOHL.

THE LIFE MORE ABUNDANT.

CLEANSING.

Fifth address delivered by V. D. David, (Tamil Evangelist) of India, at the recent Northfield Conference.

(First Part.)

I am going to speak on a very important point,—all important. Unless you cross this bridge, you will never enter the life more abundant. Many people imagine they have this life when they have not. Imagination will never, never avail unless you possess this life in reality. Sometimes you may think you have this life, but you are not quite sure about it. I have seen many who once thought that they had this life more abundant, but later on they began to doubt. Why is this? Because they have not passed this bridge according to the Scripture. May the Lord teach you this truth very definitely according to His word! Salvation, assurance, cleansing, filling, keeping, using,—all these are received and enjoyed only through faith in His word.

I have already spoken to you on separation, consecration, and yielding, but not on cleansing.

Now before I speak upon this all important point of cleansing, I want to point out the hindrances in the way which keep many from accepting the Scriptural cleansing and prevent their entering this abundant life.

There are three special points to observe. Many honest, earnest and willing Christians, do not see these points clearly, and have never entered this abundant life.

First: they never believe God as they believe a man. Isaiah 29:13, "And their fear toward me is taught by the precept of men?"

That is it. "They do not keep My Word, but they fear men, and keep the words of men," the Revised Version reads, "And their fear of me is a commandment of men which hath been taught them." They have been taught by others, "Do this, do this; it is right," with no Bible authority to support their command,—no chapter and verse for their teaching. They tell their audience anything, make them believe anything according to their own theory or imagination, but they do not support what they say by God's Word. When one asks them to give Bible authority for their teaching, they say, "No, we have not got any chapter and verse for it, but it is our experience." Away with your experience! I tell you you are foolish when you believe a man and follow his experience.

Do you not know one's experience may change? So never stand on any man's experience. Your teacher may be a doctor of divinity or a theologian; you think he is a great man, he can teach you, and his teaching must be right. Well, dear friend, unless his teaching is supported by the Word of God, at last you will be disappointed. It will serve you right.

Some years ago I believed in baptismal regeneration, in accordance with the teaching of man, but when the Lord opened my eyes I threw that idea away and He swept all the cobwebs from my brain and heart and put His words in their places.

So I beseech you, my dear brother and sister, when you want to get this wonderful life more abundant, set aside your own ideas and all the unscriptural teaching you have had; and go to the Lord straight, get down on your knees, be earnest and also honest with Him, and then surely the Lord will teach you according to His Word.

Second: many try to bring the Bible to their own experience instead of taking their experience to the Bible.

They want to reconcile the Bible with their experience. They say, "What you teach is not our experience, so it cannot be right." My friend, what does God care about your experience! You must come to God's experience as given in His Word. I will give you a chapter and verse to prove what I say. Listen!

Jesus said, "Take ye away the stone." Martha, the sister of him.
who was dead, saith unto him, "Lord, by this time he stinketh,"—that was her experience,—"for he hath been dead four days."

Christ said, "Now, take away the stone, Martha." She said, "Take away the stone? Master, it will stink! I don't want to take away the stone now; he is four days dead."

Her experience of unbelief was, "Can he come out now? No. He is four days dead." "Now, the third point why people do not get this life more abundant is, because they do not take God of His Word: they want to add their own ideas to it. They want to give their own explanation of it. They twist, misquote, or misapply it, and very many of them pick out isolated verses apart from their context."

The Bible doesn't need man's explanation; it doesn't need any private interpretation. You are to take His Word just as it is. The Word of God is written for those who have a child-like spirit. You do not need any commentary when the Spirit of God teaches you. See 1 John 2:27, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, even as it hath taught you, ye shall abide in him."

I find the best commentators say, "I think. I think." They cannot say, "I KNOW." The special point in commentaries, I find, is this one thing,—"So-and-so says,"—"Doctor So-and-so says, and I also think so." Man's ideas and thinking will never satisfy a Christian, unless he finds one who can teach him and is also able to say,—"I know it is true," or, "I know it is true." If God has written His Word for all His children, surely He will reveal the truth to His own by His Spirit. Take God at His Word; just as it is, don't change;—don't try to put your own opinion to it; don't give your own construction; take the Word as it is. If you would only become a little child in Spirit, and take God at His Word, what a wonderful blessing would follow!

Many don't understand the Bible, and they don't take His Words as they are. Why? Matt. 11:25, "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hidst these things from the wise and prudent, and hast revealed them unto babes." That is it. There are many wise men, wise in their own conceits, stuffed with worldly knowledge. From such the truth is hidden. They never understand the mind of God and they do not believe it just as it is, but if they would only come to the feet of Christ and take the place of children they would surely be taught of Him and would certainly believe just what the Bible says.

If you are going to give your own version to the Bible, you will be sadly disappointed. Take God at His Word, take God at His Word! Amen.

The Bible is for all people, I mean for all those who come down from their conceited ideas and receive the truth, just as it is. Now please avoid the hindrances I have mentioned, so you may be able to see this point of cleansing clearly.

IV. CLEANSING.

What is cleansing? Many people are talking about it, but do they understand it?

First find out the need of cleansing. First of all comes a clean heart: second, a filled heart; then a healthy heart and pure life will follow all through; fruits will be seen by others and the Lord be glorified.

(1) If your heart is not clean you cannot have a healthy life. How can a healthy life come out of a filthy heart? (Matt. 12:34—36.)

So cleansing is absolutely necessary in order that you may be filled with this wonderful life.

I was staying in one of the best Christian homes at Elsternwick in Australia. A young lady said one day, "Dear brother, I do not see my plant growing. I water it, I try my best with it, but I don't see that it grows."

I said, "What is the matter with it?"

"I don't know; I put water on it and manure it. I have done all that I could, but I do not see any growth. There are a few leaves on the top, but no growth."

I said to her, "Perhaps there is something at the bottom; did you ever think so?" "O," she said, "I never thought of that."

She took a knife and dug to the bottom of the plant to see if there
was anything there. She found a big maggot just at the root, and took it out.

She said to me, “What a big maggot I found at its root!”

I said, “That was the hindrance of your plant’s growth. You put manure and water on it, but you didn’t find out what was hindering its growth.”

When I went to Ceylon, she wrote me a letter in which she said, “My plant is growing now. I have learned two lessons from it. First, I found out the reason why my plant was not growing.——because there was a maggot just at its root. Second, that told me exactly the state of my soul.”

She had never believed in the cleansing; although I had said many things to convince her, she did not come to the point. But this little incident of her plant and the maggot gave her light on the subject, and now she believes in the cleansing from all filthiness. 

A healthy life depends upon a clean heart. The plant was not healthy, so it could not grow. Now you see that cleansing of heart is absolutely necessary for a healthy and pure life.

(2.) Again cleansing is necessary to become a vessel unto honor, meet for the Master’s use. 2 Tim. 2:21, “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use.”

(3.) To bring forth more fruit. John 15:2, “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

(4.) There is no filling before cleansing. Every vessel and everything within the Tabernacle was clean before the Lord filled the Tabernacle with Himself. So cleansing is absolutely necessary before the heart can be filled.

“Faith is not a reaching out into the air, or the aspiration of the soul for its Creator whom it must find in the remote heavens. It is the direct approach of the heart to God as He comes to us, that He may be known and loved.”

For the Evangelical Visitor.

WALKING WITH GOD.

When we come out from the world and take a radical stand against worldliness, denouncing the devil and his works everywhere we go, the world will not have anything to do with us. The worldlings will love their own; but where the Spirit of the Lord is there is unity. The devil will become restless and try every possible plan to overthrow us.

But we have a captain who never lost a battle. If we obey our Captain and let Him fight through us, we need not fear the fast flying darts of the adversary. Jesus is a shelter in the time of storm. When the enemy comes in like a flood the Spirit of the Lord will raise up a standard against him. “If God be for us who can be against us?”

The devil does not care how radical we preach or talk if we do not live up to it. Can you say to the world, “Follow me as I follow Christ?” Abstain from all appearance of evil.”—I Thess. 5:22.

Do you testify of Christ and Him crucified everywhere you go? or do you testify of the devil in your daily walk, talk and dress? “Out of the abundance of the heart the mouth speaketh.” If our hearts are full of devilishness then surely the devil is at the bottom of things. “Blessed are the pure in heart for they shall see God.” Nothing unclean shall ever enter heaven.

We cannot expect to please the people and God at the same time. “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.”—I Jno. 2:15. “For all that is in the world, the lust of the flesh and the lust of the eye and the pride of life is not of the Father but of the world.”—I Jno. 2:16. “Ye adulterers and adulteresses; know ye not that the friendship of this world is enmity against God?”—Jas. 4:4

Our friends may fail us, banks may fail much to the disappointment of those who trust in uncertain riches, but God never, so long as we do His will. Our will should be in harmony with the will of God.

You can preach a sermon in your daily walk and conversation. The world is watching the man who is professing to be saved from all sin. It is our duty to walk perfect before the world so they may see that we have been with Jesus and have learned of Him. It has justly been said, The Christian is the world’s Bible.

We should also be a light to the world. “A city that is set on a hill cannot be hidden.” Do we light a candle and put it under a bushel, or do we put it in a candlestick to give light to all that are in the house? Do you let your light shine? or do you keep it hid? A light kept under an air tight vessel will soon go out. So it is with the light of salvation. If we in some way hinder the light of Jesus from shining through us, it will not be long ere it will have gone out.

“Be not conformed to this world.”—Rom. 12:2. The world can tell whether we are conformed to it or not. Do you think more about accumulating the riches of this world than of rescuing souls from destruction? One soul is worth more than the whole world. How few realize it! Nevertheless it is true, because God has said so. “Where your treasure is there will your heart be also,” Paul said to Timothy, “Charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but trust in the living God who giveth us all things to enjoy.”

“There is therefore now no condemnation to them who walk not after the flesh but after the Spirit.”—Rom. 8:1. Who walk not to please the flesh: “for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit.”—Rom. 8:5. “So then they that are in the flesh cannot please God.”—Rom. 8:8.

“Yea, though I walk in the valley and shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.”—Psa. 23:4. “I am the Almighty God; walk before me and be thou perfect.”—Gen. 17:1

“If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus
Christ his Son cleanseth us from all sin." But if we do not walk in the light while we have it, then the light will become darkness, and how great will that darkness be.

If Jesus would come suddenly, it is to be feared that he would leave some people to their riches because they would be unwilling to give them up. God's people are a holy people, unspotted from the world. "Ye cannot serve God and mammon." God will never save or sanctify a soul against its own will. He wants the will as the first thing.

As long as a soul does not feel sorry for sin, that is, such sorrow for sin as necessary means) but alone the blood of Jesus Christ can cleanse us from all sin. Hence they require a distinct exercise of our faith for a particular and positively felt need and a corresponding act or operation of cleansing, if cleansed at all; and the blood of Jesus Christ cleanseth us from all sin now—that is if we exercise the required faith.—Es.

For the Evangelical Visitor.

TESTIMONY OF VICTORY.

PRAISE ye the Lord. Praise ye the name of the Lord; praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant."—Psa. 135: 1-3.

My heart is full of praises unto God, for His goodness towards me and for His innumerable blessings. I cannot cease to praise Him, above all else, for the life of victory. Victory over the desires of the flesh, victory over the baser elements, victory over that carnal nature that is continually warring against the Spirit, victory over Rom. 7. Bless God!

I need not serve God with my mind and with the flesh serve the devil. "According to my earnest expectation and my hope that in nothing shall I be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." There is a continual freshness in spirit, as a spring of running water. I am glad for the spirit that will give up that which hinders our spiritual progress for the cup that "runneth over." Why is there so much opposition to such a life of spiritual freedom? Opposing it does not alter the truth.

Come up from the dark, damp, unventilated cellar where the vermin and disease germs live, into the bright sunlight of God. Launch out into the deep and be lost in the fullness of God's love.

Christ said, "Be ye therefore perfect as your Father which is in heaven is perfect."—Matt. 5:48.

The disciple is not above his master: but every one that is perfect shall be as his Master."—Luke 6:40.

May God help us to come up to

NOW ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God."—I Cor. 6:9-11.

How were they washed? By being brought into a state of repentance, that is, such sorrow for sin that produced amendment of life. As long as a soul does not feel sorry for the sins he has committed he will not desire to be washed. After he has become thoroughly cleansed from all his sins he will realize "That the Son of man hath power to forgive sins." "That whatsoever the Son maketh free is free indeed," and "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

* How were they sanctified? Not by a second work of grace, termed by some Sanctification, but as we are taught in II Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." I John 1:7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Had they temptations? Certainly or why would Paul have admonished them in the way he did in I Cor. 6:15-20? Again, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Were they so positive of entering Heaven that they had no need of further concern? Certainly not, or why would our beloved and holy Saviour have need to cry out while hanging on the cross, "Eloi, Eloi, lamam sabachthani?" Again, Romans 7.24, "For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?"

How were they justified? "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also," etc.—Romans 5:1-5.

In conclusion, I would say that my Bible contains no promise for an actual committed sin and the sin nature. Hence they require a distinct exercise of our faith for a particular and positively felt need and a corresponding act or operation of cleansing, if cleansed at all; and the blood of Jesus Christ cleanseth us from all sin now—that is if we exercise the required faith. —Es.
A QUESTION GOD CANNOT ANSWER.

IS THERE such a question? Can any enquiry of man be beyond the power of the infinitely wise God to answer?

Yes there is one, and, so far as I can see, only one, which even God cannot answer. It is this:—"How shall we escape, if we neglect so great salvation?"—Heb. 2:3. The Savior cannot answer it: for He has said, "No man cometh to the Father but by Me."—Jno. 14:6.

It was a dark and cold winter evening, in a great city. Crowds of eager feet were passing over the street, and, "home-ward-bound" the tired and weary toilers were returning from thousands of busy shops, warehouses and factories. There were no lingerers: for the keen, cutting wind drove them onward to seek shelter. Amongst the multitudes, was a certain rich merchant, who had chosen to walk to his home that evening. Suddenly he stopped, as he heard a voice near him say, in a plaintive tone, which touched his heart, "There is no other name." He stepped aside, to the sheltered nook from whence the words came. There, in a doorway, he saw a blind man sitting, with a book in raised letters on his knees, from which he was evidently reading. But his fingers were benumbed with the cold, and he had evidently lost the place: for he repeated the words, "None other name," over and over again, until he found the spot. The gentleman's curiosity was aroused, and he listened, as the blind man, going a few words further back, now read out in clear but tremulous tones, "Neither is there salvation in any other: for there is no other Name under heaven given among men, whereby we must be saved."—Acts 4:12. "Ah, it is the Bible," said the merchant, as he resumed his walk. Yes, it was the Bible, the eternal truth of the eternal God, and it proved itself once more to be the "sword of the Spirit:" for it entered into his hard and worldly heart, and gave him no rest from that moment, night or day, until he found rest and salvation in Christ. Kind reader, "There is none other Name," through which you can find salvation. No saint, however holy, can bring salvation; no works, however good or many, can purchase salvation: for only Jesus can save.

"One offer of salvation,
To all the world made known;
The only sure foundation,
Is Christ, the Corner Stone."

"No other name is given,
No other way is known;
'Tis Jesus Christ the First and Last;
He saves, and He alone."

But reader, bethink thee, how shalt thou escape, if thou dost neglect so great salvation?

REMEMBER HOW GREAT A WORK SALVATION IS.

It took the power of the Highest to accomplish it; and when He cried, "It is finished," it was in the moment when, on the Cross, He poured out His life unto death, in His infinite love for thee and me. On a white marble tomb-stone over a soldier's grave, in a South American cemetery, these four words are chiseled:—"He died for me." They are a memorial of gratitude, engraved there by the man for whom the soldier died as a substitute twenty years ago. May thy heart be a tablet on which thou dost engrave the name of "Jesus," who loved thee, who gave Himself for thee, who pleads for thee as thine Advocate above, and who now pleads by His Spirit with thy heart, wooing thee to yield to His boundless love and be forever saved. Oh, listen to His voice, as He once more stands knocking at thy heart's door.

"I should not plead with thee in vain;
Remember all My grief and pain;
I died to ransom thee from sin;
May I come in? may I come in?"

REMEMBER THAT DELAY IS ALWAYS DANGEROUS, AND OFTEN RUINOUS.

"Rabbi," said a young man to the famous and wise Rabbi Eliezer, "What time is soon enough for a man to repent of sin, turn to God, and be saved?" Looking earnestly upon him, the Rabbi replied, "One day before death," and went on his way. The next day, after an anxious, sleepless night of thought, the young man came to the good old man, and said—"But, Rabbi, how shall a man be sure which is the day before death?" "Therefore," rejoined the faithful teacher, "thou shouldst repent and seek God's mercy." And so, kind reader, I beseech thee, do not delay, lest death overtake thee, and repentance come too late.

Twenty-three years ago, in Whitefield Chapel, Carrubber's Close, Edinburgh, I was earnestly urging instant decision for Christ upon a deeply impressed audience. Just in front of the platform, a woman's white and eagerly anxious face attracted my notice, and, as I pleaded, she wept, much to the annoyance of her husband at her side. I appealed, at the close of the service, to all the anxious, to remain to an after-meeting. I heard her say to her companion, "John, let me stay;" to which he angrily whispered, loud enough for me to hear, "Come away, Jessie, woman, come away: dinna make me ashamed." A few nights later, I saw the same man again; but he was alone this time. He seemed very earnest, and remained to the after-meeting. Going up to him, I said, "Where is your wife tonight?" I will never forget the look of agony on that man's face, as he said with tears "Oh, sir, if I only were sure; she's dead—she's dead—and I am to blame, if her soul is lost: for she died the very last night she was here, and I wish to see her again. Yes, where was her spirit? I trust that He who sees the heart, saw that she loved Him, and that like the woman who bathed His feet with tears of repentance and faith, she too was forgiven. But, oh, what a memory for any man, that he barred his wife's pathway to the Saviour's feet. Reader, art thou not hindering some one dear to thee from being saved? Thou art ashamed of Christ, but thou art not ashamed to sin, and drive other souls into hell before thee. Oh, reader beware. How shalt thou escape, when the world in a day, like a cloud rolls away, and eternity opens to view? How shalt thou escape, if thou art among the those who cry, "Mountains and rocks fall..."
HALF-CHRISTIAN FUNERALS.

REV. George Watson, D. D., of the Methodist Episcopal church, Newport, Kentucky, says: I came very near writing "half-heathen funerals," but as we claim to be a Christian people, half Christian suits better. The nearer we get to eternity, the more distinctly do the inner facts of the soul become manifest. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreathes, etc., to all excess; the long line of arrangements to the cemetery. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but His will be done. Others may think just the same things, but do not speak them out.
the living and dying holiness of victory. Holiness will make heaven and the resurrection shining realities in our eyes. Holiness will fill every inch of future with brightest hopes. Holiness will transform our lives and our funerals. Holiness will give us a peaceful life, a victorious death, and a radiant Scriptural funeral, dispensing heathen dirges with songs of harvest home. Lord grant that I may have a holy funeral.—Christian Standard.

THE CHURCH DEFINED.

BY THE church of God is intended the whole family of God, without reference to any particular creed, or form of church government. "The household of faith." "The sons of God in the present generation." All who have been quickened by the Holy Spirit. All who receive the Saviour's word as divine, who embrace it as the testimony of God, and exercise a simple faith in its doctrines and promises. All who rely on the perfect word of the Lord Jesus alone, for present peace and everlasting salvation. The seed of the word is sown in their hearts, and being watered by the dews of heaven will spring up and bring forth fruit, "in some thirty, in some sixty, and in some a hundred fold." Having "tasted that the Lord is gracious," having felt the power of truth in the heart: they are "a chosen generation; a royal priesthood; a peculiar people, a holy nation to show forth the praises" and excellencies, "of him who hath called them out of darkness into his marvellous light."

A number of such persons united together form a visible church of Christ: the whole of them whether outwardly united or not, are "the church of the living God, the pillar and ground of the truth." On them as on a pillar, the truth is written out, on them as on a foundation, the truth is laid; they sustain and exhibit it to the world. Of them it is predicted by the Prophet, "They shall not hurt nor destroy in all my holy mountain;" and they are exalted by the Apostle to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they are to shine as lights in the world."

The church is placed in the world for its good, as the sun is placed in the heavens for the earth's benefit: the church diffuses blessings all around, as the useful shower, or the gentle dew. Professors of religion may be covetous, cruel, and overbearing; but the church of Jesus cannot, while she acknowledges the authority of the gospel, or endeavors to carry out the precepts of the Prince of peace. Consistent Christians are to stand before the world as Paul before the Ephesian Elders and say, "I have coveted no man's silver, or gold, or apparel." "We seek not yours, but you." Yea, they will sometimes refuse to sue for their own, lest they should throw a stumbling block in the way of any; and this would be more frequently the case, if the precepts of the new testament alone were made the rule of the professor's conduct. The gospel requires love—pure—universal love; we are commanded not only to love our friends, our neighbors, our own community, but our very enemies; "and love worketh no ill to its neighbor, therefore love is the fulfilling of the law."

The Lord's people have another spirit in them, they are not of the world as their Lord and master was not of the world; they seek its good, but they hate its spirit: they are willing to spend and be spent for its welfare, but they will not be brought under its power. Whatever is opposed to this, either in spirit or conduct is not of God, but is of the world; it is not from above, but from beneath. Gospel principles are "pure—peaceable—gentle, easy to be entreated—full of mercy, and of good fruits—without partiality, and without hypocrisy."

The weapons of the church of Jesus, "are not carnal" but spiritual; and they are mighty only "through God." Persecution is the work and mark of Anti-christ. The church of God is required to stand forth, robed in all the attractive virtues which can adorn humanity, as well as in all the graces which can recommend Christianity; and to say to the sinners who surround her, "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel."

My dear Reader, how is it with you? Are you the Lord's? Is Christ formed in your heart as the hope of glory? Are you devoted to God? Can you say, "I live, yet not I but Christ liveth in me;" and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me? Are you living above the spirit of party, breathing the atmosphere of pure benevolence and love? Is your grand aim to honor Jesus, circulate truth, and bring sinners to repentance? If so, you "are the blessed of the Lord who made heaven and earth;" you are a part of "the general assembly and church of the first-born, whose names are written in heaven."

James Smith in The Interpreter.

THE JEWS OF MOROCCO.

As far back as any Mohammedan history or tradition goes the Jew has been a factor in the land of Morocco. In spite of all the abuses, persecutions, and oftimes wholesale butcheries that have come upon them, they seem to have thrived, and to-day they are to be found in every part of the country, mostly assembled in the cities and towns where they carry on trade with the natives with their usual keenness and energy.

Nearly all of the larger places have their tales of wholesale destruction and slaughter of these despised yet God-chosen people. Just outside of the walls of Mequinez was a large arena that was once the sight of a thrifty Jewish quarter, now only marked by the ruined and tumbled down walls. As you near Sifroo—one of the towns visited by our Brother Fisher while in Morocco—you see just to the right of the road a large Jewish cemetery. This marks the place where at one time there was a prosperous Jewish settlement. This destruction has been made by the Sultans of the land who were anxious to secure the accumulated wealth of the Jews even though it must be done by bloody means. The prophecy, "I will scatter them also among the heathen, whom neither they nor their fathers
have known: and I will send a sword after them, till I have consumed them.” Jer. 9:16, finds its literal fulfillment in Morocco. How many have been consumed in this land, only the final revelation of the last day will tell.

In each place the Jews are compelled to live in a separate quarter known as the “Milleh” or salted place. When leaving this quarter they are often compelled to go through the streets barefooted, and to bow down to the Moors who treat them with the utmost scorn and contempt. The wealthiest of them have for the most part bought foreign protection and therefore have but little fear of the Government. These enjoy ease and luxury while the poorer class live in filth and extreme poverty. Instances are not uncommon where a man, his wife and three or four children will live in a room 6 x 8 feet with nothing but a mud floor and many times no door to the entrance to keep out the cold and the rain. Thus they eke out a miserable existence, being worse than slaves to their wealthier brethren and the Rabbis.

In political matters the Jew in Morocco is but of minor importance. Ordinarily he is not taken into consideration at all except as a financial necessity. A peculiar incident occurred about five hundred years ago when a Jew became Sultan. It seems that the reigning Sultan had no heir, and that his chief adviser was a Jew, one Ben Mishal—or son of Mishal. The Sultan suddenly died and the Jew then took the reigns of government and for some months ruled with a strong hand, making soldiers and guards out of Jews and every way possible strengthening himself. He seized the Shurfa, or the legal descendents of the prophet Mohammed, and put them to death. They were the rightful heirs to the throne, and this Jew hoped by this means to secure the land for Israel.

But at this juncture there arose two men of note, Mooli Rashid and Mooli Ishmieel, who came from the west to Fez; the Jewish Sultan being located at Taza. These two men called the Toolaba, or students, together and told them it was a shame to allow a dog of a Jew to rule over them—and they followers of the Prophet. They then laid a scheme before them to dethrone the Jew—not by getting a wooden horse into the city, but by bringing forty boxes into the presence of the Sultan. These boxes were supposed to contain supplies for his Excellency, while in fact each of them contained a man with a gun and a sword. At a given signal the boxes—which fastened on the inside—were thrown open and out sprang forty men fully armed. They slew the Jew and his supporters and made Mooli Rashid Sultan in his stead. Rashid reigned seven years and came to his death somewhat as Absalom did. He was at Morocco City and while out for a ride leaped his horse over a canal. His head struck against the dead limb of a tree, which ran through the skull, thus putting an end to his short but bloody career.

He was followed by the line of the Ishmieels who raised Mequinez to the height of her glory.

There is not much difference between the Jew, of this land and of those whom we read of in the Gospels. There is some little change perhaps in their dress but it is very slight, and possibly the Rabbis have succeeded in getting the people a little farther away from the truth of God’s Word. Until recently they have had no Scriptures that were not interlined with comments and explanations and truth has been so thoroughly explained away that they do not believe any of the prophecies concerning their Messiah.

May the servants of our blessed Master get their eyes upon the promises made to those that are mindful of Judah in her time of rejection and allow Him to call those whom He will for this line of work. The cry of the lost and perishing ones go up to God day after day,—Who will hear their cry?—Who will be the messenger of peace to them?—H. A. Hammer in The Gospel Message.

“Try to live so that you will be remembered after you are dead for the good you have done, rather than for the sins you have committed.”

DO YOU READ THE BIBLE?

ALL things duly considered, the Bible is the cheapest and best circulated book in the world. Every man may have a copy for the asking. Now, there was a day when men prized this right as their dearest possession. They read their Bibles and they read very little else. They knew their contents so thoroughly that even their everyday speech was colored with its grand phraseology. To the Puritans of the seventeenth century, the Bible was history, and poetry, and adventure, and practical teaching, and literature in general, as well as religious instruction. What the newspaper, the magazine and the novel together are to us, the Scripture was to them. The Old Testament was as carefully read as the New—indeed, very much better, as many have pointed out.

What a change has come over the Protestant world in our time! It is not a Bible-reading world as it used to be. The right to read Scripture may be still emphasized, but great multitudes neither appreciate it nor take advantage of it. There seems to be less and less family reading of the Scripture every year. In thousands of Christian families there is no attempt at any such thing. Even individual members refer to the Bible very occasionally, if at all. It is not regarded as a book for every-day use. Like encyclopedias and dictionaries, it is a book of reference that every one ought to have, merely to keep on the shelf. The poor, fragmentary knowledge of the Bible that a great portion of people have been gained chiefly in childhood at school, later on through the reading of Scripture at church, and from the occasional references to the Bible in the literature of the day. But it is a most disappointing knowledge. It grasps nothing completely, and understands nothing thoroughly. Facts, names, dates, characters, events, are often in a most hopeless tangled mass. Why not treat the Bible as attentively as you would treat any other book? Why not read it through from beginning to end, respectfully, earnestly?—Bible Standard.
A Vade Mecum.

If you are getting lazy, read James.
If your faith is below par, read Paul.
If you are impatient, sit down quietly and have a talk with Job.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are getting aimless, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arm around you.
If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.
If you are out of sorts, read Hebrews 12.
If you are down with the blues, read Psalm 126 and Gal. 6:7-9.
If the stovepipe has fallen down, and the cook gone off in a pet, put up the pipe, wash your hands, and read James 3. — The Methodist Churchman.

Prayer.

Prayer is so simple, the feeblest child can offer it; yet its the highest, holiest work to which a man can rise. Prayer is fellowship with the holy One; the channel of all blessing; the secret of life and power. On prayer the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation. God means prayer to have an answer. There is nothing we so need to study and practice as the art of praying aright. At first no work appears so simple; later, none more difficult; and the confession is forced from us: we know not how to pray as we ought. We ask God's word, with its sure promises; but sin has so darkened our mind, we know not always how to apply the Word. In spiritual things we do not always seek the things most needful, or fail in praying aright. In temporal things we are still less liable to avail ourselves of the wonderful liberty to ask what we need. — Jno. 15:7. And when we know what to ask, much is still needed to make prayer acceptable. It must be to the glory of God, 1 Cor. 10:13, 1. c., in full surrender to His will, 1 Jno. 5:14-15; in full assurance of faith, Heb. 10:22; in the name of Jesus, Jno. 14:13, 14; and with a perseverance that, if need be, refuses denial. — Luke 18:1. All this can only be learned in the school of much prayer, for practice makes perfect. Our Father, I ask Thee this day to enroll my name among those who confess that they know not how to pray as they ought. Teach me to tarry with Thee and give Thee time to train me. Fill me with the confidence that with such a Teacher I shall learn to pray. — Andrew Murray.

The Religion That Sings.

Christianity is the religion that sings itself. Atheism has song; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fulness, and depth of Christian song. There is a spontaneity and abandon to the singing of Christians that is lacking in the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?" Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of corrals and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into it also. By saving men he saved their music too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music in Christianity. Skepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of lyrics of the Christ, while the poets are searching for new tributes to bring to His name. The sublimest oratories have had inspiration from the Nazarene. Christianity is a religion that can sing, and that does sing. — New York Observer.

Work for God and do not expect immediate results. Immediate results are not worth working for. History is long and is slow; but the clock keeps ticking, and the brook keeps flowing. Do something and do it in a straight line, and if you do not at last get to finish it, God will top it out, or get some one to. Very likely your own inspiring activity will be just the influence that will create the discipleship that will take up the work and carry to completion the enterprise which you inaugurated; something as the quickening Spirit of the Lord Jesus Christ endowed the Twelve with the power and wisdom to complete what their ascended Lord but began. — C. H. Parkhurst.

Too long have we been willing to put that kingdom which Christ came to found away beyond the stars; to interpret all His glowing words about it as the description of some visionary state which has no relation to this world. That was not the purpose of His mission; it was not the meaning of His Gospel. In His prayer there is no intimation of a wish that we may go to heaven; it is a prayer whose sole burden is that heaven may be brought to earth. — Dr. Washington Gladden.
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.

DEFINITIONS OF HOME.

The golden setting in which the brightest jewel is "mother." A world of strife shut out, a world of love shut in.

Home is the blossom, of which heaven is the fruit.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

An abode in which the inmate, the "superior being called man," can pay back at night, with fifty per cent interest, every annoyance that has met him in business during the day.

The place where the great are sometimes small and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket, containing the most precious of all jewels—domestic happiness.

Where you are treated best and you grumble most.

Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though exceeding thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine. —London Tid-bits.

HIRING FARM HELP.

IT IS always best to employ only efficient help on the farm. A few dollars extra a month will be repaid many times over in the course of the year by the difference between a first-class hand and an inefficient one, and it costs as much to board one as the other. A careful man, who has judgment and uses it in doing his work, will save his employer a great deal in the use of tools alone in a single season. The careless, inexperienced hand will break and injure the implements he uses far more than a good hand will. It does not take many breakages to come to as much as a man's wages for a month.

There is also great advantage in employing competent men if the farmer wishes to leave home occasionally. He can feel that the work will go on in his absence the same as if he were there. If anything goes out, his man will know how to repair the breakage. His judgment can be relied on as to how much a team should do in a day, and he will see that they do it. A man who is kind and careful in handling horses is worth more than one who is the reverse.

A FEW years ago a call was made from London, England, to the scientists of the world, to assemble for the discussion of whatever scientific subjects might be presented; every statement to undergo most rigid scrutiny.

One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without any perceptible change. All this hue and cry about it is nonsense." The actuary answered: "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size"—cutting them from his plug.

One was given to a Russian, and another to a French chemist, with, "Please return their extracts." Then the actuary offered: "Tobacco must be "sloven." Underwear should be changed frequently, and the texture should be of the thinnest. Starched dresses are very warm and often anything but pleasant. Dress more for comfort than appearance.

It is not wise to go to bed hungry, but if you want to sleep well, let your last meal be light; avoid rich made dishes. If it is impossible to take a bath before retiring, at least bathe the feet. Do not sleep in a draught. The more you fret and worry about the heat the more it will affect you. Anger and excitement of any kind should be avoided. We complain too much; the heat is unavoidable, and the cooler we meet it the better. Make your summer pleasant and healthful.—Sel.

"With many families the meal hour is made a time to complain of all little wrongs, disappointments, and slights that we endure. If these things can't be postponed indefinitely, at least put them off until some other time. What you complain about to-day, will be gone to-morrow if you allow it."—Sel.

How to Committ Suicide.—Contriving to keep something or nothing. Giving way to fits of anger. Being irregular in all our habits of sleeping and eating. Going to bed at midnight and getting up at noon. Eating too much, and that which is too highly seasoned. Neglecting to take proper care of ourselves when diseases first appear.—Sel.
Sister Maria Zook continues to be in a very critical condition.

Bro. D. H. Brechblll of Moonlight, Kansas is spending some time as a helper in the work of the Chicago Mission. We hope the seed sow may spring up to life eternal.

Workers who desire sample copies should inform us of their whereabouts several days before date of each issue. Our extras are held to on and are generally distributed soon after each mailing-day.

The Ladies’ Home Journal for August contains an interesting poem entitled “A Girl of Salem.” It is a pen picture of the witch-craft days in Massachusetts and the author, Virginia Woodward Cloud, presents very touchingly and with force a scene similar to many enacted in the days of dark superstition and error.

A sheet of considerable size, bearing an article on “Retrogradationism,” signed by “The Apostolic Man” has come to our table. It brings in the “River Brethren” as playing a definite part in the fulfillment of prophecy. We confess that we are not “sectish” enough to be either elated or depressed by such indefinitie interpretations. We do however concede the truth expressed that a vast majority of people are laboring under marked delusions because they look at things from a wrong standpoint; thereby making retrogradation appear to be progress.

Brother and Sister Cress, whose faces are set toward Africa to assist in the Mission being established near Bulawayo, South Africa, have been spending the early part of August visiting among the friends and Brethren in the various districts of Kansas. Later they will move eastward and will probably leave the home-land the coming autumn. They are looking to God to supply their means of transportation and we are sure that the saints in various localities will not withhold that which He might dictate as belonging to His own for this purpose.

May God speed them on their journey to proclaim the “glad tidings of the Kingdom.”

Summer and winter see little cessation of activity on the part of those who labor in the fields of biblical and other archeological research. Perhaps the most important recent discovery of royal Egyptian mummies has been made by Mr. Loret, the director of the “Service des Antiquités” in Egypt. The tomb and mummy—well preserved, and covered at the feet and neck with garlands of flowers—of Amenophis II having been brought to light. Details as to the discovery of this and other notable mum­mies are furnished in an article written for Harper’s Weekly Times of August by Professor Dr. A. Wiederman of the University of Bonn, Germany.

A letter from the workers at Bulawa­yos, S. Africa, dated July 5th, stated that arrangements had been perfected to move themselves and effects to their permanent location, and that they are hopeful of help from the Hand which has attended their way thus far. Their mail facilities and direct communication will be still less frequent and satisfactory than in the immediate past. We are sure that they will be held up at the throne continually. They express an appreciation of the remarkable health they continue to enjoy and are hopeful of the immediate prospects of communication with such who have never heard of Christ.

Although the attitude we hold, personally, is somewhat peculiar toward the political, civil and national affairs of this age, yet we distinctly believe that God is to-day, as He has always been, the “Lord of Hosts;” and we are glad to note that among the army and naval officers of this country there are a number who believe in and recognize the over-ruling hand of Almighty God, as the following clipping which accompanied a striking engraving in Harper’s Weekly show:

“Just after the destruction of the Spanish fleet off Santiago, July 3, in which battle the Texas nobly did her full part with loss of a man, Captain Philip called all hands to the quarter-deck and, with barrel head, said: ‘I want to make public acknowledgement here that I believe in God, the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty.’”

Babylonian Bondage—Some one has asked us for our opinion on Rev. 18:24. We are frank to say that we do not understand all that is implied in the texts relative to Babylon. Undoubtedly it has reference to the gross apostacy of the last times. Nevertheless we have never been able to persuade ourselves into the inconsistencies of “latter-day come-ontism.” The vital question seems to be, Am I partaker of other men’s sins? Or, Do I countenance evil in my own person, or am I partaker of other men’s sins? We are sufficiently free from the bondage of Babylon to drop all rather than to knowingly partake of sin and fall under the consequent...
plagues. It is a vital question for each individual to know just how they stand related to God and His eternal Truth, and the creeds, deceptions and apostacy of what passes as Christianity and Christian religion. We are not the man to advise you to leave your church connections. Settle the matter with yourself and God. We need, more men and women to-day—and a pending crisis of the world hangs on this very thing—who are "free-thinkers" in the sense of not being under mental bondage.

FREAKS OF FASHION:—It is almost impossible to keep after the inventive freaks as to dress and costume. The tailor and dressmaker, the barber and milliner all find themselves busy "keeping up-to-date" in their respective lines. One poet puts it as follows:

"God formed the forehead
The temple of thought:  
The devil made bangs
And brought it to naught.

"God gave the beard
Indicating the man:
Satan blocked out
And made him a sham."

Now who gets both the truth and the moral in it. Follow this by another poetic genius and it takes in a wide scope. He says thus:

'The ladies' last move is a very strange freak,
Which threatens to peril our sex.
To dress like the men they constantly seek
And most of our garments annex.

In our hats and our collars they giddily prance,
They've seized our shirt-front and cravat.
But up to this moment they've left us our pants
And we ought to be thankful for that."—Deut. 23:3.

But the last step in the appearance of a base-ball (bloomer) club overshadows all. It seems nothing shocks society now-a-days.

NOTICE.

THE blank certificates for Ministers and Evangelist are now in the hands of Elder M. H. Oberholtzer of Culbertson, Pa., ready to be sent out with the signature of M. H. Oberholtzer, Moderator, and Geo. Detwiler, Secretary of the General Conference for the year 1898. Those sending for them will be required to obtain a certificate from the Elder in charge of their district certifying that they are entitled to one, and enclose ten cents to pay cost of certificate and postage.

H. Davison.
LOVE-FEASTS.

Ontario.
Waterloo, at Bro. S. Cober’s. Sept. 17
Walpole, Haldimand Co. Sept. 24
Nottawa, Simcoe Co. Sept. 24
Markham, York Co. Oct. 1
Black Creek, Welland Co. Oct. 8

The Joint Council for Canada will be held in Waterloo, at the home of Bro. Solomon Gingerich on Thursday, Sept. 15, 1898.

Oklahoma.
County O. Aug. 27-28

Passengers will be met at George, 30 miles west of El Reno, whence they will be conveyed one day’s journey to this feast in Custer county. Timely notice should be given to Bro. D. R. Eyster, Thomas, Okla.

CHICAGO MISSION.

MY HEART rejoices to know that we have a God in whom we can trust, one that heareth our cries and answereth our prayers. We praise Him for His ever-abiding presence with us. In all circumstances He is our strength and shield and does more for us than we can ask or think. Praise His dear name!

Yes, “The Lord is good; a strong hold in the day of trouble: and He knoweth them that trust in Him.” Praise God that I have ever found Him so precious to my soul! I praise Him that after a siege of real testing of our faith in Him, He has not put us to shame. But our souls were lifted up in praises to Him because He has brought it to pass. Glory be to His name!

On the morning of July 27 we were made glad to meet Bro. David Brechbill whom the Lord sent to take charge of the work at this place. May the Lord endue him with much grace and power of our prayer.

Bro. Eber Zook and wife also arrived on the same morning. A few days later our hearts were again made glad to once more meet Bro. and Sister Nosh Zook. Truly to us it has been a time of rejoicing. Oh I do praise God for these seasons of rejoicing and encouragement He brings to our fainting hearts.

We expect Bro. Franklin of Arizona in a few days. Sister Franklin has been with us over two weeks and her presence and help has been a great blessing to us. To Him be all the honor and glory. Amen.

Relief and Sewing School Department.

The report for the month of July is as follows:

DONATIONS
Sister Brown, Garrett, Ind. $1.00
Bro. Bosler, Louisville, Ohio 2.00
Roy and A. Franklin 60
Total $3.60

EXPENSES.

Necessaries for Sick. $3.00
Dry Goods 2.95
Shoes 1.75
Groceries 2.55

Total $10.55

In addition to the above we have received from the Brethren and Sisters of Canton, Ohio, a box of groceries for the needy.

Truly the Lord careth for his own; not only careth, but He will and does provide for those who put their trust in Him.

May God bless all his little ones is the prayer of your sister in the faith.

SARAH BERT.

Englewood, Ill., 6001 Peoria St.

FROM THE FIELD.

ON OUR MISSION.

We WILL lift up our eyes unto the hills, from whence cometh our help; our help cometh from the Lord which made heaven and earth.”—Psa. 121:2.

Leaving Tabor, Iowa, on the 5th of July, we stopped for a half day at Omaha, Nebraska. Leaving there at 5 p.m. we arrived at Des Moines at 9:30 p.m. Were met at the train by T. S. Barr, a dear young soldier of the cross, and were conducted to the Gospel Temple where we were made welcome by Bro. J. R. Zook and wife.

We found Bro. and Sister Zook busily engaged in the different departments of the Lord’s work under their charge.

May he be a real highway and hedge caller.

Next we held one service in the Union church at Round Grove; and although a very busy time we had a good congregation.

On Saturday, the 30th, we came to the Mission in Chicago where we enjoyed ourselves with the dear workers of the Mission. We had the privilege of meeting our dear Bro. D. H. Brechbill from Kansas who feels the call upon him to give some of his time to City Mission work. May he be a real highway and hedge caller.

We found the dear consecrated workers of the Mission in good spirits and busy looking after the interest of the Lord’s work. They find much to do in looking after the poor, the sick, and the dying.

Dear readers this part of the work of the Lord is worthy of your sympathies, prayers and bounties. May all of God’s little ones live so near to the Lord that they may plainly discern the voice of the Master as He calls for help.

The different departments of this work are in a prosperous condition. We found a very interesting Sunday School of 120 children. May many of these dear children become efficient workers in the vineyard of the Lord. “Train a child in the way he should go” is the heavenly command.

The preaching services were well attended and interesting. On Sunday evening, in company with the workers, we had a street meeting with quite a num-

Gowrie. We found them well and quite hungry for a feast upon the fat things of the Lord’s House. Bro. G. A. and wife are very consecrated young souls; and although isolated from the church, they are standing true to God. They enjoy the semi-monthly visits of the E. V. very much and find much soul food in perusing its columns. Such as are isolated from the church know how to appreciate the Visitor. Long live the Visitor in filling a long felt want.

Leaving Gowrie on the 18th, we stopped for a night at Des Moines and the following day we came to Morrison, Ill., where we were met at the train and conveyed to the home of our children J. H. and Anna C. George. Here we came possibly as near having a family reunion as we shall ever have on the shores of time. But we are very hopeful of a reunion in translation glory when Jesus comes to call unto Himself the ransomed and redeemed.

We met in worship here with the Brethren and sisters and had blessed fellowship.

Leaving Des Moines on the 9th, we next stopped with the Brethren of Dallas Center, Iowa. We held five appointments at two school houses. Here as elsewhere there are hungry souls who appreciate the Visitor. Long live the Visitor in filling a long felt want.

We found the dear consecrated workers of the Mission in good spirits and busy looking after the interest of the Lord’s work. They find much to do in looking after the poor, the sick, and the dying.

Dear readers this part of the work of the Lord is worthy of your sympathies, prayers and bounties. May all of God’s little ones live so near to the Lord that they may plainly discern the voice of the Master as He calls for help.

The different departments of this work are in a prosperous condition. We found a very interesting Sunday School of 120 children. May many of these dear children become efficient workers in the vineyard of the Lord. “Train a child in the way he should go” is the heavenly command.

The preaching services were well attended and interesting. On Saturday evening, in company with the workers, we had a street meeting with quite a num-
ber of interested listeners. Thus we are passing along scattering the seed of the Word, leaving the results with Him who has said, "My Word shall not return void or unfruitful" etc.

Leaving the city Monday morning, Aug. 1st, we came to South Bend, Ind., where we were met by dear friends; and in the evening we attended a Tabernacle meeting held by the Mennonite Brethren in Christ, and were invited to preach the Word.

On the 2nd we were conveyed to the country about three miles to our Bro. J. W. Smoke and wife who, after a life of 60 years of sin, have been converted. We praise God for the change. On the evening of the 2nd we were to hold a Missionary meeting in the Dunkard church, but on account of rain there was no meeting. We praise God for open doors to preach the Word.

South Bend, Ind., Aug. 3.

A VOICE FROM THE FIELD.

DEAR Bro. Editor: We left home June 20th, when we came to the neighborhood of Markham, York county, Ontario. Our last stop over night was with our dear Bro. Fred Elliot who has for some years labored here as a minister of the Gospel. Our brother is in poor health and we feel sure that if he meets the conditions of God's spiritual and physical laws he can be made every whit whole. Who will join us in prayer for his recovery?

We left Richmond Hill on the 28th for Toronto. Since our first coming to the Markham church we had been to the city to hear B. H. Irwin. We heard him six times and wish to say that we went to hear with the desire to be bettered and we thank God for the preaching against sin. May God through the Holy Ghost seal the truth with conviction to the hearts of the hearers. Glory to God! we stand on Christ the solid rock, justified, cleansed through the Blood, consecrated, baptized with the Holy Ghost and fire; and praise the Lord our God! the outcome is a definite work of sanctification and holiness as well as a progressive work. The reason so many do not progress is because they have no definite experience of the death of the carnal man. Beloved let us go down to the bottom; for we must get there sometime.

Yours for the near coming of Jesus.

JOHN H. AND C. A. MYERS.

Toronto, Ont., July 28, 1898.

INTRODUCTORY TO LABORS IN ONTARIO.

DEAR Brother Editor: We left home and loved ones April 27th, in company with Bros. Jacob Eagle and Noah Hershey, for Conference, making several stops by the way.

Our first stop was in Jackson county, Kas., in the neighborhood of Dear Bro. Jacob Winey where we had two appointments and held forth the Word of Life in the demonstration of the Spirit, trusting God will preserve the seed sown so that it will accomplish that whereunto we were convinced that God has sent it. Bro. Winey needs our deep sympathy and prayers as he is undecided as to what God wants him to do. May the good Lord direct him and make the way very plain for him.

From there we came to Brown county, Kas., to meet the dear Brethren in commemorating the suffering of Jesus. We believe every honest soul present enjoyed the services; especially the closing services, as we were led, I believe by the Spirit, to present ourselves for special prayer and the laying on of hands by the dear saints for grace to fulfill the mission whereunto we were convinced that God had called us. The services were blessed to the glory of God, for as we went forth we realized the power of God resting upon us. Praise His dear name forever!

Our next stop was at Tabor, Iowa, where we were received with brotherly courtesy and treated as children of the same family of which we could very readily feel ourselves a member. Every department of the Home had the appearance of humility, simplicity and Christian order which gives the surroundings a divine influence worthy of its name. May God bless the managers and Sisters Zook, Bro. and Sister Cress, and Sister Long and family. We believe the visit there was directed to inspire us
more for the work we have been called to, as we were made to feel the effects of the prayers that arose like sweet incense up before God. So we went on our way rejoicing.

Our next stop was in Des Moines, Iowa. Here we met with dear Brother and Sister J. R. Zook who have charge of the work. We shall never forget the charity shown by those loved saints to make us comfortable while with them. We praise God for the privilege of delivering our souls at the Mission every night while here and also at the Good church on Sunday morning; also Sunday afternoon 15 miles out in the country where we met with a company of real Spirit-filled souls. After preaching, fiery testimonies and warm prayers arose. We were made to feel the very presence of God. Hallelujah to Jesus forevermore for the communion of saints and for a salvation that makes us one as He and the Father are one!

Brother Hershey met with an accident at this place. In the morning as he was leaving the room where he slept, a trap door being open in the adjoining room, and he not seeing the danger, stepped back to close the door he was passing through and fell headlong down the stairway into the basement, cutting his head quite badly and straining his back. We are made to feel the very presence of God. Hallelujah to Jesus forevermore for the communion of saints and for a salvation that makes us one as He and the Father are one!

Taking our leave from this place, we came to Chicago and met the dear saints. This communion season we believe has proved to be a blessing to some at least to whom new light has come and who feel like taking the way with all that it means.

From here we wended our way to Clarence Centre, N. Y., where we met to commemorate the sufferings of our dear Savior, which was a blessed season of refreshing to us and to every honest soul who was obeying all the light God is blessing them with. We are only accountable for what we know and for what we might have known. Here we met with many whom we have met before from different parts: though it is plainly evident we differ in our views and experiences, yet we trust in the near future we shall all come into the unity of the faith and unitedly contend for the full faith of the Gospel once delivered to the saints. This communion season we believe has proved to be a blessing to some at least to whom new light has come and who feel like taking the way with all that it means.

From here we came to the dedication of the Buffalo Mission hall which is under the charge of J. W. Hoover. There was a large gathering and we believe the time was profitably spent. May God bless the dear workers of this Mission with a double portion of the Holy Ghost and fire that the results may be to the gathering in of many precious souls from the ranks of sin, and to the perfecting of believers in perfect love is our humble prayer.

From here, in company with many dear saints from different parts of the Brotherhood, we continued our journey to Conference which is now in the past, but a circumstance in the history of the church that will be to the glory of God, we trust, for time and eternity. Amen. A well wish to the dear saints everywhere.

Yours in the battle of the Lord,

B. D. STECKLEY.

Bethesda, Ont., July 14, '98.
the general condition of the natives as we daily see them; and, as reports are given to us both by humane and inhuman parties, our own experience is so limited that we are not in a condition to express any definite opinion of them. Nevertheless, intercourse confirms the common term, "raw natives." To see them with small coats of skins, with neither hats nor shoes, sometimes a few figleaves, shows that they have not improved much on this line since our forefathers were driven from the garden of Eden.

While intellectually the African may stand inferior to some of the heathen nations, to their credit be it said that many, had they had our own advantages in civil and religious culture, would not be a whit behind many of our own race. In proof of the foregoing, I will give a brief sketch of one week's experience and observation on the Advent Mission farm 30 miles west of Bulawayo, which place was visited by myself and wife recently.

After a day and the best part of a night's travel with a slow mule team, we arrived at the Mission at 9 a.m., where we were hailed by a group of native children numbering twenty-eight, (aged from three to twelve), and a few older with merry faces, shouting their "sack bona, sack bona boss!" which is their usual salutation. Our driver, the missionary, took some of them into his arms, embracing them as his own children, after which we were conducted to a well-built brick house, lately erected by the missionaries, where we were most hospitably entertained by our host and hostess.

The night prior to our arrival was, however, a new experience to some of us: more especially to Sister Engle, as this was her first experience of camp-life. She, however, did nobly in taking a good sleep by the campfire, which was surrounded by near a dozen natives, who, with their employers, chose to stop at the same camp until the moon arose, which was about 9 o'clock. After this hour the companies with their thirty-two donkeys and four mules in hand, and each went their way. She also manifested the same fortitude when a few hours later our driver chanced into a deep rut and tipping the wagon, rolled out the contents with the exception of the sick native boy, who, out of sympathy by our host, was taken on the wagon and conveyed to the Mission where he was cared for until his apparent hope was restored.

After our effects and passengers were again gathered and comfortably placed in the conveyance, we made our second drive until about 3 o'clock a.m. when the team was rested and the campfire was watched until the morning sun arose to hasten us on our way, and soon our journey was ended.

This Mission is but three years old and has had many varied experiences. Being an American Mission it had fair support from home; but stronger still from their brethren in Africa. They have no doubt meant to make the best of their opportunities, but it is evident that in their zeal they failed to consider the bodies; and so during the last fever season four of their number have died. This however must be said to their credit, that much has been done in the way of manual labor. They have made the bricks and built four buildings besides which the native huts which were first put up for the emergency; meanwhile they have passed through the war, famine, and rinderpest—all very severe scourges for the country. We dare not attempt to describe either; suffice it to say that during the famine season they gathered the aforesaid children to which we point as a hopeful sample for results among native children. Every morning and evening they circle around the family altar. But what is much more touching is to hear them pray their simple-hearted prayers; not a repetition of learned sentences or words, but simple prayers from the heart, such as prove real lessons to the Missionaries themselves.

Touching incidents could be related, but will only refer to one of these children about twelve years of age, whom the matron says she is a real little Christian.

We refer to the foregoing as possible evidence of fruits from this people. More could be said; also of the older class, who, though they have not yet accepted Christ, have gained great confidence in the cause of kind and generous treatment.

During this visit, Sisters F. Davidson and A. Heise were happily spending their time in the tent, (Sister Hershey being at Johannesburg, surrounded by kind neighbors and assisted by our native boy who was with them at the time. On our return we found them well and happy, having improved much of their time in the study of the language in which fair progress is being made.

While we are still in Bulawayo, our location is about thirty miles from this place in the Matopa Mts. (or hills) about ten miles from Ft. Usher, the nearest point from any white settlers. The reason of our delay at this time is the following: It is no doubt by this time known to most of the Brethren that the British charter company has proposed to give us a tract of land on which to establish the proposed Mission. It was our privilege to select, which we did some time ago; but after the selection was made it was necessary that the same should be legally confirmed. We are awaiting their confirmation, after which, the Lord willing, we shall finally settle.

We do not consider it advisable to communicate permanent work elsewhere, as we doubt will find all our little company can do so soon as we are located. The number of natives within a reasonable circle are reported to be from three thousand to three thousand five hundred souls, living among the Matsavas as they do. They were never conquered, but during the late rebellion a treaty of peace was made, since which no trouble has been manifested.

From all the testimonies which we have received no Missionaries have ever entered this field. Strange, however, that our little company should seem to have been so incessantly directed towards this field. May the future prove that it was God's leading, even though it would lead to—?

We praise our kind Father's care by Ps. 103, since the benefits are many. Besides the special providences, we remember kind friends of the home land, as also those of Cape Town and Bulawayo. Yours in hope of the resurrection,

ELDER JESSE ENGLE.

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.

THE TEST OF LIFE.

What's the true test of living?

A life that is spent in giving.
Give talent, thought and voice,
To make God's world rejoice;
And as thou givest, thy store
Shall grow not less, but more.

A LETTER.

[The following from an Exchange will interest some children by giving a glimpse of child life in regions where the Gospel is not known.]

DEAR children: I will try to write you about my life in Africa.

My mother died when I was a little baby. My grandma took care of me. I had four sisters and five brothers. I lived with my papa and his wives, and my grandma and all my brothers and sisters in a little mud house. Our house
had a mud (clay) floor. Our beds were made of mud, a little higher than the floor. We slept on mats. The women cooked the food and the men and boys ate first, and what was left the women and girls ate. The boys carried wood and the girls carried water on their heads. They all ate out of one dish, with their hands.

My sister had a little baby. It lived for a few days, then it died. All the people cried and made a great noise. My little brother and I sat out on a big log, laughing, and my grandma came out and gave us whipping. After they buried the baby they had a feast and a dance.

My father got mad at my grandmother; he beat her and then went away and lived in another house with his wives.

There was a big war in my country. When the warriors came to our town we all ran out into the woods, and hid and slept in the woods all night. The next morning the warriors came and took us. I stood still and they caught me the first one, and my grandma fell down with an arrow in her side. They took us back to the town. They killed my grandma; I saw him lying in the woods, and screamed so that he couldn't walk far. My brother, my father and I joined up and put clothes on me and put medicine on my sores. After two weeks they took me on a big steamer on the ocean and brought me to England. I stopped in England awhile and saw a great many things. In Liverpool they took me into a large house where a great many men were and I screamed and thought they were going to sell me. Afterward they brought me to this country.

I like this country well. I learned about God and keeping Sunday. I am a little Christian girl and am trying to live for Jesus. I don't want to wear fancy things, as rings, and flowers on my hat and earrings in my ears. When I get big I want to be a Missionary and tell my people about Jesus. Oh, I am so glad that Mr. and Mrs. Chapman brought me to America.

My African name was Duappo Nigbwa. My name is now Ruth Duappo Chapman. Pray for me. Good bye.

RUTH D. CHAPMAN.

OUR TIMES.

In 1846 the population of Egypt was estimated at 4,500,000. In 1882 it had increased to 7,750,000, and last year to 9,750,000, or more than twice what it was in 1846. Of this population over fifty per cent are males and 49 per cent females. Only about 12 per cent of the males can read, the remainder, including nearly all the women, are illiterate. The native Egyptians number 9,000,000, to which must be added 40,000 Europeans from various parts of the Ottoman Empire and 574,000 Bedouins. Of these the Greeks are the most numerous, with 88,000; then come the Italians, 4,500; British (including 6,500 Maltese and 5,000 of the army of occupation), 19,500; French (including 4,000 Algerians and Tunisians), 14,000; Austrians, 7,000; Russians, 1,400; Germans, 1,500; and the remainder are divided among 10 different nationalities. The classification according to religion, nearly 3,000,000 Moslems, 780,000 Christians, and 25,000 Israelites. The Christians include the Coptic race, numbering about 800,000, of whom only a very small proportion profess the Roman Catholic and Protestant faith. The condition of the country is steadily improving, and the population is growing. The outlook for Egypt is good.—The Gospel Messenger.

FREE.—Died, at the residence of her son-in-law, Bro. Michael Buehner, near Forby, Clark county, Ohio, Sister Francis, widow of Bro. Frederick Free, July 8, 1898, aged 89 years, 2 months, and 17 days. Sister Free was the daughter of Bro. John Hawbaker, deceased, of Lancaster county, Pa. She was born in Lancaster county, Pa. April 21, 1809, and was married to Bro. Free November 18, 1831, and with her husband moved to Clark county, Ohio, in 1846, where they resided on the old Free homestead up to the death of Bro. Free and to within a short time of her death. During the life of Bro. Free it was a regular place of public worship. To this union were born four children—twins and two daughters—who survive. She was truly a mother in Israel and was esteemed and loved by all who knew her. Services were held on the 10th at the Maple Grove meeting house. Interment in the cemetery adjoining. A large concourse of neighbors were in attendance.