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H.N. Engle

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EVANGELICAL VISITOR.

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

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

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OUR RANSOM.

At the foundation of the Christian religion lies the "doctrine of the ransom." What it in virtue implies is by comparatively few well understood. The word "ransom" implies a release from captivity or bondage; a price paid for a forfeited life; that which pays the price for our sins and procures a release from its inevitable punishment—death.

All these Christ has become, not only to one individual, but, to every son and daughter of the human race. In the mind of God this ponderous deal was seen perfected from the beginning; but the great act in the drama was actually wrought out on Calvary, over 1800 years ago, before many millions of the race were ever born into the world. The fact is that Christ has tasted death for every man—He has suffered the wages of sin (Rom. 6:20) and has paid the price in full. The Scriptures which confirm this truth are found as follows: 1 Tim. 2:6; Matt. 20:28; Mark 10:45; Eph. 1:7; Tit. 2:14, giving due prominence to the terms "ransom" and "redemption."

The conclusion to which the candid, impartial reader must come is that the justification of the whole race to perfect human life—the plane of living from which Adam fell—is perfected in the mind of God, ready for its application in due time through a faith that worketh by love to every soul who wills to accept this freedom.

Much erroneous teaching and the almost universal corruption of so-called theology arises from an improper conception of the plan and purpose, and a failure on the part of man to see things as God sees them. But the carnal mind cannot comprehend them—they must be spiritually discerned. Much of the "holiness teaching" which is abroad in the land will not stand the crucial test of these vital principles—"salvation by faith" and "that Christ died a ransom for all." It is indeed painful to see how that men will grope about in the realms of the imaginative, not being conscious of the first principles of vital truths, being bound to creeds to a degree where it seems impossible to take hold of God's eternal truth.

Orthodoxy (?) is too narrow to take in the Plan; Unitarianism has no need for the redemptive work and the ransom—sacrifice; Universalism fails to grasp and give place to the free-will phase of God's order; while a great mass of the now living race are fulfilling the latter-day prophecy by drifting with the tide of scoffers, agnostics and atheists.

All these—from orthodoxy (?) to atheism—will shortly go down, and from the crumbling mass will rise a structure based and firmly founded—no more on men's opinions, but on God's Word, unharrassed by human intrigue and the carnal, selfish, vain and delusive concoctions of man's device.

Human efforts have proven themselves vain and helpless to bring about this condition. But it is predicted; and we believe God rather than men. When humanity is led to see that God designs the eternal life of the race rather than its eternal punishment in destruction, then will heads begin to be lifted up in view of the high-drawing redemption. God's purpose and order of resurrection would here share a wide field for our thought; but we can only say that we believe in and our hope is based upon the resurrection, ourself also having been ransomed from the grave.

Toplady was a man of no common talent, coupled with no common piety; he had sat under men of the greatest talent, of the finest speech; but we never behold him falling prostrate at the foot of the cross till he hears a barn preacher; and some time afterwards we hear him writing in the following beautiful strain, "Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his name!"—Gazette of Education.
The young mind is capable of spiritual culture. Jesus said, "Suffer little children to come unto Me"—not to receive baptism, as many falsely teach, but for His blessing, and that their mothers might instruct them in the ways of righteousness, "Bringing them up in the nurture and admonition of the Lord" until they are able to understand God's will concerning them and believe in the Lord Jesus Christ is their personal Savior. These always should precede baptism and church membership. It is important to begin this teaching early, (Jesus called little children) as soon as their little, innocent minds can grasp the meaning of the duties they owe to God, their parents, and to one another.

"Train up a child in the way he should go."—Prov. 22:6; Eph. 6:1-3; Col. 3:20-21. "Train up," is to teach men to believe on the Lord Jesus Christ; that the world is not the vain things that the world is of; that they must work out their own salvation. The mind cannot remain idle or unoccupied: therefore if it is not early stored with that which is good, evil will most certainly, as a natural result, spring up and occupy the soul. It is said, "An idle brain is the devil's workshop." He watches for those houses that are "empty, swept and garnished." There is no more effectual way of shutting evil out of the heart than to store it with Christian piety. If the young people would only know or could be made to believe that the greatest and most beautiful ornament in the world is not the vain things that the ungodly and the sinner calls beautiful and grand, but in a "meek and quiet spirit," an humble and devoted Christian life—how beautiful— they would then not give the consent of their heart to the corruption of the world which occupies so much time and costs so much money that ought to be devoted to laying up treasures in Heaven.

"Be sure your sin will find you out." The corrupt heart will not, may it not, mend itself. Good will not come out of evil. All the natural wisdom and goodness that we can acquire by the moral and educational privileges that the world offers will not renew the corrupt heart. That is, man cannot become a child of God by education and reformation alone. Nothing less than a conversion, a new birth, a renewed soul and life, "which is Christ in you the hope of glory," can bring us into relationship with God.

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and lusts which increase unto more ungodliness, even as it was in the days of Noah.—Gen. 6:1-5; Matt. 24:33-36.

Oh let us, as the Church of the living God, "the bride, the Lamb's wife," awaken to a sense of our duty in this respect that the cause of our blessed Redeemer may not suffer from our neglect! But let us avail ourselves of every opportunity to instruct our rising generation in the true principles of the Gospel by being "living epistles" ourselves "known and read of all men."

We may have neglected our duty in this important work and allowed the best time, "the morning," to pass by, not making proper use of our opportunities, or without attaining the desired results. If so, we may still improve "the evening" if it is not too late,—if the sun has not already gone down. "For thou knowest not which shall prosper, either this or that." "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." So is every one that waiteth for a more convenient season. "When time brings up the desired results. If so, we would not go Himself. For the EVANGELICAL VISITOR.

C. F. LADD.
210 Pacific Ave., Jersey City, N. J.

For the EVANGELICAL VISITOR.

SERMONETTES.

CHRIST brings comfort to us in the midst of troubles.

Many thirst but few are satisfied Christ is all in all.

Let us do right even though the world ridicule us.

The world may despise us, but the Creator of the world never will.

There are none without responsibilities.

Knowledge is necessary to happiness. To know God is to be filled with joy.

We often find rest while bearing our greatest burdens.

Learning of Christ is necessary before we can teach for Him.

Seeking is the cause: finding the effect.

No one is without the opportunity for salvation.

Christ is more than friend. Heed His warnings.

There is but one salvation. To miss that is to miss everything.

The earnest Christian is the only kind God recognizes.

Christ's sympathy must be known before we can tell of it.

Many have heard the voice of Jesus. Have you obeyed?

Telling it to Jesus is a sure way to find rest.

If we follow Christ we will never enter questionable places.

Trouble makes us see how weak a support the world is.

Each trial is a step that brings us nearer.

The greatest learning comes from the school of Christ.

Worrying about the future shows how weak our faith is.

To press onward and upward we must forget self.

Christ never sends us where He would not go Himself.

Titus? Dare we go on professing a high state of grace and speak evil of our brother?

You say, what shall we do? shall we sanction evil by keeping still and be smoothing things over? Let us notice the words in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Perhaps you say you are not spiritual, but you know that this or that person is not living right, and consequently you think you are excusable in speaking evil of him because you are not spiritual. Jesus says, "Judge not that ye be not judged"; also, "and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."

We as God's people will be true to each other if we love our neighbor as ourselves; but it is impossible for us to do this and speak evil of each other, or mention our brother's faults in his absence. May God help us to come up to the standard laid down in His Word.

M. E. LONG.

Tabor, Iowa.

THE LIFE MORE ABUNDANT.

CLEANSING.

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

(THIRD PART.)

HOW TO RECEIVE THIS CLEANSING.

O NLY by faith, Acts 15:9, R. V., "And he made no distinction between us and them, cleansing their hearts by faith." Everything was done on the cross for you before you were born. Now you have only to believe to get the benefit. Cleansing, remember, is not spiritual attainment, but your spiritual standing. Only believe, and thank Him for it.

But some one will say, "If I am cleansed from all evil, what makes me fall into sin again?"

What made Adam sin? His own yielding of his will. He willed to do it, I see it clearly,—it is in one's will. Gen. 3:12, "And the man said, The woman whom thou gavest to be
Supposing, as some say, some evil principle is left within me and not taken away by the power of Jesus' blood, when am I going to get rid of that? Will death take that away? No; death only puts an end to your life; but it can never alter or correct your life. If you cannot find deliverance in the precious blood of Christ now, there is no opportunity after death. Unless you come to the point of believing His Word, you will die and be judged according to works. Ezek. 36:25, 26, "from all your filthiness * * will I cleanse you." Isaiah 1:25, R.V., "And I will turn my hand upon thee, and thoroughly purge away thy dross, and take away all thy alloy,"—for without thorough cleansing from all filthiness, there is no life more abundant for you.

Perhaps some one may ask, "Are we freed from the liability to sin?" Certainly not. If one says that he is freed from the liability he is wrong. That would be sinless perfection. Adam and Eve had the liability, that is, they were capable of falling if they choose. So you are liable just as they were, that is, you are capable of falling. There is a liability to fall, but you need not fall. Every believer is standing on the rock and walking on the water by faith, "for we walk by faith, not by sight."—2 Cor. 5:7, and "are kept by the power of God through faith."—1 Peter 1:5. If faith fails, down you go. While you trust outside of His Word, you are kept within by His power.

Well, some one will say what about this verse then: "If we say we have no sin we deceive ourselves, and the truth is not in us." Can any one say he has no sin?

Well, please take the four "ifs" together, and you will find the answer. Here John does not speak of any sin within, but all through the walk of climbing in life.

"If we say we have fellowship with him and walk in darkness, we lie and do not the truth: 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." The Apostle John does not stop here, he takes the word "sin" again, that is,—"If we say we have no sin"—no sin to be cleansed from—"we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness."—1 John 1:9.

Many take only the eighth verse and discuss for hours, not knowing its answer is to be found in the ninth verse. There are four verses in the chapter. If a man is walking in darkness, and says he has no sin, he is a liar; but if he walks in the light as He is in the light, he has fellowship with Him and the blood of Jesus cleanses him from all sin. The sixth verse is answered by the seventh, and so verse eight by verse nine. Never pick up isolated verses from their context. You cannot make a square out of two sides, you must have four sides to make it, so take the four verses to make the square, and you have no chance to say that sin is left in a believer's hearts after it has been cleansed, and is filled with Jesus Himself.

I am not going to give you my opinion on this subject; I want to give you the Word of God. A man does not require anything evil within him to make him fall. When the Lord put the question to Adam, what did he reply? Gen. 3:12. "And man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "I did eat! I did eat!" He didn't say, "Lord you put something within me that made me eat." "I did eat." And after you are cleansed, whenever you commit sin, you do it not because of something within you, but because you willingly choose to do it. You are a free agent, and are gifted with a free will: 'You are not a machine in God's hand.'

O, when the Holy Ghost comes in you, He gives you power to keep from sin. Don't blame God; don't stand up against God and say, you have something within you which makes you sin. Brother, you disgrace God, your Author. You disgrace Christ, you Savior, you disonor His Word. There is no verse for it. Show me a verse.

The Lord God really gives you victory over all sin and cleanses you from all sin. If you haven't this deliverance, the Lord will teach you.
Take your Bible, get down on your knees and say, "O, God Almighty, I don’t want to follow any man. Teach me this blessing: I want to have this, I must have it. Unless you give it to me, I shall not let you go." Make it very plain, and if the Lord teaches you, take it; if He does not teach you, do not take it: but unless you have this wonderful blessing in your soul, you can never have the life more abundant. If there is darkness, there is no light. If there is life, there is no darkness. If Jesus is there, there is no sin. If Jesus is there, there is no devil; if there is light, there is no darkness. If there is an Isaac and an Ishmael, put out, then there was peace in the place. 0, my brother, take this out of His power; I am sure of it. You must feed upon His Word; and our business is to learn what God wishes us to do and then do it. I compare myself to Nicodemus who was a ruler of the Jews and went to Jesus by night. The question is, why did he go by night? Probably he felt ashamed that others should know that he thought a poor man like Jesus could teach him anything. Jesus did not reprove him for being ashamed to go in the daytime. He knew that although Nicodemus was ashamed now, the time would come when he would be bold in His service. So it is with me. I am a timid woman. Jesus said, "Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter the kingdom of God." Thus, the way is straight, and few will be able to find it. Jesus says we ought not to wonder that we must be born again. He said, "The wind bloweth where it listeth and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." When the Holy Spirit comes down from heaven no one can see it come or go any more than they can see the wind.

Although we cannot see the Holy Spirit come, we can see what He does. It makes our hearts clean and we lead new lives. Instead of loving the devil and his ways we love God and wish to become like Jesus. "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth on Him should not perish but have everlasting life."—John 3:14-16.

The Israelites were dying of the poisonous bite of fiery serpents. They had no power to heal themselves. So they begged Moses to pray to God for them. According to God’s command he made a serpent of brass and raised it on a pole and told the people to look at it; and all who looked at the serpent were healed. So it is all through faith and believing, giving God the honor, praises and thanks above all else. Jesus the Son of God does the miracles: first, the sin in our souls is a worse poison than that of the fiery, flying serpents; for if we are not cured of it we shall not enter the kingdom of God; second, we know of no way of curing ourselves: third, the blessed God and Lord Jesus has made a way to cure us: fourth, as the Israelites who believed the words of Moses and looked at the brazen serpent were healed, so everybody who believes that Jesus Christ has shed His blood upon the cross to save them will be healed of their sin.

We cannot eat sufficient food on Sunday to last all week, but want to eat many times a day to keep our bodies alive. When we hear God’s Word preached on Sunday we must not sit idle, folding our hands, but must feed upon the Word of God, asking Him to give us His Holy Spirit every day.

The Samaritans believed on Jesus and begged Him to stay with them. Jesus told them that he had meat to eat which they knew not of. So it was with me. Before I was converted I did not know that meat, this should teach us to love God’s
Word and do His will, which is better than eating, drinking, or anything else.

God's Word directs us to search the Scripture and learn in them the mystery of the Lord's will as revealed unto us. I believe that Jesus will do miracles at the present day just the same as in the beginning; but all in His own appointed time. He has only to speak the word. So if I understand the Word it means that He did not do many mighty works because of their unbelief. The unconverted is so faithless, unbelieving, self-willed, stiff-necked that he cannot understand what the Word meant—when Jesus saw their faith He spoke the word and they were all healed.

I am an example of this to all who know me; and I warn you to repent and become converted before you are smitten by God and get helpless as I am. Before I was converted I just thought of work and laying up treasures in this world; but God did not want my soul to be lost.

The Word of God is called the "sword of the spirit," and this sword we must take to conquer Satan. When he tempts us to think wrong thoughts and do wicked things we must follow the example of Christ, fly to the Word of God. St. Paul says that the Word of God is sharper than a two-edged sword; that it can divide soul and spirit and joints and marrow and search out the depths of the heart.—Heb. 4:12.

Most people think silver and gold, great houses and fine clothes, eating, drinking, singing, dancing and laughing, and the things of this world will make them happy. Thanks be to God, when the Spirit of the Lord came upon me something said, Read the 5th chapter of Matthew and then you will see what sort of people Jesus says are happy. I have much desire for the unconverted that they may have real joy. May we all be more earnest in praying to God not to give the unconverted rest, but to convict them everywhere and always until they cry out, "What shall I do to be saved?"

I have my daily readings. I wrote these lines on Monday, 1 Pet. 2:20; Psalms 140:30. These are my comforting verses. When I lose confidence in men I read 1 Cor. 13th chap.

I close by wishing to all the grace of God, His blessing and promises, asking your prayers for me that I may be kept faithful.

From your invalid sister,
MARTHA BRUBAKER.
Ashland, Ohio.

INDUSTRIAL MISSIONS.

A PLEA FOR SELF-SUPPORTING AND SELF-PROPAGATING INDUSTRIAL MISSIONS IN AFRICA.

INDUSTRIAL Missions are not to be classed among those innovations in the Church of Christ which are justified by the exigencies of the times, but historically date their existence not later than the period of Apostolic labors.

From its inception the early Church refused to divorce the spiritual from the secular, and while she distinguished them in her double offices of elder and deacon, she accepted them both as being each essential for the accomplishment of God's purpose of diffusing the light of the Gospel among the nations.

Nor was this merely true of the Church established at Jerusalem, but there are not wanting signs of their union in the aggressive work of the churches established therefrom.

In setting forth on their missionary labors from the church at Antioch, it is stated of Paul and Barnabas that they "took Mark to be their minister"; and probably on every other journey, accompanying those whose special calling it was to minister in the Word, there was another band who made it their business to see that the Gospel was not hindered for lack of temporal things. Nor did the apostles themselves consider any reflection cast upon their holy calling by a return to their own handicraft, when by the lack of hospitality, or the absence of these "ministers," necessity so demanded.

Then, again, we should be wrong to suppose that merely in the offices of the church this union was recognized. While the church had its special ministry and officers, to the whole body of disciples had been committed the work of evangelization. And yet all could not "live of the Gospel." Should they, therefore, shirk their responsibility or delegate their calling to a small body chosen from their number? Nay! The privilege of proclaiming the Gospel was too real a boon, and the promise of reward too great, to be thus parted from.

It was at this juncture that secular employment became the partner of the sacred calling, and every legitimate industry was utilized as a channel for the communication of the Gospel, and every Christian continued to bear his own responsibility of being a witness for Christ.

Speaking of this early period in his "Concise History of Missions," Dr. Bias says: "Could we learn more fully the facts of that apostolic age, we should undoubtedly find that it led all succeeding ages in the vigor of its individual effort. There was a constantly increasing number of individual Christian believers, who, wherever they went, whether on their regular business or driven by persecution, preached Christ and Him crucified—told the story of the cross, bore witness to its value for themselves, and urged the acceptance of the Savior on those with whom they came in contact. Of missionaries in the modern sense of the term, there were few; of those who devoted their full time and strength to the work of preaching there were few; but of those who made their trade, their profession, their every-day occupation, of whatever sort, the means of extending their faith, there was a multitude."

Writing of the second century he continues: "Pioneering was still the province of the lesser known, the more humble believers, who were not so much missionaries as every-day Christian tradesmen, travelers, workmen, whose lives even more than their teachings were the instruments chosen of God for the evangelizing of the remoter sections of the world."

Of this subject and at this time, no less an authority on Missions than Dr. A. T. Pierson has said: "I am quite surprised that anyone
should need to have Industrial Missions defended—as though they were a novelty! They are the oldest form of missions on earth. . . .

The very fact that the church should need to have Industrial Missions vindicated is a proof that the church has very largely departed from the teaching of the Word and the example set in the book of the Acts of the Apostles . . . Industrial Missions? Yes, and on an immense scale—on such a scale as has never been known in the Christian church since. And that is the reason why the Gospel so rapidly penetrated the known world, that within the first century the priests of the heathen religions began to tremble lest their temples should lose their worshippers. There has been nothing like it, even with all the present facilities for traveling, and with all the promulgation and distribution of the Word of God.

"No, there has been nothing like it since apostolic times, and there never will be until Industrial Missions have the same prominence in the Church that they had in the Apostolic days."

Immediately succeeding the apostolic era of missions the practical effect of the efforts of the Church to evangelize the heathen world were largely due to a continuance of the primitive methods of work. Had the herald of the cross been dependent upon a distant Church for support, it would have been impossible for Him to have penetrated so effectually and speedily the forest wilds of Europe and the British Isles.

For centuries a Mission station meant a literal oasis in the desert. The forest wilds, untilled by the savage tribes, under the careful labor of the lay missionary became fruitful fields, and the peaceful settlement, with its generous hospitality, became a practical object lesson of the life, power and love of the Christian religion. Even the uncouth heathen was not slow to learn where he might ever find a friend in time of distress—in sickness, a physician—in want, a minister to his need—in war and conflict, a neutral resort and a mediator for peace—in his destitution, a home.

What caused these strangers to act thus would be a pertinent inquiry to the untutored mind, and would invariably lead to the proclamation of the love of the One who, by His death on the cross, concluded a life of such practical sympathy with human woes and sorrows as the world has never seen.

The preaching of the Gospel was ever the power of God unto salvation, but who can estimate the extent to which this ministry was made possible, or how much its truths were enforced by the union and auxiliary aid of the industrial arts?

Passing over the dark ages, during which, with a few notable exceptions (which only emphasize the principles advocated), aggressive missions to the heathen were largely suspended, we enter upon the period of modern Industrial missions.

MODERN INDUSTRIAL MISSIONS.

Not to dwell upon the work of the early German pioneers, into whose work the Industrial methods largely entered, we would instance William Carey, the "Father of Modern Missions," as an exemplar and advocate of the use of industries as the auxiliary to the preaching of the Gospel. In spite of the tremendous difficulties of his pioneer work, after but twelve months' labor in India, he was able to establish his previously-advocated theories with regard to self-support by writing home to those who had sustained him the simple sentence, "You may stop my allowance."

Later on, when the formerly hostile British government thought it well to secure a small part of its valuable time by offering him a "Professorship of Languages in their newly-established college, and when the irregular receipts of his indigo planting industry were changed for the regular government stipend of $7,500 per year he still showed that his secular office was but an adjunct to his spiritual calling by annually drawing for his own needs the bare subsistence of $200, and devoting the balance of his large salary to the establishing of his missionary work and to the spread of the Gospel.

In this grand example his companions, Messrs. Ward and Marshman, nobly participated.

Nor need we in the face of the vast amount of spiritual work accomplished by them, consider whether their secular engagements interfered with the fulfillment of their obligations to preach the Gospel to the heathen. Perhaps none, since the days of Paul, have understood the sacredness of the missionary calling better than these three.

Carey's thoughts, with regard to the employment of the lay agency and secular occupation as the companions and supporters of the Gospel ministry, are best expressed in his own words. He writes as follows: "It might be necessary for two (missionaries) at least to go together, and to prevent their time being employed in procuring necessaries two or more other persons, with their wives and families, might also accompany them, who should be wholly employed in providing for them. In most countries it would be necessary for them to cultivate a little spot of ground, just for their own support, which would be a resource to them whenever their supplies failed. Not to mention the advantage, they would reap from each other's company, it would take off the enormous expense, which always attended undertakings of this kind—THE FIRST EXPENSE BEING THE WHOLE . . . So small a company would, upon receiving the first crop, maintain themselves."

Many more valuable thoughts did Carey express on this subject, and it was his firm opinion that, in order to evangelize the world, it would be necessary for Mission stations to make our Mission Stations Self-Supporting and Self-Propagating.

Of our earlier missionaries, David Livingstone also advocated these principles, and his learning, vast experience and noble devotion entitle him to be heard. In writing his life, Dr. Blakie says: "Modern Mission stations, in Livingstone's judgment, needed to have more the self-supporting element." "It does not argue much for our foresight," writes Livingstone, "that we have not farms of our own equal to those of any colonial farmer."

When these pioneers of our modern mission movement passed away,
it would seem as though principles were almost buried with them.

There has not been wanting, however, voices to advocate a return to these methods, and although frequently considered as "teachers of new things," where consideration has been given to the matter, there are many thoughtful students of Missions who are in full sympathy with them. Moreover, the very financial crisis through which the Missionary Boards are now passing is forcing many of them to consider, at least the adoption in part of the Industrial system to relieve them from the weight of the burden.

While the seeming failures to attain the goal of self-support which is aimed at by Industrial Missions are magnified and frequently repeated, there are not wanting instances during the last twenty years in which patient labor has been crowned with abundant success. For our purpose we shall select but one example, whose phenomenal attainment in a brief period entitles its methods to consideration. We refer to the Zambesi Industrial Mission.

Six years ago, Mr. Booth, a successful Australian farmer, being stirred by the destitution of East Africa, and impressed at the same time with the principles advocated by Wm. Carey, visited that country with the object of establishing an Industrial Mission. Receiving a generous offer of land from the natives in Nyassa-land at a merely nominal price, he wrote to friends in England stating the position of affairs.

Mr. Caldwell, the present secretary of the work, at once sent out a cheque for the purchase of the estate, and men were shortly afterward sent out to assist in the work by the organization that had in the meantime been formed. Four stations have been established on the original plot of 27,000 acres of land. Had the Mission confined its efforts solely to the development of these first stations, the goal of self-support would have been reached last year; but, yielding to the urgent needs, five new stations were started. With this additional burden, should their plantations yield but a fair crop this year, the whole work bids fair to become independent of home support, unless they should again extend their operations. Thus, after six years of labor in the field, with entire inexperience to commence with, this small beginning has expanded to nine stations with from 30 to 40 European missionaries, who, with present prospects, will be from the present year entirely self-supporting. Furthermore, the promise is that in the near future the labors of the missionaries will yield a large surplus income for the establishment of new stations. This is already realized in the older stations.

Booklet

MARRIAGE IN THE LORD.

Marriage is a relationship of unspeakable moment: if wise and holy, its blessings are incalculable; if unwise, and sinful, its sorrows are incessant. No-body should enter on the united state without much consideration and prayer.

Not dwelling now upon physical suitability in the sexes, we speak of the marital condition in its holy and godless aspects; and would recall to the minds of believers the Spirit's teaching, that a Christian is to "marry only in the Lord."

No matter how amiable, or beautiful, or otherwise desirable the union of a couple may be, if one is a Christian and the other is not, the Christian is not at liberty to marry the non-disciple. No discretion is allowed: the law is inflexible and positive, a Christian must marry "only in the Lord."

There must be no oneness of flesh between an alien and a loyalist, between a renewed person and the unregenerate. The tastes of each will differ: it cannot be otherwise. One is committed to the will of God, which involves self-denial, death to worldly desire, a course of faith, in short, a life like Christ's; the other is governed by the senses, affected by the customs of the world, is a subject of Satan—and the twain will not pull together. One must yield; and nearly invariably it is the Christian who comes down from his high position, to "get along" with the unconverted. It is an unspiritual alliance, and a breach of the will of God.

Regarding marriage, few realize that it is either a Divine benediction, the wife being "given" by the Lord, and vice versa—for it is against the Faith to think of the union of two believers led of God as lower than providential, or God's precious gift for their earthly welfare—or, it is seizure through lust, without regard to God. If this is true—and it makes marriage a much more serious relation than is generally thought.

Solomon says: "A prudent wife is from the Lord."—Prov. 19: 14. And again: "Whoso findeth a wife findeth a good thing, and obtainedeth favor [i.e. blessing] of the Lord"—Prov. 18: 22. The first wife came to man as God's gift. God had a very notable part in providing wives for the Patriarchs. Nor is He out of the business now of giving to His own, whose every way is committed to Him, a companion for his earthly existence. Many a godly husband will say: "Surely, I obtained my wife from the Lord." And the wife will say the same of her believing husband.

The other sort of marriage is not holy as this. The "lust of the flesh," sexual passion, social advancement, or material gain is at the bottom of it, and is generally the whole of it. God must stand aside, or He is not thought of at all. In the "mixed marriage"—of saved and unsaved—there is rebellion; and O, what thorns and sorrows prick and wound all the after years of the child who has strayed, if she is not enticed altogether away from faith and God! God does not present her to her husband, she is no heavenly "gift" to the man she has wedded; for God never gives one of His own, whom He has received as a "daughters," to be wife to the disobedient and unclean.

"The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose"—this is the record of departure from God in respect of marriage in early times. Men seized, they appropriated to themselves, partners at their own will. They consulted not God; their selection was not according to Divine regulations. Their wives were there own, their self choice. Not that choice is forbidden; but it must be in the
will of God, of persons not prohibited. The result of this seizure was
ed. The result of this seizure was

Blessed are they who can say: "I did not take my partner without re
Blessed are they who can say: "I did not take my partner without re

Believer! if you would honor God and be happy, "marry only in the
Believer! if you would honor God and be happy, "marry only in the

"AS IT WAS, SO IT SHALL BE."

"AS IT WAS, SO IT SHALL BE."

THE condition of the world up to
THE condition of the world up to

Christ's return is declared to be
Christ's return is declared to be

1. War, not peace, will prevail.
1. War, not peace, will prevail.

Christ, the first preacher of the Gospel, says: "Think not that I am
come to send peace on earth; I came
come to send peace on earth; I came

Lor d." —
Lor d." —

They sang of a future age—of the
They sang of a future age—of the

reigning age of Christ and His
reigning age of Christ and His

saints, or the millennium. He speaks of a prior age—that of the Gospel
saints, or the millennium. He speaks of a prior age—that of the Gospel

or present dispensation. His words have been historically fulfilled, this
or present dispensation. His words have been historically fulfilled, this

age having witnessed His own rejec
age having witnessed His own rejec

tion and the triumph of His adver
tion and the triumph of His adver

sary—the rule of the "god of this
sary—the rule of the "god of this

world," which rule was to last until
world," which rule was to last until

Christ should appear the second
time, without a sin-offering, unto
time, without a sin-offering, unto


2. Wheat and tares will grow to­
2. Wheat and tares will grow to­

gogether. This is another feature of this age. The testimony of the

gogether. This is another feature of this age. The testimony of the

Lord Himself, expressed in unmis-
takeable language in the parables of

Matt. 13, "He that soweth the good
Matt. 13, "He that soweth the good

seed is the Son of Man; the field is
seed is the Son of Man; the field is

the world (kosmos); the good seed
the world (kosmos); the good seed

are the children of the kingdom; but
are the children of the kingdom; but

the tares are the children of the
the tares are the children of the

wicked one. The enemy that sowed
wicked one. The enemy that sowed

them is the devil; the harvest is the
them is the devil; the harvest is the

end of the age" (aion, verse 20). The Church's
end of the age" (aion, verse 20). The Church's

Head is still the witness to the
Head is still the witness to the

Church's mission. This calling out
Church's mission. This calling out

is that of,

7. A chosen or spiritual people.
7. A chosen or spiritual people.

"James answered, saying, Men and
"James answered, saying, Men and

brethren, hearken unto me; Simeon
brethren, hearken unto me; Simeon

hath declared how God at the first
did visit the Gentiles to take out of
did visit the Gentiles to take out of
that in the wild and wicked time
Puritan party. Macaulay tells us
majesty and glory. The Puritan
severe as any Puritan's, was a
Churchman, and had hardly any
Collier, whose condemnation was as
from them, but they were by no
tans were bitterly opposed to the
sented were unfit to greet the eyes
pulpit far more closely than it did the

citement of the passions, that it was
Strong objection was taken to it, on


tages of the Church the stage was
by unhesitating and emphatic an-
swer is, "No," and we would sub-
stantiate it at this time by arguing
that the history of the stage shows
almost continuous degeneration, and
that the accompaniments of the the-
ater are forces making for evil and
for evil only.

The history of the stage has been
a singular one, both morally and
intellectually. In the palmy days
of Greece the theater was a moral
power. It resembled the modern
pulpit far more closely than it did the
modern stage. Aeschylus, Euripides
and Sophocles uttered great truths
fearlessly and forcibly, and so help-
ed in some measure to purify society.
But it is certain that in the early
ages of the Church the stage was
counted the enemy of the Gospel.
Strong objection was taken to it, on
the grounds that it led to undue ex-
citement of the passions, that it was
associated with impurity and im-
modesty, and that the sights it pre-
sented were unfit to greet the eyes
of those who were supposed to be
looking for the coming of the King
in majesty and glory. The Puritans
were bitterly opposed to the theater.
This was to be expected from them,
but they were by no means alone among their contem-
poraries in their opposition. Jeremy
Collier, whose condemnation was as
severe as any Puritan's, was a
Churchman, and had hardly any
other point in common with the
Puritan party. Macaulay tells us
that in the wild and wicked time
which came after the overthrow of
Puritanism and the accession of
Charles II., when England was at
her weakest and worst, the theater
rose to a height of popularity and
sank to a depth of depravity such as
it never attained before nor since.
Carlyle speaks of a similar state of
matters in France at the time of the
Revolution. The testimony of his-

tory is emphatic in proclaiming that
when playgoing flourishes in a na-
tion, public morality declines.

So the question confronts the
Christian of to-day, "Am I by going
to the theater to cast the weight of
my example and influence on the
side of an institution the prosperity
of which is historically connected
with the decay of public morality?"
To ask the question is to answer it.

The second argument we would
advance against theatergoing is that
its accompaniments are forces for-
ning for evil, and for evil only. You
can not find a theater without a sal-
loon for its neighbor. The tempta-
tion to drink is constant, for the air
is hot, the senses are excited, the
passes between the acts are long
enough to enable one to visit the
bar. Look over the regular theater-
goers, and you will find that the
great majority of them belong to the
frivolous and licentious classes. If
Christians go—as alas, they do—
they are not the ones conspicuous
for their saintliness and activity in
good works. They are those who,
like Lot, have pitched their tents to
ward Sodom, and are in danger of
making spiritual shipwreck. The
atmosphere of the theater is tainted
with moral corruption, and the en-
vironment is poisonous to the soul.

Clement Scott, the famous dra-
matic critic, a man who knows more
about the stage than perhaps any
other living man, recently created a
sensation by declaring in the most
unqualified terms that the moral in-
fluence of the theater is evil, and
evil only. As one very well acquaint-
ed with what goes on behind as well
as before the scenes, he says the at-
mosphere is so bad that it is all but
impossible for a woman to maintain
her character who is an actress.
The bold saying stirred up a good
deal of controversy, but the signifi-
cant silence of the leaders of the
theatrical world shows their belief
that the least said on this subject is
the soonest mended.

When men like Clement Scott and
George Moore, who have spent the
greater part of their lives behind
the scenes, solemnly assure us that
it is nearly impossible for a woman
to remain pure and adopt the stage
as her profession, can any man with
a spark of loyalty to Christ in his
heart or any sense of being his sis-
ter's keeper, dare to buy his pleas-
ure at such a terrible price?—Rev.
Dr. Sutherland, in Pittsburg Chris-
tian Advocate.

DIVINE LEADINGS.

In olden times when God wished
His prophets and priests to make
known His will to the people it is
recorded that "he spoke." In some
instances he spoke by an angel to
Elijah under the juniper tree,—
1 Kings 5:7, and again in the 9th
verse, "Behold the word of the Lord
came unto him." In what form we
know not, but we do know that Eli-
jah knew it was the Word of God.
So we in this wicked and adulterous
age may just as assuredly know the
"Word of the Lord," and what He
would have us do and where He
would have us go and what He would
have us say. In John 10:4-14, Jesus
says, "He putteth forth His own
sheep, He goeth before them, for
they know His voice. I am the
Good Shepherd, and know My sheep,
and am known of mine."

God speaks today just the same as
in olden times, and His own know
His voice. In Isaiah 30:21, He
says, "Thine ears shall hear a word
behind thee, saying, This is the
way; walk ye in it, when ye turn to
the right hand, and when ye turn to
the left." Psalms 38:8, "I will
instruct thee and teach thee in the
way which thou shalt go; I will
guide thee with Mine eye." It is the
privilege of every child of God to
know God's leadings on anything
that is necessary for him to know.
It is our privilege to be Spirit-led
every moment of our lives. It is
possible for us at all times to know
the will of God concerning us, for
Paul prays in his letter to the Ephes-
sians "that ye might be filled with
all the knowledge of His will."
Again, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit.” Again Jesus saith, “When He, the Spirit of Truth is come, He shall guide you into all truth.”

With all these promises, shall we be of a doubtful mind? Nay, verily, let us wait patiently on God and He will make known His will as He has promised in John 7:17: “If we will do His will we shall know of the doctrine.” Still let us not forget the divine injunction, “try the spirits whether they be of God: because many false prophets are gone out into the world.”—1 Jno. 4:1.

The Word tells us “that in the mouth of two witnesses shall every word be confirmed.” If the spirit agree not with the written Word of God it is a false spirit. “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.” When the impressions on the inner conscience, the written Word and God’s providences agree then we know the thing is of God, for “God cannot deny Himself.”

Let us ever live in humble submission to His will, under the cleansing blood, filled with the Spirit, and God will guide us into the way He would have us go.—M. M., in The Guide.

HOLIDAY FESTIVITIES.—If there were no other mark showing the apostacy of the nominal Christian church this one would of itself be sufficient. For people to call such acts Christian, and for them to insist upon these festivities as being conducive to piety and to dissemination of pure Christian knowledge, as representative of Jesus Christ and His pure church on earth—all this, ‘however decently strung together on a thread of religion,’ is largely heathen, and clearly reveals to all who are blessed with a measure of light that these performers and partakers need salvation, and that a pure expounding of Bible religion is the great need of our day.—Sel.

DRESS.

EVERY Christian makes an impression by his conduct and witnesses either for one side or the other. His looks, dress, whole demeanor make an impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take you tread on chords that will vibrate to all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your lives you are exerting a tremendous influence that will tell on the immortal interest of souls all around you. Are you asleep while all your conduct is exerting such an influence? Are you going to walk on the streets, take care how you dress. What is that on your head! What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care, you might just as well write on your clothes, no trust in religion. It says, give me dress, give me fashion, give me flattery and I am happy.

The world understands this testimony as you walk the streets. You are living epistles known and read of men. If you show pride, levity or bad temper and the like it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up His cause to contempt at the corners of the streets; only let the women adorn themselves in modest apparel with shamedfacedness and sobriety, not with brodered hair or gold or pearls or costly array, but which becometh women professing godliness with good works, only let them act consistently and their conduct will tell on the world, heaven will rejoice and hell groan at their influence. But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments, and their fingers with rings, let them put feathers in their hats and clasp on their arms, lace themselves up till they can hardly breathe, let them put on their round tires and walk mincingly as they go and their influence is reversed. Heaven puts on the robes of mourning and hell may hold a jubilee. Your spirits and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves and the sum of their testimony is, there is no need of being pious? Oh how guilty perhaps hundreds of souls will meet you in the judgment and curse you, if they are allowed to speak, for leading them to hell by practically denying the truth of the Gospel.—Selected.

OUR FATHER’S CARE.

COMMIT to memory Matt. 6:24-34. No man can be the slave of two masters. One master must absolutely control. If there are two masters with different work, different aims, different desires, it is impossible for a man to serve them both. He will hate one and love the other; disobey one and obey the other. The two masters are opposed to each other. You cannot serve God and mammon; you cannot be half and half—a servant of God and a servant of the devil. The world wants the whole of you; Satan wants the whole of you; God wants the whole of you. You are not big enough to divide. Whom will you serve?

Mammon is the Syriac word for riches. Serving mammon means getting all you can, holding your own, and as much more as you can get hold of. God teaches us contentment, kindness, generosity, well-doing. We cannot serve both. We must make our choice. God requires our hearts and lives. Let us yield to Him. And when you have done this do not worry. “Take no thought,” that is, no anxiety. “Thought” in English originally meant anxiety. Havius, a London Englishman, “died with thought and anguish.” We are to have no anxiety. Some things we can help; let us help them. Others we cannot help; let us trust them with the Lord. Have no anxiety for food, for drink, for raiment. Keep busy, do the best you can. Trust in God; He who gives life will give
something to sustain it. He who gives the body will provide clothing for it. Look at the birds; they neither sow nor reap nor garner; and God feeds them. You are worth more than the birds. Who by anxiety can add a cubit to his stature or a cubit's length to his life? And as to the raiment, the lilies are the best dressed of any, and they toil not, neither do they spin. Solomon could not match them for glory, and “if God so clothe the grass,” today blooming, tomorrow cut down and cast into the oven to heat it, “shall He not much more clothe you, O ye of little faith?”

Therefore have no anxiety about these things. These the gentiles seek after. Your heavenly Father knoweth that ye have need of them. Do the best you can. „Seek ye first the kingdom of God and His righteousness.” Take no anxiety for tomorrow. There is trouble enough today; meet it. There is evil enough today; overcome it. There is work enough today; do it; and for the morrow, leave it with God who doeth all things well.—The Christian.

PHARISEEISM.

PHARISEEISM was a strong element in the Jewish church when Jesus was here on earth. I cannot help wondering when I read the 23rd chapter of Matthew if all the scribes and Pharisees have died, those who do to be seen of men, who love the uppermost rooms at church festivals, and chief seats in the synagogues, greetings in the streets and markets, such as doctor, reverend, elder, or other titles of honor given by men; men who think they ought to occupy high position in the church. I wonder if any of that class of spirits has taken possession of any of my brethren. I tell you, brethren, it would be better for you that a millstone had been hung on your neck and you cast into the sea, when you had real salvation, than for you to be occupied by a spirit of this sort. Love of position in the church! Why, Jesus said that if you would be great, you must become servant of all; not a dude, but a genuine servant. Why, if you are a little smarter than some of your fellows you ought to give them the benefit of your smartness, not as the worldling in taking advantage, but in real practical ways. The wise man said, “They that wear soft raiment are in king's houses.” Don't misconstrue this Scripture by your actions and dress yourself up and imagine yourself a preacher who ought to be revered because you have the gift of gab and can quote Scripture and think you can sermonize. My dear brethren, noise is no sign of piety; sharp, shrewd, cutting remarks are no part of real smartness. Smart people may be able to make them, but because one does these things is not of necessity a result of smartness.

Now if you feel guilty of anything just take it for granted that God is endeavoring to cure you of the big head or some kindred disease, and benefit by what God has led me to write in this article. Don't go to the extreme where there will be but one cure that a brother wrote me about. He said the only sure cure for big-headedness (that is the modern term for Phariseism) was to batter it off against the Rock of Ages, and that is a sure cure, although it kills. And don't come to me the first time we meet and say, "Now you had me in mind when you wrote that." My brother, my sister, if you feel that way very strongly it is only a sign that you are affected with the dread disease we have been writing about, and you ought to go to God, the Great Physician, who alone can help you. W. M. K.

DEAD TO SIN.

THERE has always been a tendency to abuse the doctrine of salvation by grace. There were Anabomians in Paul's time, as there have been in all ages since, who practically said, if salvation is by grace the more we sin the more grace will be magnified in saving us. To meet such false reasoning the apostle, in the sixth chapter of Romans, introduces an argument to show that, instead of salvation by grace being a scheme to license sin and save the sinner, it is a scheme which effectually delivers from sin and insures personal and practical holiness. "shall we continue in sin that grace may abound? he inquires. Answering his own question, he says: "God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

The very design of the gospel is to separate believers from sin as death separates one from all his relations to the present world. Our baptism is, in its very nature, a symbol, profession and pledge of such death to sin and of a life entirely devoted to God; and they who reason that men must live in sin mistake and pervert the very scope of the gospel itself, which is to make men “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” The figure here employed by the apostle to represent the completeness of that deliverance from sin which the gospel effects—that of death—is a most expressive one. Nothing can express a more complete severance from moral evil than this. The death of Christ is in striking analogy to the believer’s death to sin. “As Jesus Christ in his crucifixion died completely,” says Adam Clarke, “so that no spark of natural or moral life remained in his body, so those who profess His religion should be so completely separated and saved from sin, that they have no more connection with it, nor any more influence from it, than a dead man has with or from his departed spirit.” Strong as the foregoing statement may seem, it presents only the negative phase of holiness. The positive side of the experience, which is conditioned upon the negative, is that of a “renewed” or “risen” life analogous to the resurrection life of Jesus Christ—a life that is “hid with Christ in God.” Only they who die the death to sin can live the life of holiness; and as surely as we die the death so surely shall we rise to this new and glorious life.—Selected.
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.

GIVE US MEN.

"God give us men! a time like this demands Strong minds, great hearts, true faith and ready hands; Men whom the lust of office does not kill, Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honor; men who will not lie; Men who can stand before a demagogue, And shame his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog, In public duty and in private thinking."

NOTICE THE CHILDREN.

HOW much those people lose who carry their heads so high they cannot see the children! We attended a recent prayer meeting where the pastor gave a brief sketch of his experience in this matter which elicited many reminiscences from the brethren present. Said one: "I remember, when a little boy, plodding on my way to school, a gentleman passing stopped and asked me to ride. It was a little thing, but it won my heart. I loved that man always; and long years after this, when I learned that he was dead, his kind words and pleasant smile came to my mind, and I felt that I had lost a dear friend. In contrast to this, I also remember a neighbor who used to think boys were in the way, and treated them roughly and gruffly. When he died—it was before I became a Christian—I was glad of it." Another said: "My father died when I was but three years old, and this, perhaps, may have fixed more vividly in my mind the kindness of a venerable man who seemed to me the embodiment of all that was good. He lived in a large, old-fashioned mansion that, to my boyish imagination, appeared like a palace. He was a prominent citizen, and had once been Governor of the State; but with all his care and position he had time to notice the children of the village. How proud and glad I felt to have him speak to me; and I remember often his stopping at the home of my widowed mother to enquire how her boys were getting on. Everybody, young and old, loved Governor Foote."

Some who did not speak in the meeting could have told the same simple story of the abiding influence of older persons who noticed them in childhood, We might have easily narrated more thrilling incidents, but our purpose is to show how deeply little acts of kindness, a single smile or word, may affect the young. Children are keenly susceptible to any influence, and the impressions left upon their minds are ineffaceable. There are opportunities for doing good that are within the reach of all. Notice the little ones. A kind word or act will send a ray of sunshine into the heart that will never fade out.—The Working Church.

THE HYGIENE OF SUNSHINE.

MANY people, from choice or necessity, are confined within doors almost constantly. Little sunshine ever reaches them, and the air they breathe is heavy-laden with all kinds of impurities. The effect of such surroundings is to shrivel and wither, to harden, to be stunted and brutalized, to weaken and shrivel. This result is inevitable. Plants grown in the shade are not the hardiest. However, there are some forms of life that flourish best in places from which sunlight is excluded. They are usually designated as germs or microbes. Every individual who shuts himself away from sunshine subjects himself to inroads of these microscopic entities which have become the plague of mankind. Many have manufactured dens for them to multiply in, and, not content with that have shut themselves up in these same dens. What could we expect but that germs would seize upon such a race? Their number is legion, and their variety is great.

Tubercular bacilli can find no better soil than the lung tissue of those who dwell in the shade. This disease is becoming prevalent, because we are living an unnatural life. It is unnatural because it is shut away from nature. It is confined within walls of man's building, and devoted largely to pursuits which do not lead to communion with nature. Many people seek false remedies to restore their health, thinking that some decoction will work a miraculous change, but it is of no avail.

Some have suggested laws for the control of disease by preventing infection, but the laws of this kind come no nearer preventing disease than laws against killing. Both are good, but it is often necessary to practice self-defence notwithstanding the law. Is there a mode of defence against disease? Is there no way to prevent infection but by the laws on the statute books: or when infection has taken place to become disinfected? The natural way is to give every ray of sunlight abundant opportunity to reach these intruding germs and they will become the sickly ones, while their victims grow strong and ruddy. Dark rooms are unfit to live in. It is said that patients on the sunny side of hospitals recover more quickly than their shaded companions.

In many houses the window space should be enlarged, while in others the window draperies should be removed and burned up as the only effectual way of destroying germs harboring in them. A room into which the sun seldom shines is to be shunned as the "hold of every unclean and hateful germ." It is time for every lover of health to arise in strength, and refuse to be longer fettered by chains of darkness and consequently disease. Open the doors and windows; go forth under the open sky, where nature may smile upon you, and microbes, together with their evil effects, will disappear as dew before the morning sun.—Sel.

FOR MOTHERS.

TO BRING up a child in the way he should go, travel that way yourself. Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through stormy years.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

Children need models more than criticism. We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding if home is to be a nursery fit for heaven's growing plants. There are no men or women, however, who shut themselves away from sunshine. Their children might rise up after them and thank God that their mother was a pious woman or their father a pious man.—Dr. McLeod.

"No matter how simple and cheap the furniture, let your bedrooms be neat, restful and homelike; let them be a place where the occupant can find real rest. Our sleeping rooms receive too little care, when really they are the most important in the house. A good bed, a neat, clean nursery fit for heaven's growing plants, are never wholly forgotten; a little spring that never dries up in our journey through stormy years."

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"Children are great imitators. If you allow yourself to fly into a fit of passion they will do the same, and it will also lower their respect for you. Never use low or vulgar language, or you will be sure to punish your child for doing the same."
EVANGELICAL VISITOR.
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ADDRESSES OF MISSIONARIES.
Abilene, Kansas, September 15, 1898.

As a special inducement to our solicitors or individuals who may desire to introduce the Visitor to some new heart and home we make this special offer for the next few months to credit all new subscriptions which are accompanied with the regular subscription price ($1.00) to January, 1900. Now, if the paper has been an inspiration to you please show it to your neighbors.

A lengthy report of their visit, by Bro. Noah Zook and wife, reached us too late for this issue. After holding interesting meetings in various parts of Indiana and Ohio, they proceeded to Pennsylvania where they are at present laboring.

Our Canadian subscribers should remember that the Canadian dollars sent us do not pay in full the subscription price for a year, as they are not at par in exchange. Send us “U. S. money” or Money Orders, either Postal or Express.

Too much trouble to appoint a special service as a “missionary meeting”! Thus the report comes to us from some quarter. My brethren, thus it should not be among you. Is it indeed the self-sacrificing love of Jesus, or the selfish interest of this age which permeates hearts which thus respond? Which?

The present issue has been gotten out under much extra care to the editor. Affliction had entered our home by confining Sister Engle to bed with a fever. But God has graciously sustained us and come to our relief by rebuking the fever and raising her up again. To none but God can we ascribe the glory in this case, and express gratefulness to kind hands which have come to our relief.

Inasmuch as the official ceremonies in connection with a royal coronation in Holland do not allow of any religious service, young Queen Wilhelmina, crowned at Amsterdam on September 7, desired to give expression to her religious belief by making her first act after her triumphal entry into the Hague one of devotion. At her wish a special service, which her Majesty attended, was held at the groote kerk (great church) two hours after her arrival, to invoke God’s blessing on her reign. A description of the coronation and of the later religious service is being written for the Sunday-School Times by the Baroness Brantsen of Arnheim, Holland, who attended both as the special representative of that periodical. The article will appear in an early issue.

We present in this issue an essay on "Modern Industrial Missions," which we think is timely and will set some to thinking on lines which may be helpful in getting right views of mission work in some sections and among certain classes and tribes, especially in the “Dark Continent.” This matter with additional information can be had in tract form by addressing Rev. R. V. Bingham of Newburg, N. Y., who himself is interested in the establishment of an Industrial Mission in East Central Africa, some distance from our own workers in the Matopa Mission. Some over-zealous persons will object to the course presented because of both a wrong zeal and an erroneous conception of God’s plan and purpose in the work of redeeming the race from the bondage and thralldom of sin. Effectual and far-reaching work should be the aim in anything that is undertaken for God.

We have been very reserved in our editorial capacity to submit what others say of us. In the midst of the many discouragements which come to us we choose humbly to present the following from friends who appreciate our imperfect efforts at disseminating God’s truth as it dawns upon us: “Dear Sir: My father is a subscriber to the EVANGELICAL VISITOR, and during a recent visit to him I saw two of the latest numbers. At first I looked them over with only about that common interest that one has in the mass of religious literature, but after a little I discovered the very exceptional, deep, practical and biblical character of the paper. I have no mind for a mass of reading matter, no particular interest in multiplicity of words except a kind of compassion for those who think sincerely that the Christian world is most profited by this custom. The straightforward and yet comprehensive character of your paper has created a desire for its continued appearance. What do you think of that?”

Another regular reader who watches the world’s changes and progress through a spiritual eye says: “I have not read church papers in any of my life because I saw that churches are ignorant of God, his Bible and spiritual things and incompetent to teach; but I am reading nearly all of your paper (every issue) because I am watching the advancement it is making. It is coming out of its old shell fast and will move out in due season and see itself. …” * * * Again from one who seemingly is a “watcher” comes this message: “Bro. Engle: Have just read your editorial on the Belle Springs council. The half conclusion which you express about the total collapse of all churches is right when emphasized fully, as it is positively certain that God does not design to let any church or government continue. Their
dooom is sealed because the prophecy declares: "I will give you ministers after Mine own heart to feed you, and they shall judge in all controversy." You see, the purpose is to let the Millennial Kingdom be both Spiritual and political governor, and every other teacher or ruler must go down. Therefore, it is a matter of serious wrong for us to stiffen or try to hold up either church or governments. God is dividing them for collapse. The holding on to the Mosaic law and its complicated rules, and trying to keep it going is what lost the light to the Pharisees. They could not cut loose, and therefore, lost the Christ doctrine forever. I tell you that it is xor good to try to keep up the present systems. It is indirectly (yes, directly) fighting God, just as the Pharisees did, although they imagined they were trying to hold up their dear old Mosaic age which had run its time. I know how difficult it is to make people of religious zeal see this. Their old way seems to them so godly, but it is not. It is being pushed off the earth by the Lord. -"This latter many seem to be somewhat advanced; and yet there is a truth behind it all which cannot be controverted.

**WHY CARRY THE GOSPEL?—A recent conversation brought forward the question, What should be the pressure which bears upon us and the incentive which leads us to carry the Gospel to the heathen? This is a broad question which carries with it some vital bearings. It leads us to inquire what really is the motive power which impels men and women to yield all and give their lives as a sacrifice for the lost of earth. Many, very many—and we question whether not the majority of the great missionary army of the passing century—have been led to go forth in order that they may recover souls from eternal torment. This motive may work some good; because God is able to turn even evil to good account. But we should take time to inquire whether we have the Word of God on our side. To rescue souls from eternal torment is not a gospel incentive to save men. We may "persuade men because we know the terror of the Lord," and it is quite in order to submit the irrevocable truth that "the wages of sin is death." But it will hardly bring much comfort to the heathen to tell them that their ancestors, for many generations, are now in torment which is to last eternally, never even having had a chance to believe, or look by faith, upon the Christ; and there is salvation it no other way.—Acts 4:12:10; 43; 1 Tim. 2:5-6. And yet this is the situation many are compelled to face who go forth to proclaim the Gospel (glad tidings) of our Lord. May the good Lord bless her so she may prove a blessing to others at these feasts. Were all glad that she could be relieved for a week from the cares and burdens of this place, which is continually resting upon her. We still praise God for the victory which He gives us through our Lord and Savior Jesus Christ, and feel that all things are ours.—1 Cor. 3:21-23. D. H. Basener.

**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.

**New York.**

Clarence Centre .... Oct. 15
Pennsylvania.

Woodbury .... Oct. 29-30

Iowa.

Dallas Centre, at the home of H. H. Garwick .... Sept. 24-25

**BUFFALO MISSION.**

Financial report from the 18th of July until Sept. 1st, 1898, is as follows:

**CREDITS AND DONATIONS.**

Bro. Flagg, Sherckton, Ont .... $1 50
A Sister, Ont. .... 2 00
Sister Eyer, Richmond Hill, Ontario .... 2 00
Bro. J. Barnhart, Stevensville, Ont .... 1 00
Sister Clara Blocher, Buffalo, N. Y .... 1 00
A Brother, Stark Co., Ohio .... 5 00
A Sister's monthly offering, Clarence Center, N. Y .... 1 00
Sister Amanda Ebersole .... 1 00

**Total.** .... $14 50

**EXPENSES.**

Due Mission from last report .... $25 23
Repairing, etc. .... 1 29
Provision, etc., for Mission .... 13 00

**Total.** .... $40 22

**Due Mission.** .... $25 72

I would say to the dear brethren and sisters and all that are interested in the Mission work that the success of the work depends largely on the efforts you put forth. We try to do the best we can to keep down expenses, and indeed, the expenses are not very much. But by looking at the report it is still in debt. A little contribution for each one would pay off the debt. There is a debt which was not reported, $13.66, for which I am responsible. Dear Brethren, I just state this so that you can see we still need money.
Would say also that as to the work of gathering in the children and holding forth the truth as it is in Jesus, we are not discouraged. We have prayer meeting every Thursday evening and meetings on Sunday afternoon at 4 p.m., and also at 7:30 p.m. Sunday school at 8 p.m.

Our meetings are not very large, but the Lord is with us and the interest is getting brighter. We expect to make stronger efforts by having a series of meetings in the near future. Hope the Lord will send some Holy Ghost men and sisters to help us in the good work. We want such men who set forth the pure Gospel as our forefathers have taught and practiced. We want the old kind of religion. In this city there is much of heartfelt experience taught, but so few take up the cross of Christ and follow Him in all His ways.

"O for a lowly, contrite heart, Believing, true and clean; Which neither life nor death can part From Him who dwells within." Yours for the Kingdom,

J. W. HOOVER.

25 Hawley St., Buffalo, N.Y.

PHILADELPHIA MISSION.

DONATIONS.

Balance on hand ........................................ $ 38.63
Hattiefield .................................................. 1.00
Marrietta ................................................... 9.00
Maytown ....................................................... 1.00

Total, ...................................................... $ 49.63

EXPENSES.

Rent .......................................................... $ 6.00
Provisions ................................................... 2.00
Oil ............................................................. 1.00
Shoes .......................................................... 1.50
Other expenses .............................................. 1.00

Total, ...................................................... $ 11.56

PETER STOVER.

Philadelphia, Pa., 3423 North 2nd st.

REPORT OF A VISIT.

DEAR Reader: At our last writing we were in Omaha, a city fallen, fallen; having become the habitation of devils, and the hold of every unclean and evil creature. The saloons, brothels, gaming houses, exposition, and hundreds of other low-down, ill-famed institutions are heralding forth their special allurements in almost every corner, with music and song and dance. The souls of the laborers into the harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—G. O. AND SARA CHISH.

Talmage, Kas., Aug. 20, 1898.
distance between the Fort and the valley
is about nine or ten miles, with a very
dim road, sometimes only a native foot-
path; but by the assistance of our guide
we were very successful in finding the
way.

We however met with a slight mishap
when about midway through the valley.
Just as it was drawing towards twilight
we espied some natives on the rocks some
distance from us. The usual salutations
were exchanged between them and the
natives in our company, after which they
were invited down. Without any hesi-
tancy they came running down—the
team going on while some of us were
awaiting their arrival. During this time
the team passed into a marshy place and
stuck fast with the load. The night was
now just at hand and council was held
what to do. During this time the In-
duna (chief) of the Krall (towns) on the
rocks also arrived with others of their
number—men, women, and children. Af-
fter manifesting their sympathy and
were through with consultation we
treated them to a few loaves of bread.
They then returned home, only to meet
us in the valley five miles beyond the
next morning. During this time Mr.
Anderson had formed his conclusions;
namely, that a camp fire and a shelter of
brush be made behind which beds were
arranged for us, while he and his native
help carried part of the load over the
marsh and reloaded.

About 3 o'clock a.m. the alarm was
sounded, indicating that everything was
ready. So, like the Ten Virgins, we
rose and got ready, and by thirty min-
utes later we were on our way again. By
7 o'clock our eyes were greeted with one
of the many sceneries, rich soil, beautiful
water, and an abundance of wood, with very lit-
tle building timber, however.

Every heart seemed glad. After this
we congratulated ourselves that at last
we had arrived at the Lord's chosen spot
for His own banner to be raised among
people who have never heard the Gospel
in their lives, and it is doubtful if they have
ever heard it.

We now ordered a halt as we entered
the valley, out-spanned (the common
African term) and had a warm breakfast.
Before this was over we were again sur-
rounded by natives who came to meet
"the strangers," the Grand Induna being
among them. Before leaving, the Induna
told those around us that these people
were not like other white people, but are
come to teach and do them good, and
that what they would tell them they
should do; after which they bid us their
salekhole (farewell) and left.

We were now ready for a rest, after
which we took a survey over the ground.
After deciding on an elevated spot, for at
least the present location, we ordered the
team to the place and before nightfall
had our tent pitched and ready for a
night's rest which was much needed and
appreciated.

While unloading goods and raising the
tent we were again surrounded by na-
tives who were eager to do little turns,
all being in a friendly mood. They have
been to our tent every day since.

We truly feel more than ever that the
Lord has been directing, and that now
we really have arrived at the place to
which the Lord has been leading us. The
great responsibilities are more than ever
pressing upon us, and how much we feel
the need of our beloved co-workers,
Brother and Sister Cress, and as many
more as the Lord may send. "The har-
vest truly is great and the laborers are
few."—Psalm 120.

May the Grace of all grace be the com-
fort of you all. Remember us continua-
ally at a throne of grace.

JULY 17.—Psalm 28.

Since a few days of experience in our
new home are behind us we will again
inform the dear ones of the homeland as
well as elsewhere as what the Lord has
done and is still doing for us. Multipled
reasons crowd upon us which prompt us
to give God glory. Since in every in-
stance on our way to this place we have
found our surroundings better than we
expected.

In our hasty report on our arrival we
aimed to give a few hints of our expe-
rience by the way and our arrival in the
valley and reception by the natives. It
will be a very poor picture, indeed, which
I shall be able to draw, but the heart
truly longs to lay a real one before the
eyes of all our beloved readers. While
endeavoring to give a brief history from
the time of our leaving the homeland it
must of necessity have been only a slight
sketch of it all, since on a journey of over
twelve thousand miles you see and hear
more than the noise and bustle of the
city of London. To see it all, and see it
as it is, it must be tested by the same or
a similar journey.

We, however, did not mean to go over
the past, but meant merely to say again
that we own God's goodness in having
prepared better things for us than we
ever expected here in the Matopa Mount-
inns, of Central South Africa. By some,
both the place and the people were de-
scribed discouragingly; while others had
great encouragement for us. Some even
said; when learning that we had come
from America, that they admired our
pluck more than our discretion. "But so
mote it be."

We have already stated in our last that
the chief (Induna) met us five miles prior
to our arrival in the valley on the eve
when our team was mired; and also again
the next morning a few hours after our
arrival in the valley. Also referring to
his farewell address to his people, stating
that whatever we tell them they should
do since we were not as other white peo-
ple (referring to the masses), but that we
came to do them good.

It was soon rumored about in all the
krralla (towns) of our being here, and num-
bers came flocking in to see their new
neighbors. While some would make us
fearful that the natives would be very
shy at first and would mistrust us until
they were acquainted, we find it alto-
gether the contrary. No fear is mani-
fested, neither unfriendliness; in fact,
all the confidence that could be expected
from any people. They started from the
first to cut grass with which to cover our
huts which we shall soon erect. For this
labor we exchange salt. The literal
Word is here fulfilled—"have salt with
you." We were advised to take with us
a supply for the purpose of exchange, for
which the natives are very anxious. We
trust that by your prayers the divine or
spiritual salt may abide with us.

This being Sunday, we told them yester-
day that kaosina (tomorrow) they should
bring us itchana (grass), because it was
Sunday and was the day to kaokelo (prayer
worship); and they, no doubt, understood
and heeded the admonition. This morn-
ing before eating our breakfast, one of
the Indunas came to the tent, pointing
to the Testament and showing on his
hand that he wanted us to give his little
boy, who was by his side, a lesson. As
we have not yet started our school, Sister
Davidson, gave him a lesson out of the
Zulu Testament.

About 10 o'clock we were ready for
service, by which time a number had
gathered round us. We began our ser-
cice by singing several Zulu hymns. This
was followed by prayer, another hymn
and reading several chapters in Zulu, fol-
lowed by a closing prayer, during which
they nearly all bowed on their knees, the
little folks coming close to Sisters Davi-
sdon and Hesle's chairs, leaning on them
with their faces. After this we all arose
and sang the doxology and were dismis-
sed.

They seem very eager to learn. Can
scarcely wait until we are ready to start
the school. The sisters, too, are very
anxious to be ready for the opening of the
school. We cannot help but see that
this is indeed the place to which the
Lord was slowly but surely leading us.

As for the valley, we can only say that
it is larger and has more resources than
was observed when on our prospecting
a great rock possi-
ble covering nearly or over five hundred
acres. Then there is much rich soil that
be irrigated, lying near very nice and
good water, and furnished a good pastur-
age during the wet season. All this
valley has been granted us by the
British Charter company whereon to
establish and continue our Mission, be-
longing to the Church or Mission so long
as used for this purpose.

And now as there are many natives
around us, the home Church, as well as
the workers in the field, can see at a
glance their individual duty as well as
their God-given privilege. Oh how we
do long for our beloved fellow-helpers
to be already with us, whom we
believe the Lord has and is still prepar-
ing for the world. We are hopeful of
such support as may be necessary to de-
velop the surroundings for the self-sup-
port of the now newly-established Mis-

We have decided on its name which we
think is appropriate, to-wit: Matopa
Mission, followed by the usual address,
Bulawayo, South Africa.

AUGUST 1.—Isa. 58:16.

Today still finds us under the blessings
of the Lord, though a little tired of the
pressure of labor, as we have just fin-
ished thatching our first hut; while the
natives are very anxious for work, and
we are employing as many as we think
expedient, we still have our special plans
for constructing the huts, and doing our
needed work. There are, however, so
many things for which we feel thankful.

When leaving our friends and father-
lands, it was not like Adam going into a
land that he knew not. We have seen and experienced many things
since then; but for one thing we feel es-
pecially glad, viz., that the Lord is giving
us the confidence of this people.

We are partly able to make ourselves
understood. Not having an interpreter,
we are obliged to make the best possible
efforts to acquire the dialect. While we
read the language fairly well it is still
not the same as speaking to a people who
never knew letters. This forenoon we
tried to contract with some of them to daub
our first hut, and trust we have a sufficiently clear understanding.

Perhaps some of the friends would de-
sire to know just how these dwellings are
built. We describe them as follows: To
begin with, we make a circle the desired
size, generally from twelve to sixteen feet
in diameter; then a trench is dug eighteen
inches deep, into which poles are closely
set together, eight feet in length; these
are firmly fastened in the trench, after
which light rods are fastened, similar to
a hoop round a barrel; then rafters are
fastened on the top, meeting in the cen-
ter; again on these, small saplings are
fastened for lath; now we are ready for
the thatch which consists of tall grass,
similar to the western prairie blue-joint.
When all this is finished we are ready
for plastering; the material used is earth
taken from ant-heaps, which are quite
numerous. This earth, being manipu-
lated by the ants, has a pitchy consist-
ence and makes a tough mortar. With
a door or two and a few small windows
we have dwellings in which we will no
doubt feel happy and blessed.

Do we not see how it can be otherwise,
since the Lord has given us perfect resig-
nation to every situation into which He
has placed us thus far. We are especially
happy in believing that the Lord has
brought us to His own appointed place.

And now that we are here and the
door is open so far beyond what we an-
ticipated at this early period, we are
perfectly willing to spend and be spent
for the Lord.

At the present time, however, consid-
erable manual labor is pressing on us;
we find it necessary to have our huts fin-
ished before wet weather comes, as the
tent would be too damp during that sea-
ason. We also think it advisable to start
a reasonable-sized garden, and arrange
for such necessary conditions as is found
important for the needs of the Mission,
because the Lord has provided both place
and people, so that the Mission needs not
of necessity be a transient one; also has
he given us the confidence of this people,
which is quite beyond what was pre-
predicted by some people, possibly such as
are not favorably inclined toward mis-
sions.

Every day since we are in the valley
the natives have been to our tent. Some
days as high as forty or more. Every
Sunday since we are here we had serv-
ices; reading, singing and prayer, with
brief Zulu remarks. Good attention is
given during worship, which usually is
dismissed by singing the doxology.

They take great delight in singing and
always, whether in family worship or in
public devotion, join in singing in a low
but harmonious tone.

Last Sunday the chief Jonas was at
our service and manifested all the dig-
ity of a chief; no doubt his influence has
already impressed his subjects favorably
toward the Mission.

We feel perfectly satisfied with our
surroundings and opportunities. What
is now needed is a full measure of the
Holy Ghost to fulfill the spirit of the
great commission, viz., “Teaching them.”

True we are endeavoring to put our tal-
ent into usury; though but one is had
for the present, perhaps by and by we
may have an increase.

Then, also, some means are necessary
to put on the way the financial part,
after which, it is believed, the Mission
can be made self-supporting in a reason-
able time.

Will all the friends of the homeland,
as well as elsewhere, continue to remem-
brer us at a throne of grace, that in
the future, as in the past, His blessings
may rest on us. We believe many have
been the prayers which have ascended
from private firesides, from public assem-
bles and from mission homes for us.

We also are offering our petitions for
God’s Israel everywhere.

Yours in hope of the resurrection,
JESSE ENGLE.

INDIA’S NEEDS.

THE harvest truly is plenteous, but the
labourers are few.”—Matt. 9:37.—We
will take India for an example, but this
is only a small portion of the great har-
vest field. India has a population of 288,
000,000, with but a very few Christian
workers. The number of foreign mis-
sionaries in all India is 857, and native
workers 797, making a total of 1,654, one
Gospel worker to an average of 199,000
inhabitants. Why should we not be
stirred to the depths of our souls when
we think of this awful fact? Thousands
of precious souls are dying daily without
the last ray of light. How can Chris-
tians at home, knowing this, sit down
with folded hands and say, “There is
nothing I can do, for I am so weak.”

Let us remember that Christ is our
strength and say with Paul, “I can do all
things through Christ which strengthen-
eth me.”

God is calling for workers to come to
this land and help spread the glorious
truths of the everlasting Gospel of peace
among these poor benighted souls. If
they cannot be great workers and have
fine churches to preach in, they can
gather a crowd around them under a tree
or on the street corner or go into their
homes and shops and carry to them the
blessed light—Jesus, the Light of the
world.

Who is willing to sacrifice home, loved
ones and all, and come when they hear
the voice of the Lord saying, “The har-
vest truly is plenteous, but the labourers
are few”? Your reward shall not only be
an hundredfold in this life, but in the
world to come eternal life—Mark. 10:28,30.

India, I believe, is one of the most
idolatrous nations in the world. They
worship every thing on earth and also
things in heaven. The carpenter will
worship his tools, and the woman her
cooking utensils. They worship every thing that has life and many things that have not. They worship the great Ganges river. It is represented as a goddess, the daughter of the Himalayas. They will come many miles to bathe in it, thinking that will wash away the stain of sin. "To die and be burned on the river banks is a prospect to heavenly bliss. Even to exclaim, 'Ganga, Ganga, at the distance of three hundred miles will atone for the sins committed during these persons' lives.'"

Of the people in India, there is said to be about 22,000,000 widows, and their sorrow is indescribable. If you could only look into the face of a poor Hindu widow, you could read only sorrow and despair. There used to be such a dread among persons' lives."

The sons would kill the mother and burn her with the father after the father died, for widows that when the father died, the sons would kill the mother and burn her with the father, but this is prohibited now. Many are left widows at the age of six and must remain single the rest of their life, for a Hindu widow can never re-marry. There are many ways of doing work in this land. One way is among the children, which seems the only way of reaching India. To show you that the labor bestowed upon them is not in vain, I will tell you of an incident that was related to us the other day by a native Christian who has a Christian school for boys. He recently visited the hospital, and when he went in, he saw one of his pupils, a little boy, suffering and dying from the plague. He seemed to be unconscious and was suffering intensely, yet he was singing, "What can wash away my sins? Nothing but the blood of Jesus"—a song he had learned in the Christian school. Who can tell but that little boy went to the Father of love and mercy! The labor that is bestowed on these children is not in vain if it is done in the name of the Lord, for we have the promise, "Forasmuch as ye know that your labor is not in vain in the Lord." Let us sow in tears and reap in joy.

The Lord is calling for laborers, and he says that we should pray the Lord of the harvest to send them forth. He is saying, "Whom shall I send, and who will go for us?" Do not say to him as did Jeremiah, "Ah, Lord God! behold I cannot speak; for I am a child," but answer as did Isaiah, "Here am I; send me." You who cannot come, consecrate your means and let it come to help spread the Gospel among these dear people. The promise is that they who stay by the staff shall receive the same as those who go down to battle. —1 Sam. 30:24.

Yours for India's lost millions,

Katie Zook, in sent of God.
"Ye can discern the face of the sky; but ye can ye not discern the signs of the times?"

Speaking of "The Signs of Our Times," Rev. J. H. Reed, in the Southwestern Christian Advocate says: "There are unmistakable evidences of racial and national exasperation and dissatisfaction throughout the world. No prophet stands upon the walls to foretell coming events, but the very trend of affairs speaks in thunder tones of what the future will bring forth. Standing within the door of the twentieth century, the civilized world is on the verge of a most disastrous catastrophe in the history of nations. What meaneth the mighty struggles in human society and the tumultuous uproar of kingdoms and republics? The dwellers upon the distant isles of the sea feel the convulsions of continents; international complications bring about widespread consternation and we can hear the mastering of hosts preparing for the deadliest combat ever witnessed by earth's busy inhabitants. Spain is in the throes of internal revolutions, together with the incense of nations ascends to the God of truth. France grapples with the Semitic problem and the overthrow of Zola; America is confronted with the most vexed conditions growing out of a cosmopolitan population which brings about the problems of a heterogenous citizenship. Thus the whole earth moves forward in the midst of ominous signs, the meaning of which must be determined by the keen perception of far-seeing men. . . . The signs of the passing century must be fulfilled in the next. The evidence of things not seen and the substance of things hoped for should begin to be clearly manifested. The door of the twentieth century will be opened and we must enter it with our faces toward the rising sun. With these things in view, the cry should be heard from the watch-towers of Zion: Watchman, what of the night? Let the answer reverberate through our civilization: The morning cometh!"

The Jewish Comment thus outlines the present spiritual condition of the chosen people: "Judaism is languishing today because of a lack of enthusiasm among its adherents. Paradoxical as it may sound, it is a live corpse. It is difficult to scare up any interest, or to create any real live enthusiasm. We have no faith in our faith; it is here where the fault lies. We would sooner sacrifice religions than bring sacrifices for it. We are suffering from spiritual paralysis. We have replaced our love of God by love of gold. We worship matter instead of spirit. We are faithless to our highest trust, and put trust in our faithlessness. We have been freed from Egypt's slavery, but for all that we are not emancipated. We need a new emancipation, the emancipation of heart and soul from the thraldom of indifference, and the release of the mind from the slavery of matter."

The Bible Among Roman Catholics.—There is not a Roman Catholic church from the Rio Grande to Patagonia in which the Bible is read in a language the people can understand, or where Bible instruction of any sort is ever imparted; very few, in fact, in which even the Roman Catholic religion is systematically explained and taught. While in Linares, I was solicited by some ladies to make a contribution toward the building of the new "Chapel of the Sacred Heart of Jesus." I offered ten dollars for the purpose on condition that the priest would certify me that in that chapel one chapter of the Roman Catholic Bible would be read in Spanish at least once a week, that the people might learn to hear and know the voice of the Great Shepherd. But it was declined, the condition being inadmissible. In the city of Soororo, capital of Santander, Colombia, B. A., under similar circumstances, I offered in 1873 twenty dollars in gold, on the same terms, which was declined for the same reason. In both cases the incident reveals what place the Bible, the Roman Catholic Bible, holds in the Catholic religion. The people ought not to read it at home, and the priest will not read and explain it to them in the churches.—H. B. Pratt.