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Samuel Zook

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SOUND DOCTRINE.

BE not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace.”—Heb. 13:9. “But speak thou the things which be sound doctrine, that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you.”—Tit. 2:1-8. “Take heed to thyself and to the doctrine; continue therein; for in doing this thou shalt both save thyself and them that hear thee.”—1 Tim. 4:15. If there ever was a time when it was necessary for the heart to be established with grace, it is now. Instead of looking to God and His Word, many are building on their own revelations and experiences. Re-volutions are all right when revealed through the Holy Spirit; but revelations that do not rest upon the Word of God are exceedingly dangerous and are mostly spurious. If God gives you a revelation you should remember that it is of God and must be true; and if circumstances afterward prove that it was not true, you can rest assured that you have been led by a false spirit, and you should get down before God and make an humble and penitent confession.

Yet how often have we heard revelations openly expressed by those who profess to be led by the Holy Ghost that never came to pass; and yet they were passed over as though it was of little account or did not mean very much. “Beloved, believe not every spirit; for there are many spirits gone out, and they are not all of God.” One may have a correct theory of the plan of salvation and of sound Scriptural teaching; but, unless the truth reaches the heart, he is not safe. He cannot stand the storms of Satan nor the floods of false doctrine. It requires the established heart upon God’s eternal truth. The truth makes us free. One must dig deep in order to be established. It requires an entire cutting loose from man and getting rooted and grounded in God’s eternal truth. By the fruit we shall know the tree. Those that have open eyes and sincere hearts will have their minds so exercised that they will know the truth and become established in the same, and nothing shall offend them. “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let everyone that nameth the name of the Lord depart from iniquity.”—2 Tim. 2:19.

Let your lights so shine before men that they may see your good works and glorify your Father which is in heaven. Christ is the light that lighteth every man that cometh into this world. It is the Christ-life in us that is to shine. We have no light of our own. Only as we accept Christ into our hearts and lives have we any light. Then we are to let our lights shine—the Christ-life shining out through us. The Christ enthroned in our hearts so controls us and brings our lives into subjection to His divine will that righteousness and truth will shine out in our every day lives; and so men will see our good works and glorify, not us, but the Father in heaven. Not unto us, but to God belongs the glory. Beloved, when you have Christ, the real spirit of Christ, the spirit of humility, of self-abasement, of self-denial and of self-sacrifice, then you have a light that you can let shine and men will glorify God on your behalf.
HEAR AND ANSWER PRAYER.

I am praying, blessed Savior, to be more and more like Thee; I am praying that Thy Spirit may rest on me.

Chairman:

Thou who knowest all my weakness, Thou who knowest all my care, While I plead each precious promise, hear, oh, hear and answer prayer.

I am praying blessed Savior, For a faith so clear and bright, That its eye will see Thy glory Through the deepest, darkest night.

I am praying to be humbled By the power of grace divine, To be clothed upon with meekness, And to have no will but Thine.

I am praying blessed Savior, And my constant prayer shall be For a perfect consecration, That shall make me more like Thee.

For the Evangelical Visitor:

IS IT I?

Am I burdened for the soul of my friend, and yet do I fear to speak to him about his soul when the Lord leads?

Do I honor God by giving liberally to His cause, and work for the devil by dealing too closely with my fellowman?

Does God bless my soul when I charge a poor man for a night's lodging, or reluctantly feed him?

Am I always mournfully telling how we ought to live, and forgetting that it is high time to tell with gladness what He has really done for my soul?

When I speak reproachfully about my brother in his absence, is my heart overflowing with joy?

Is the weather too disagreeable for me to drive to church, but pleasant enough to drive to town on a more stormy day?

If my brother be overtaken in a fault, do I realize that God might use me to restore such an one in the spirit of meekness?

Do I claim to love God with my whole heart, and continue to lay up treasures for my children—who frequently would better not have them—while the heathen are dying by the thousands?

Harvey Frey.

Abilene, Kansas.

For the Evangelical Visitor:

THE GREAT PROBLEM SOLVED.

To Elder John F. Stamy:—

YOUR precious, elevating, Christ-unfolding letter is here. I receive many beautiful epistles, issuing from hearts in which the Holy Ghost is fulfilling the great mystery of godliness. Where the central fact of Christianity is apprehended by faith, there the consciousness of the indwelling Christ is un extinguished, and the hope of glory undimmed.

I am more and more delighted in Bible study, as I see deeper and deeper into the wonderful economy of redemption. The assumption of Humanity by Divinity, and the perfect manifestation of the Divine Love and Holiness in our nature, and under all the liabilities and disadvantages of our state—this is the great truth on which rests our evolution unto "all the fulness of God." To realize and enjoy and exemplify this fact, is salvation. It cannot fail. God's faithfulness is pledged for its veracity, and His omnipotence is engaged for its consummation. This is a Gospel indeed. Anything short of this is delusion. God understands human nature and knows what is needed to restore it to its primitive relation and condition, and inconceivably higher. Nothing less would suffice than the incarnation, and death, and resurrection, and enthronement of the co-eternal, co-equal Son of God. His righteousness must become ours, and in that we are robed, sanctified, and transfigured through time and eternity. And this is possible only by "faith which worketh by love."

My beloved brother, be more enthusiastic than ever in preaching this Everlasting Gospel; preach it, preach it, live it, enjoy it, and spend the residue of your days in telling and showing everywhere what this glorious Gospel can do. It ornaments our life with the Beauty of Holiness, and invests us with the magnetism of Divine Love. It keeps our hearts and minds with the peace which passeth all understanding. Phil. 4:7. "No condemnation," "no separation," are its two great key words.—Rom. 8:1, 34-39. This explains 1 Pet; 1:8-9 and 2 Cor. 3:18.

I have been reading a few minutes ago the first chapter of Romans as part of my afternoon lesson. What a wonderful revelation it is. Both heaven and hell seem unveiled. To blend verses 16 and 17, requires all that lies within the compass of omnipotence. Verse 17 is the key to the whole Bible. The very first word indicates Paul's reason why he is not ashamed of the Gospel of Christ. And such a reason! Hundreds of readers go over that passage without perceiving Paul's glorious logic. To rejoice in the revelation of God's Righteousness is indeed the wonder of all wonders in the history of men. How is such a thing possible to a sinful mortal? We have the blessed answer in Rom. 8:34 and 2 Cor. 5:21. Now the great mystery is solved; and we have a Gospel that runs over, both with the righteousness and the grace of God. This is the supreme point which so many Christian professors fail to see. There are many unsolved mysteries in the Bible, but one thing is as clear as the cloudless midday; all the claims of the Divine Law are satisfied in our Substitute, and God can freely justify the vilest sinner that believes in Jesus. The Gospel is the Good News of 2 Cor. 5:19, and Rom. 8:33,34.

God is now "able" to do three things which seal our salvation with all the possibilities of the Godhead. —2 Cor. 9:8; Heb. 7:25; Jude 24.

No wonder Paul uses these two triumphal words — "debor" "ready," in Rom. 1:14,15. It is the acceptance and realization of this cardinal truth that calls out our Missionary heroes, and sends them to the ends of the earth to rescue lost souls. To know Jesus is to be "ready" for any cross, any sacrifice, to reveal the love of God to the perishing. Salvation is such a wonderful work that it requires the combined energies of Father, Son, and the Holy Ghost to accomplish it. We are to be "laborers together with God" for the consummation of this glorious end.—1 Cor. 3:9.

Amen and Amen.

C. H. Balsbaugh.

Union Deposit, Pa.
God’s Temple

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”—1 Cor. 3:10,17.

These few words are simply a suggestion to the dear ones who are upon the strait and narrow way.

“Know ye not”—asks the apostle. Do you realize the truth of the text? Do you know that you are the temple of God? Not only are you a building, but you are a temple where dwells the Holy Spirit of God.

Before the Spirit took possession there was cleansing necessary; and, oh, the old rubbish that was thrown out and destroyed! How things were brightened up. The cleansing was so thorough that to all intents and purposes it was a new building—a new temple.

Now, bear in mind, that not only was it cleansed but it must be kept cleansed, and the second verse of our text clearly teaches the truth of this. There is, in fact, danger if we allow this temple, which is God’s, to be defiled. We are simply the janitor and it is our duty to watch the doors and keep out the many canvassers and peddlers of evil. How careful we must be, especially in this age of filth and immorality.

Dear friend, are you watching? Do you realize your grave responsibility? Tobacco and rum are not the proper materials to use in cleansing the temple. Participation in balls, card parties and theatre parties are not conducive of spiritual cleanliness.

There is but one way in which we can keep clean and keep out the things that will defile the temple and that is by being filled with the Spirit and keeping filled. And as long as the Spirit of God fills us there will be no room for worldliness or that which could defile.

Dear friend, do you doubt your right to be filled with the Spirit? Then turn to Ephesians 5:18 and read the command. Bear in mind that conversion is only half salvation. The Apostles were saved, but they were commanded to tarry at Jerusalem till they should receive the promise of the Father which would give them power for service.

You are saved, not for yourself alone, but for His service; and you need the power from on high which is the infilling of the Spirit for service. If you would do effectual work for the Master you must obey the command and be filled.

First comes conversion and cleansing, then entire consecration, and then you have a right to claim the infilling of the Spirit because it is in accordance with His command, “Ask and ye shall receive.” C. F. Ladd.

For the Evangelical Visitor.

Things to Know.

Be still, and know that I am God.

1. I am the Lord thy God; holiness is mine.—Ezek. 11:21.

2. I am the good shepherd, and know my sheep, and am known of mine.—St. John 10:14.

3. And he that keepeth his commandments dwelleth in him, and he in him. And thereby we know that he abideth in us, by the Spirit which he hath given us.—John 3:24.

4. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.—1 Jno. 3:14.

5. We know what whosoever is born of God, sinneth not.—John 5:18.

6. When I cry unto thee, then shall mine enemies turn back, this I know; for God is for me.—Psa. 56:9.

7. Nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.—2 Tim. 1:12.

8. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.—1 Jno. 5:20.

9. That I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.—Philip. 3:10.

10. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. 3:17-19.

11. Hereby know we that we dwell in Him, and He in us, because He hath given us His Spirit.—1 Jno. 5:18.

12. My little children, let us not love in word, neither in tongue: but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him.—1 Jno. 3:18,19.

13. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.—1 Jno. 5:15.

14. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.—1 Jno. 3:2.

15. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2 Cor. 5:1.

16. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another.—Job 19:25-27.

17. Now we see through a glass darkly: but then, face to face; now I know in part; but then shall I know, even as also I am known.—1 Cor. 13:12.

For the Evangelical Visitor.

Bulawayo, South Africa.

The devil is ever on the alert to get souls to embrace sin, and in novels he brings all his art into play in making sin look attractive and winning. I have yet to find the person who has a healthy appetite for God’s Word and at the same time indulges in novel reading.”—Sel.
THE inspiration of the Holy Scriptures is divine, but the Bible of our age is of human translation. Until we fully comprehend this undeniable fact, we will be continually harassed by many queries regarding the apparent discord and contradiction of certain passages of Holy Writ. "It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many of who had no means of knowing the meaning of the original, have been misled and confounded. This we candidly believe to be a wrong reverence to Almighty God. Granting this to be true, let us see what new light can be obtained from a more recent edition than the King James version, on the subject before us. God has always required his people, or rather they who would be His people, to come confessing their sins and presenting under the law, the sin offering; this performed, a rendering is, "And such were some of you: but ye were washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Here we find baptism or washing put before justification; and correctly too, if we give the term "sanctification" its proper meaning as here used. Let us see what the Emphatic Dioglot gives us and judge whether it is in harmony with the truth. "And such characters were some of you, but ye were washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Here we have a rendering that will harmonize with 1 Cor. 3:1-3 where the Corinthians were acknowledged as Brethren and babies in Christ, tho carnal.

The meaning of "sanctified" as used here is nicely explained as meaning what it did under the law; to be separated and set apart from the worldliness or common use, for the Master's use, tho not being wholly renovated and baptized with the Holy Ghost.

Thus we find that what appears as a puzzling passage and one often used by opposers of the doctrine of entire sanctification as a definite work, is explained by another version, and what seemed like contradiction turns to beautiful harmony. Many questions of like import are thus illuminated by the clearness of modern translation; therefore let us not be fanatical in hastily condemning things that we cannot understand, but as children of wisdom let us in meekness gladly welcome anything that will help us to more perfectly understand God and His will concerning us.

The better hope did what? Made the comers thereto were never made perfect as pertaining to the conscience; but the bringing in of a better hope did. The better hope did what? Made the comers thereto were never made perfect as pertaining to the conscience. So believing the tenor of revealed will to be, even our sanctification (1 Thes. 4:3), we must of necessity have a proper conception of what God requires of us. This does not imply that every man must be a theologian, but that every man becoming a wholly sanctified son must fulfil the requirements of sonship. It is plainly taught in the Gospels and Epistles that men who repent and turn from their wicked ways and threats, confess their sins, renounce the world, and by faith accept Christ as their Savior, are freely justified. Further that upon a complete consecration of their all to God, they are wholly sanctified; being cleansed from all unrighteousness, the blood constantly cleansing, then from all sin (1 John 1:7-9), God being unable to wholly sanctify an unconsecrated offering. Therefore Christ becomes to us a Justifier, then a Sanctifier.

But we find a certain faction weakly trying to hold up 1 Cor. 6:11 against all odds and foolishly declaring that we must be sanctified before being justified, because the rendering is, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Here we find sanctification placed before justification; and correctly too, if we give the term "sanctification" its proper meaning as here used. Let us see what the Emphatic Dioglot gives us and judge whether it is in harmony with the truth. "And such characters were some of you, but you were washed, but you were sanctified, but you were justified by the name of our Lord Jesus, and by the Spirit of our God." Here we have a rendering that will harmonize with 1 Cor. 3:1-3 where the Corinthians were acknowledged as Brethren and babies in Christ, tho carnal.

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Yours in the Lord,

G. C. CRESS.

Bulawayo, S. Africa.

For the Evangelical Visitor.

SPIRITUALLY MINDED.

I AM a young follower of Jesus, but thought I would write a short article for us, as young Brethren and Sisters.

We hear it said sometimes that there will possibly have to be different means used in religious meetings to interest the young people or they will not attend. Can we not be spiritually minded as well as older brethren?

Possibly sometimes we don't like the old form of worship and song service. Let us remember that the attention given to the melody often drowns out the meaning of a song or hymn to us, because our whole effort is expended in getting the melody just right. We are commanded to "sing with the spirit and with the understanding." We should sing with the spirit, the fruits of which are love, joy, peace, etc.; and we should also understand the meaning of our song.

Jesus surely loved the people when he said, "Set not your affections on things of this world." Let us remember that pure love is the only thing which prompted Jesus to give any commandment found recorded in the history of His life. Then if He loves us so wonderfully why should we not try in some way to honor His name?

Let us not spend too much time in adorning our bodies; but let our adorning be a meek and quiet spirit. Truly, time is short; but, blessed opportunities lie all along the way to work for Jesus, and when He calls us home we will share the joys with the blessed Son forever.

Yours in the Lord,

ANDREW TRUMP.

"The best preparation for the future is the present well seen to."
We have arrived to the sixty-seventh spiritual birthday, which to us is the most memorable day in the calendar year; as we owe our little all creature in Christ Jesus. By the goodness of God she stood, after drinking the gall and wormwood of repentance for two years, she received the baptism of the Holy Ghost as clear as a sunbeam. By the goodness of God she stood up boldly for Christ and His cause, and introduced family worship.

Myself being her eldest son, it seemed the value of our soul was the burden of her heart. Her admonitions and prayers had such a salutary effect upon our tender minds as to cause us in early life to shun the paths of vice, and fall in love with the religion of our dear mother, as we evidently saw it was divine. During the night of May 10, 1832, while alone in our own upper room in the house of our father, in a moment of time the Holy Ghost disclosed to us our lost condition and the exceeding sinfulness of our heart by nature. Soul of Tarsus was directed to Ananias for instruction, but the writer was directed to a devoted mother who was fully prepared to simplify the plan of salvation by pointing us to the Lamb of God that taketh away the sin of the world; and within the space of one hour the burden of sin was gone, our mourning was turned into joy and we were happy in God our Savior. This occurred while we were kneeling by the side of our devoted mother; and as soon as the pardon was sealed the Holy Ghost communicated a text out of the Book of Job from which we preached.

After this we were raised to our feet, seemingly by a supernatural power, and directed to our father who was in the corner of the room. He for years had sustained the office of an elder in the church. We threw our arms around his neck with this message: "Father, you have a form of Godliness but know nothing of the power; you must be born again." The Holy Spirit sealed the Word upon his heart and he wept like a child. Our dear father was given as a first fruits of our ministry, for which we hope to praise God through all eternity. The next morning a neighbor lady came on business and was converted. She became a rather noted Evangelist and many souls were won to Christ through her instrumentality. Among the converts of that early age the percentage was very small who turned back to the world.

We soon felt, and evidently saw with all our own inadequacy, that we were called to the ministry and felt that "woe is unto me if I preach not the Gospel." -1 Cor. 9:16. In reviewing the history of the past sixty-seven years, to us it seems marvelous what changes have occurred. With all our imperfections, we could evidently see that we were lead by the "pillar of cloud and fire." Our bread was given us and our water was sure; we had our friends to encourage us in our dependency and our enemies to good us, so that we for safety might trust only on the arm of omnipotence. We had the honor of being reared in a large family, all having closed their eyes in death. In our own household the companion of our youth, with whom we shared joy and sorrow for fifty-eight years, bade us farewell more than two years ago; also others of our family circle. Those remaining are scattered over six different states, are in the suburbs of the City of the Great King, and having tested the religion of Christ in its lower and higher degrees, the reader may be ready to inquire, "What think ye of Christ?" We answer that He not only has power on earth to pardon iniquity, transgressions, and sins, but is also "able to keep that which we have committed unto Him against that day." -2 Tim. 1:12.

We have no foreboding as to the future; but this may be our last spiritual birthday anniversary we may celebrate on earth. Our sky is clear. We apprehend no fear. Death is deprived of her sting, having no condemnation. God's promises cannot fail, having the assurance that His grace that has sustained us for sixty-seven years will support us when heart and flesh shall faint and die. We have a longing desire to see the King in His beauty, mingle with the heavenly host in the song of redeeming love, and "Know what it is to be there." As we shall, according to the Scriptures, retain our mental powers in the glory world, we shall never forget the tenth of May, 1832 and its occurrence, and ascribe all the glory to the Father, Son, and Holy Ghost. But eternity is short to utter all God's praises.

Sins of Job from which we preached.

Yours in of eternal life,

John Fohl.

Chambersburg, Pa.

SCHURITRE READING.

PROPER food is not more essential to the growth and vigor of the carnal than it is to the spiritual being. Of young converts Peter says, "As new-born babes desire the sincere milk of the Word, that ye may grow thereby." There is a belief extant among not a few in the world, that it matters not what a man's belief may be so long as he does that which he believes to be right. There would be equally as much wisdom and practical common sense in saying that it matters not what a man eats or whether he eats at all, so long as he lives. Necessity places life before growth; hence it is necessary that such a thing as life exists before we can reasonably give any attention to the cultivation necessary to the development of that life. Man by nature is "dead in trespasses and in sin." As in the natural so in the spiritual law, no effect can precede its cause. Therefore, preceding its growth is the animate condition of an object. No matter how well we may water, tend and fertilize a plant, if that
plant be dead, root and branch, there is no possible hope of resuscitating it. "Ye must be born again." There exists in man no innate germ of goodness which by cultivating he can develop into religion. Until we through repentance receive that God-implanted germ of living faith toward God amid Jesus Christ, it is the acme of folly to look for fruits from a practice which is but feeding death and cultivating sterility.

What is the secret of the vast superiority, in point of godliness and usefulness of the few over the mass of professing Christians? By what secret process do they gain pre-eminence in the spiritual world? Inborn godliness, inherited piety, boldness in the cause they profess, etc., are some of the reasons given. But, dear reader, should the key to that hidden power be given into our hands, we would find the lock to the Word and the prayerful searching of the Scriptures therein to be the only means by which we can know God's will concerning us, the obedience of which will admit us to a close, walk with God. Having this we have all things. Our resources are then as boundless as God Himself.

Again, if we would have the Scriptures become food unto our souls, there must be a constant supply of the life-sustaining substance. There must not be a yearly or a monthly reading of the Word, but it must be daily. A man would be considered very foolish indeed should he spend one whole day cramming his stomach with food and then lie back contentedly expecting the supply to serve as nourishment to his body for weeks and months. The result of such a proceeding is plainly evident to every sane mind; but a parallel case is found in a man who refers to his Bible once a month and offers up a prayer on great occasions, or what is equally as shameful, waits until some fearful calamity forces him to call upon his God, and then expects the flowers of grace in the garden of his soul to flourish and outgrow the noxious weeds of sin.

There is no such a condition in one's life as a "stand-still." There must be an advance through a warfare against the world, the flesh and the devil, or an idle drifting down, —down to ruin. Advances are made in Christian religion as in everything else—step by step. A daily communion with God through the Word and prayer are the requisite means. The Bible is God's revelation unto us; but no truth is revealed unless the same spirit that indited it gives us internal vision for that light. Therefore whether or not we are benefited is dependent upon the spirit in which we search for that truth. One of the greatest hindrances to the full power of God's truth over the heart and life of believers is the spirit with which such reading is taken up. Some form their opinions and then appeal to the Scriptures for a confirmation of their self-devised creeds. Others read the Bible to judge it by views they inherited from their parents; and again how many turn to the Scriptures and listslessly peruse the sacred pages with eyes that see not.

Let us turn to the Scriptures with that humility, resignation, and teachableness which will enable us to say: "Speak Lord, thy servant heareth." "Lord what wilt Thou have me to do?" Unless we pursue it with the prayerful determination to believe whatever it says and to do whatever it commands, then it is to us a sealed book. An unread Bible is an unfailing sign of a low state of religion. Let it be read, and read in the manner prescribed, and we need not ask, "What then is the work of a Christian?" For that will be revealed from day to day.

"* * God is watching our struggle against the powers of darkness. Let us then put on the full armor of God, forgetting not the "Word of God, which is the sword of the Spirit." —Mrs. T. R. Tingle in Word and Works.

Many a man prays for a baptism from above who would run if he saw it coming; and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint dead away if they saw an angel go for the tongues. Spiritual privileges and power come at much cost, and few of us are really willing to pay the price.—Sel.

WHAT MUST I DO TO BE SAVED?

THERE are two things absolutely necessary: repentance and faith. There is no salvation where either of these are lacking. Repentance without faith is an abortion. On the other hand, faith without repentance is an impossibility. Churches are full of people who have been told to "believe, believe," and they have never got upon believing ground by first repenting of their sin. Consequently, they never get anything nor anywhere.

Repentance embraces three elements: so, too, does faith. To repent, one must (1) Forsake sin, or will to forsake it. (2) Confess it, to God first, and to man so far as it is against individuals or bodies. (3) Make restitution, so far as restitution is possible. This is "repentance." Nothing else is. If repentance lacks either of these elements, it is not genuine repentance, and the devil has tricked the person into stopping short of deliverance. It is in this way that so many fail to "get through"—they leave some little thing covered, some wedge of gold hidden. "He that covereth his sin shall not prosper." Confession is God's divinely ordained way to be rid of the devil. So long as there is any little sin unconfessed, the devil holds the victim in terror. Tell it out, and his hold is broken.

MacKay gives an excellent illustration of the value of confession. A convict gets a job to watch a large jewelry establishment, after he gets out of prison. An old pal finds him there and is astonished. "What, you in charge of this wealth?" Then he begins to hint robbery. The other refuses. Then he hints blackmail, if there is no money in it for him. Then he openly threatens. He will expose the other to his employer, and tell him what kind of a man he has employed to watch his establishment. To this threat the other replies: "You can't tell him anything he does not know already, for I have told him all about myself: he knows all." That completely thwarted the other. So it is with Satan. He is our "accuser." See to it that he has nothing of which to accuse us; get every sin
out of the way by confession. Then is Satan robbed of all power to harm. “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Confession, restitution, turning from all unknown sin, this is getting upon “believing ground.”

After that, it is easy to believe. Yet believing consists of three elements, or steps. We must believe something. What shall we believe? That Jesus speaks the truth, when he says: “Him that cometh to me I will in no wise cast out.” That He speaks the truth, when He says: “He that believeth hath eternal life.” (1) We must believe His Word, and not discount it one iota. (2) We must believe Him who spoke the Word, as not only truthful, but able and willing to do what He promises. (3) We must commit our souls to Him, and count it done. This is faith: “Believe on the Lord Jesus Christ, and thou shalt be saved.” No one believes on Him, who does not commit all to Him. I believe on a doctor, not when I believe his word, nor when I believe in his ability to cure my case. I believe on him when I say: “Doctor, take my case,” and take my place on the operating table. I believe on an investor, not when I believe that he can invest my money at a good profit, but when I turn over my money to him. This is saving faith. It culminates in the will, and in the supreme act of the will, wherein I abdicate the throne of my sovereign will, in favor of the Lord Jesus. Henceforth, not my will, but thine. Thus He becomes my Savior, by becoming my Lord.

To be saved, then, I must believe His Word, His ability and willingness to save me, a sinner; I must then repent, and yield, and count it done.—The Ecclesia Voice.

It seems quite appropriate to fast at the close of a funeral, but we certainly cannot see the consistency in feasting on such occasions, and never could understand why the Brethren in some localities should encourage the custom.—Ex.

ABOVE ALL—THE HOLY SPIRIT.

THERE are times when God’s people are fenced in, and cannot move a step without God’s interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark’s house realize that a Divine army only can unloose the prison doors.

These cases illustrate the condition in which our churches find themselves to day. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—What shall we do? For one I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all of our machinery is at a standstill. The most powerful sermons cannot move a single sinner one inch towards the Cross, without the agency of the Holy Spirit. The New Testament teaches us that the gifts. God is more ready to bestow His gifts. God is more ready to bestow the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I do not believe that any Christian, or body of Christians, ever undertook a good work for the glory of God, and, having sent for the Holy Spirit, were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than any earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything: without Him nothing! Unless He descend with His enlightening, warming, purifying, and life-giving power, all preaching, praying, and working will be as useless as an attempt to light a lamp in a vacuum, or to heat up an ice-cold room without a fire. A blessing is held out to every Christian, but we must be ready to move when we feel the urging of the Spirit, and take yon 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
PRAY FOR WISDOM.

THE Holy Spirit tells us if any man lack wisdom, let him ask of the Lord, that giveth to all freely, and upbraideth not, that is, he does not scold us for our ignorance, nor reproach us for our narrow-mindedness, and dullness of perception.

Is it not almost universal that men teach with an air of condescension, and scold their pupils for not knowing more. God is just the opposite; he is lenient toward our ignorance, and patient with our spiritual stupidity, and invites us to seek from Him, not only salvation, but also the revelation of great worlds of truth and understanding.

There is a difference between knowledge and wisdom. Knowledge is the material, wisdom is the skill to know how to use it. Knowledge is the lumber for the building of the house, wisdom is the architect and builder that arranges all the material into a beautiful structure.

There are men who have piles of learning, and know much about books, who cannot preach to much profit for lack of spiritual wisdom, in utilizing what they know.

There are others who have slumber knowledge, but are so endowed with wisdom as to make a marvelous use of what little they know.

Divine wisdom is a very different thing from that which passes for wisdom among men.

Human wisdom is merely in the intellectual nature, embracing every variety of policy, and cunning devices, and seeks only temporal ends, and is entirely separate from holiness.

Divine wisdom has its seat in the heart; it is holy love always seeking the highest and purest ends, and skillfully binding every energy of the affections, the intellect, and physical and temporal resources, to accomplish the very best results for eternity as well as time.

It always has its eye beyond the horizon of time. It is something more than perfect love. It is perfect love with a deep illuminated understanding added to it.

There are many persons who have perfect love who are greatly lacking in wisdom, and hence their love fails to accomplish the best results. There are persons whose hearts are pure, and who intend to be and do only what is good; but their perceptions are dull, their knowledge very limited, their judgment of the fitness of things is very poor; and so, for the lack of wisdom they make little impression of the true life of God, and bear but little fruit.

Then there is a class of very zealous christians, who are described by Paul, “who have a zeal for God, but not according to knowledge.” All their ideas of the christian life seem concentrated in a great balloon notion of something they call “power.” They cannot tell what they mean by “power,” only it seems the embodiment in religion, and consists mainly in physical demonstrations, such as screaming, jumping, falling down, losing self-control, making somebody mad, or something that stretches the mind to a wonderful tension, or a kind of physical thrill, or strange sensation. There are more foolish notions about spiritual power than any other one thing in religion.

The real power of God that softens hard hearts, that sweetly wins timid and distressed people to Jesus, that melts the eye with weeping, that softens the rough rowdy into quietness, that takes the harshness out of one’s voice, that takes the rudeness out of one’s manners, that gives patience and stillness of spirit under the most awful trials: the power that is just like sunshine on a frozen soil; the power to lovingly endure mean treatment without ever alluding to it; this species of power that few apprehend, but is the power of holy wisdom.

Many professors of sanctification do not see the need of wisdom, hence do not earnestly pray for it, and in fact seem prejudiced against it. They think that wisdom would in some way cripple what they call “the power;” and if at a camp meeting, or a convention, any one begins to teach the necessity of wisdom, and a thoughtful holy discretion, he is looked upon with suspicion, and as not having any “power.” Such persons regard wisdom as something slow and sleepy, and they think that there must be a reckless way of talking, and a rashness of pro-
CURSE AND CATASTROPHE.

(Numbers 25.)

GOD is at war with sin. Sin brought curse and catastrophe on the world. The Bible all the time antagonizes sin. God's wrath is going out against it. He is stamping His indignation upon it. He is using most violent means to exterminate it, and thus warn all the universe against its sure destruction to the soul. The tendency with the professed church of Christ is to treat sin triflingly, to pass it by, to not expose it, to smile on it, and excuse it. But the Word of God puts sin under bar and teaches deliverance from it and its consequences. We find in this chapter that God unsheathed His sword and drove it to the hilt in those who led the people into traps of sin. We are a long ways from dealing with sin as God deals with it. At most altars, sin exalts itself and invades the holy of holies. It comes with apparent sanctity into the very presence of God Himself.

The sin here dealt with was lust. Balak put the wealth of his kingdom to curse God's chosen people. Every time Balaam tried to curse them he blessed them instead. What could not be done by a prophet to curse Israel, was done by arraying hell against it. No power could be so effective as that of lust. Balaam instructed the Midianites to go out and call the Israelites to their beauty orgies of lust.—Numbers, 31:16. Women skirted the camp and enticed to the sacrifices of their gods.

"Israel joined himself unto Baal-peor and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel, And Moses said unto the judges of Israel, "Slay ye every one his men that were joined to Baal-peor." God made the heads of the people responsible for the sin. But this evil was not stopped with one judgment of God. While the people were weeping before the tabernacle of the congregation one of the princes, with bold effrontery, defied God by open sin in this matter, so that the wrath of God was again kindled against Israel. Then Phineas, of the priesthood, by prompt execution of the offenders stayed the plague, from which twenty-four thousand had already died. It took great courage to slay a prince in Israel, but because Phineas was "zealous for his God," He gave him His "covenant of peace" and "his seed after him, even the covenant of an everlasting priesthood."

One great sin that is capturing and corroding the professd people of God today is lust. The extent that it is eating out the heart of God's work is astounding. People who would take hold of this thing are restrained by false modesty so that this work of damnation is going on almost unrebuked.

Right here is where we want to take our stand on plainness of dress. We want to see to it that we do not have any badges of pride and lust about us. Most lost women have been brought low by pride. Church members, some of them ministers' daughters, who could not keep up with the style, are among the number. There is an awful spirit of pride and lust coming on the so-called holiness work. A professed holiness that don't eradicate the last trace of these is counterfeit. All this puffed-up, inflated, popularized holiness must come down. There is no security in any one against any evil propensity except in eradication of these. No one should stop short of having a heart as pure as when we walk the streets of gold.

We are living in awful days and it is time that all God's true ones lift up His standard against sin. He wants every one of us to gird on our sword and go after pride and lust and every other evil. It is taking upon us an awful responsibility to turn back the truth of God and take off its edge. God wants us to rise up against these sins, and when we do we shall be persecuted and have a chance for martyrdom. Zimri went on in his iniquity in the face of a weeping multitude. He led a woman of prominence and proposed to withstand God and His people because of his position. But one faith-...
ful man put a stop to it. What can we not do if we are true to God. Search your own hearts and don't let any defects stay with you, but be spotless for Jesus. God wants every one of us to be an Elijah, calling down fire from heaven on false prophets, and to be a Phineas to put the sword of the Spirit into sin.—C. W. Sherman in the Vanguard.

WHAT IS LUXURY?

What is luxury? How far is the enjoyment of the comforts of life legitimate for a Christian, and when does it become reprehensible, in view of the command to "Preach the Gospel to every creature," and the wants and distress of tens of thousands of his fellow countrymen? A question easily asked, not easily answered. A social problem of the utmost difficulty and complexity is bound up with the answer, and only a wise man— who is necessarily also a patient man—is fit to give an answer. What does the bishop of Durham—successor of a series of prince-bishops, himself the possessor of a large income which he conscientiously administers as trustee only—say upon this question? "A life spent in pursuit of personal enjoyment cannot claim to be a human, still less a Christian, life." Safe so far, the reader may say; a truism though strongly expressed. But mark the next sentences: "Every exceptional indulgence in amusements or living which we admit, every use which we make of money or leisure, for rest, for travel, for the accumulation of works of art or literature, must satisfy two tests before it can be approved by an awakened conscience. (1) It must be found to contribute directly or indirectly its full value to the efficiency of our work: (2) and it must not be such as to cause the weak to offend by a perilous example."

Not practical? If the consciences of all Christians were awakened enough to insist on those two tests, and their expenditure and gifts to the cause of God modified accordingly, how long would it be before the church would be revolutionized? That, therefore, is a culpable luxury for an individual which costs more, either in money or time, or vital energy, than it counts to his power of service. Shut out all forms of enjoyment which waste instead of recruit strength; all that lend themselves to pride and ostentation; all that form a mere concession to the customs of society and use the money thus saved to the service of man in the name of Christ for the glory of God, and how many steps forward will have been taken toward the coming of the divine kingdom.—Zion's Herald.

DANGERS OF PUBLIC PRAYER.

Certain occurrences of recent date in this country give special interest to the views of The Sunday School Chronicle, of London, on the subject of public prayer. In the opinion of this Journal, which speaks for a very large constituency, the dangers of public prayer are so great and insidious that it may well be doubted whether the lifting up of the voices in petitions to the Almighty in public places should only be in proportion as the habit of private and secret communion is valued and exercised. The fact is called to mind that in Christ's day the habit of praying in public places had become so notoriously a thing of mechanical routine, an unholy display, that He sought to disperse the custom in favor of private prayer, as tending more readily to solemnize the mind by the very act of retiring apart. Continuing from this consideration, The Chronicle says:

"The truth is that half the public devotion of our churches and prayer meetings is not the utterance of soul petitions to God, but the display of well-balanced sentences to the audience. This is the snare of public prayer, that it tends to a self-consciousness, which, though in some rare instances a means of grace, is too often fatal to real devotion of soul. And undoubtedly the most fatal snare is when the self-consciousness tends, not to halting sentences, but to fluent, unctuous speech. There is no more deadly destroyer of real spiritual life than the pride which is too often engendered by the prominence of position which fluency of speech insures for men and women in religious communities. In small religious bodies, especially, the ability to pray well is often taken as an indication of a right spiritual condition, and many a good man has been cruelly misjudged because of inability to express his petitions in public. Similarly a fervent fluency in the prayer meeting has often covered a flagrantly godless life. One of the most moving prayers which we ever heard was uttered by a man who was shortly after discovered to be leading an openly reprobate life; and the most perfect Christ-life is often exemplified in men who cannot utter the shortest consecutive prayer before their fellows."

"Yet another danger of public prayer is in the tendency to think a prayer meeting a failure, unless a certain excitement is produced. In many instances there is a deliberate and mistaken attempt to create this excitement by demonstration of simulated emotion, a method of invoking the heavenly fire which can only be attended by disastrous results. For it can not be too solemnly stated that there is no more deadly enemy of the spiritual life, no surer process of soul hardening, than the habit of uttering public petitions to God which are not the spontaneous desires of a longing soul."—The Friend.

"The sower in Luke 8:5, designates 1, Jesus Christ, who came to sow the good seed of the Word in this evil world; 2, The apostles who scattered it over the world; 3, All who go forth to preach or to teach, in public or in private, the truths of the Word of God; 4, All whose holy example illustrates and impresses those truths."

"Many think themselves Christians who are not. Christians are holy, these are unholy. Christians love God, these love the world. Christians are humble, these are proud. Christians are gentle, these are passionate. Consequently they are no more Christians than they are archangels."
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.

HOW WILL IT BE.

How will it be when the day is done, And the field of the world we are called to leave
In the shadow of mercy's sinking sun? Shall we go as reapers to joy, or grieve? Shall we sing of hope in the harvest yield, Gathered and brought by a busy hand,
To find "much fruit" in the better land,

Garnered by us from the world's wide field?

Or with many a sigh, if we remain, Spared ourselves, for the little wrought— Shall we look back to the golden grain, Left behind which we might have brought? Joy will arise as has been the strife In the grasp of fruit for eternal life. To find "much fruit" in the better land, Safely housed from the storms of time, Gathered and brought by a busy hand, Will stand a pledge for a life sublime—

Linger and reap, as the sun glides low, Gathered and brought by a busy hand,

To find "much fruit" in the better land,

Garnered by us from the world's wide field?

The day is ending, we soon must go, The day is ending, we soon must go,
The day is ending, we soon must go—

—J. A. Libby.

HELPING MOTHER.

Girls, what are you doing to help your mothers? There are many households where the older girls might assume a large share of the burdens of housekeeping and lighten in many ways the labors of the overtaxed mothers. It seems as if the young girls of the present day are almost too much absorbed in becoming accomplished parlor ornaments to descend to anything so menial as cleaning up a room, making beds, and arranging tables; and yet what more useful knowledge could be attained or what accomplishment could be so admired in any girl as the desire and willingness to lighten a poor mother's cares and toils?

Many a young woman sits and reads Tennyson, or spends hours at her piano, or organ, or painting, while her mother is doing the entire housework of the family. There is a time for all things. Tennyson, music, and art are very good in their places, and I would not have you suppose that I desire you to do otherwise than enjoy them; but help poor mother first. Get up early in the morning and see that the breakfast table is arranged. When that meal is over, see that your little brothers and sisters are nicely fixed for school; hunt up their books for them; don't have them late because their sister didn't help them. Then turn your attention to the duties of the morning, and watch for something that is to do, and don't be afraid of it. Some girls are afraid to wash dishes—it spoils their hands. Girls, does it spoil your mother's hands, or do you care if they are spoiled?

I heard a mother say not many months ago that she would have to be very sick to give up; she never found time to lie down; that she knew things would all go to pieces. And yet she had two grown daughters, and I knew that no one member of that household would have remained out of bed feeling as that mother did.

Girls, don't wait for mother to break down and be sick; take hold in time and do your part. Did you ever think of all she had done for you? The sleepless nights, the anxiety for you when a little, help them. Then turn your attention to the duties of the morning, and don't be afraid of it. Some girls are afraid to wash dishes—it spoils their hands. Girls, does it spoil your mother's hands, or do you care if they are spoiled?

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L

OVERS of dates may felicitate themselves that this fruit is receiving the highest commendation from food experts who have studied it from a hygienic standpoint. Dates, they declare, can claim merits not combined in any other product of the vegetable world. More nutritious than apples or berries, and easily digestible, they will keep the experimenter in excellent health anywhere between the equator and the neighborhood of the polar regions. Slowly masticated one at a time, about every two hours, they will palliate the feelings of gastric uneasiness that distress dyspeptics when the overtaxed digestive organs require rest from heartier food. All dyspeptics, say the date devotees, should carry a pocketful of these dried fruits with them, giving the preference to the golden-brown variety over the large yellow or small black sorts. — Washington Star.

"What a world this will be when all the children are as well cared for as the cattle and live stock."

"Live for Christ in your home."
THE CHRISTIAN MINISTRY.

FOR the work of the ministry our people should seek out the best of men. They should first be found faithful in every department of the christian life, not only their attire, but in their conduct generally. A man who is not a credit to the cause of Christ in his conversation, his dealings and deportment, both at home and abroad, has no business in the ministry, however well he may be able to preach, however plainly he may be attired, or however sound he may seem to be, respecting the externals of the christian religion. We cannot afford to have in the pulpit a man in whom the public has no confidence, and the sooner we realize the importance of this the better it will be for the church. If there is any one thing made clearer in the Scriptures than another, it is that the christian ministry should be above reproach.

Neither the world nor the church ought to have occasion to talk about the unjust dealings, unbecoming conversation and unmanly conduct of an ambassador of Jesus Christ. A minister may be very deficient in learning, he may lack the ability to impress an audience, and even not be interesting to listen to, but he must not be lacking in the elements of real christian manhood. In the christian ministry no amount of learning or eloquence, no amount of zeal, plainness or earnestness in contending for the externals of Christianity, can stone for a lack of true christian manhood. The christian ministry is an high calling, and let none seek to minister at the altar who is not an example to others in his daily life and conversation.

J. H. M. in the Gospel Messenger.

FOR THE YOUNG PREACHER.

IF I were young again, I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside all conventionalities and reclusive habits, and go from shop to shop, and temper to tenement, till my soul was saturated with thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that might win the scattered, listless multitudes to listen to the Gospel I was ordained to preach.

—Bishop Nined

SHORTENING.

THERE are other things besides pastry that need "shortening."

"Ah, say, mister!" said the Yorkshire man to the minister, "you preached a goodish sermon tonight; but if it had been cut short at both ends, and set a fire in the middle it would be damned us more good."

"Lord help me to pray," was the petition of a somewhat prolix and long-winded young man. "And the Lord help thee to give over," was the devout ejaculation of an older and perhaps wiser and more spiritual brother.

Many times a short prayer will reach farther than a long one; and many a sermon could be shortened without injury.

"I wanted to do justice to my subject," was the plea of a tiresome talker.

"Justice to your subject but neither justice nor mercy to your hearers," was the prompt reply.

"The gift of continuance," is not mentioned by Paul as one of the best gifts which Christians are to covet; and a prayer or sermon, like a railway, may suffer from lack of terminal facilities.

Be short and to the point. Have something to say; say it; and then stop!—Selected.

"Oftimes a poor sermon does more good with God's help than a most scholarly discourse delivered with an over-confidence in one's individual merit without reap ct to God's will."

FORBID THEM NOT.

There is no sweeter story told
In all the blessed Book,
Than how the Lord within His arms
The little children took.

We love Him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul.

But closer to His loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes His sorrowing face
A smile of gladness wore,
A smile that for His little ones
It weareth evermore.

The voice that silenced priest and scribe,
For them grew low and sweet;
And still for them His gentle lips
The loving words repeat. —Sel.

FEEL so vexed and out of temper with Ben," cried Dick, "that I really must——"

"Do something in revenge?" inquired his Cousin Cecilia.

"No — just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round hand.

"Here it is," said Dick. Then he read aloud:

"March 8. Ben lent me his bat.
January 4. When I lost my shilling, Ben made it up to me kindly.

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are shown to me. You would wonder how many there are. I find a great deal of good from marking them down. I do not forget them, as I might do if I trusted only to my memory. So I hope that I am not often ungrateful; and when I am cross or
out of temper, I almost always feel good
humbled again if I only look over my
book."—Sel.

ADVICE TO SCHOOLGIRLS.

The principal of one of the large city
schools, a man of superb physique, as
well as fine intellectual endowments, gives
this sensible advice to the young girls
under his care:

"Study hard while you do study. Put
your whole mind into your work, and
don't dally.

"Begin your studying early in the
evening, but stop before nine o'clock.

"Take a little recreation before retir­
ing, to change the current of thought,
and to rest your head.

"Be in bed before ten o'clock. The
sleep thus obtained before midnight is
the rest which most recuperates the
system, giving brightness to the eye and
a glow to the cheek.

"Take care of your health. That is
first. If you need to do more studying,
rise at six in the morning."

"HOW OLD MUST I BE."

Mother," a little child once said,
"how old must I be before I can be­
come a Christian?"

And the wise mother answered, "How
old will you have to be, darling, before
you can love me?"

"Why, mother, I always loved you. I
do now, and always shall," and she
kissed her mother. "But you have not
told me yet how old I will have to be."

The mother made answer with another
question, "How old must you be before
you can trust yourself wholly to me and
my care?"

"I always did," she answered, and
kissed her mother again. "But tell me
what I want to know." And she climbed
into her mother's lap and put her arms
about her neck.

The mother asked again, "How old
will you have to be before you can do
what I want you to do?"

Then the child whispered, half guess­ing
what her mother meant, "I can now
without growing any older."".

Then the mother said, "You can be a
Christian now, my darling, without
waiting to be older. All you have to do
is to love and trust and try to please the
One who says, 'Let the little ones come
unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the
mother prayed, and in her prayer she
gave to Christ her little one who wanted
to be His.—Revivalist.

BIBLE STUDY.

DEAR readers of the Youth's Page—
I again give, for your reading, three
communications on the topic for May,
namely, "Joy—A Fruit of the Spirit;"
and I hope you will find them interest­ing.
Do not forget that some of these
articles are written by such as are yet
young in years, and also young in Christ;
yet they are able to testify of the joy
they have found in Jesus.

You have read several communications
in these columns written by Elias Baker,
Stevensville, Ont., his last article being
on Love. It is with feelings of sadness
that I have to inform you that his pen is
silent now. He was one of the recent
converts, a young man of no mean talent,
and fair education, a teacher by pro­fession and we looked for a career of
activity and usefulness in the Master's
service. But death has claimed him,
and his remains were laid away on May
12th.

These sad experiences are a part of the
present life and age, and they ought to
stir us up to greater zeal and more
carelessness in the service of God. We
know not how soon death will call us
hence, sometimes in most unlooked for
ways; so let us watch and pray, and be
ready. Yours in love,

Geo. Detwiler.

NO. 1.—JOY—A FRUIT OF THE SPIRIT.

If we have been ingrafted into the true
vine and allow the husbandman to prune
and purge us we will be in a fit condition
to receive the joy of the Lord in our souls;
and for this we are to ask so that we may re­ceive, that "our joy may be full."—John
16:24. "They shall be abundantly satisfied
with the fatness of thy house and thou shalt
make them drink of the river of thy
pleasures."—Ps. 63:8. "The joy of the Lord is
our strength" and enables us to
stand in the trials and temptations we meet
with. Even in the midst of sorrow there is
joy, because we know that "all things work

together for good to them that love God."—
Rom. 8:28. "For which cause we faint not;
but though our outward man perisheth, the in­ward man is renewed day by day," "Under­neath are the everlasting arms" to sustain us;
men gather them and cast them
into the fire and they are burned." Oh that
we may not be in that condition, but that we
may be bearing much fruit. Of late have
realized what it is to abide in the vine. Oh
how careful we should be. I find that I have
much to do to always abide in the vine and
keep down those sprouts that try to creep in.
Let us be careful and abide in Him at all
times. What a blessed privilege we have of
abiding in our Lord Jesus, and to have our
fruit unto holiness and the end everlasting
life. Your sister in the love of Jesus,

Maggie Farmer.

No. 2.—JOY—A FRUIT OF THE SPIRIT.

After being born again (Jno. 3:3) and hav­ing
the witness of our acceptance with God—
"His Spirit bearing witness with our spirit
that we are the children of God," (Rom. 8:16)
we truly have "fullness of joy," (Psl. 16:11);
for the fruits of the Spirit are love, joy,
peace, long-suffering, gentleness, meekness,
goodness, faith, etc.—Gal. 5:22,23.

Joy varies. Sometimes there is more joy
than at other times. The cause may be in
us; perhaps we lack faith and do not ask
rightly, that we do not have joy in its fullness,
(Jno. 16:24); or it may be in the parable,
where a man traveled into a far country, he
called unto him his own servants and de­livered unto them talents. To one he gave
tale talents, to another two, and to the other
one. After a long time he returned and re­ckoned with them, and those who made use
of their talents he praised or blessed and
gave them the privilege to enter into His
joy.—Matt. 25:14-21.

We also read of sowing and reaping in
Psalms 126:5,6; Gal. 6:7,8.

So let us not be "weary in well-doing;" for
in due season we "shall reap if we faint not,
and "have our fruit unto holiness and the
end eternal life." Lydia Gingrich.

Preston, Ont.

No. 3.—JOY—A FRUIT OF THE SPIRIT.

What a blessed word in God's Book that
we read: "These things have I spoken unto
you that my joy might remain in you and
that your joy might be full."—Jno. 15:11.

"Herein is My Father glorified that ye
bear much fruit; so shall ye be my disciples."—
Jno. 15:8. "Now no chastening for the
present seemeth to be joyous but grievous;
evertheless afterward it yieldeth the peace­able fruits of righteousness."—Heb. 12:11.

Therefore let us purify ourselves from all un­righteousness that we may become fruitful
and abide in Jesus Christ, and that we might
bear much fruit; for we read that if we abide in Him and His Word abides in us, we
shall ask what we will and it shall be done unto us.
And also on the other hand, if we
abide not in Him, "we are cast forth as a
branch and men gather them and cast them
into the fire and they are burned." Oh that
we may not be in that condition, but that we
may be bearing much fruit. Of late have
realized what it is to abide in the vine. Oh
how careful we should be. I find that I have
much to do to always abide in the vine and
keep down those sprouts that try to creep in.
Let us be careful and abide in Him at all
times. What a blessed privilege we have of
abiding in our Lord Jesus, and to have our
fruit unto holiness and the end everlasting
life. Your sister in the love of Jesus,

Maggie Farmer.

Gormley, Ont.

GOOD manners is the art of making those
people easy with whom we converse. Whoe­ver makes the fewest persons uneasy is the
best bred in the company.—Swift.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety
and devoted to the spread of Evangelical
truths and the Unity of the church.
Published in the interest of the church of
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FOREIGN MISSION FUND.

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We call attention to a mistake which occurred in the June 1st number. An item on page 215 was made to read “Martinsville” instead of “Mastersonville” as being the place where Conference had convened.

We are glad to note that our Brethren in Oklahoma Ter., for whom contributions were made to erect a house of worship, have the building so far completed that they hold regular services in the same. Also a Sabbath School.

After a long and severe winter and a late spring, we have had very good growing weather with an abundance of rain. Nature smiles. Wheat which seemed badly frozen in the spring has greatly recovered and now promises a fair crop. All other crops are very promising. Let us praise God from whom come all our blessings.

The June number of the Christian Cynomone is filled with its usual quota of matter bearing hard on Secretism. “A Mason’s Improachment of Masonry,” “Twentieth Century Church,” “Death by Lodge Initiation,” “Odd Fellows Baptize Children,” and similar subjects are topics followed by thoughts which should convince every candid mind as to the errors of Secrecy.

Bro. J. H. Byer of Glendale, Arizona, was with us over our Feasts both North and South. We are glad to note that Bro. Byer is a useful man in the ministry, and his services while among us were well received. He left to-day, June 12th, for Canada where he will spend the greater part of the summer visiting among friends and preaching the Gospel. He expects to return to Arizona in the fall.

Those wishing to communicate with Bro. Noah and Sister Mary Zook, Traveling Evangelists, will note that their permanent address continues, as formerly, to be Harrisburg, Pa., to which place all mail intended for them should be directed.

Blenker & Asp, 45 Chicago Second, Chicago, Illinois. The house in which the Mission is carried on is liable to be sold at any time it would be no longer needed as a Mission, or the Mission should be changed, it could be sold again as a private dwelling. This amount can easily be

ADRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heine
G. C. Cross
Mrs. Barna Cross
Isaac O. Lehman
Matopoo Mission
Bulawayo
Matabeland
South Africa

Miss Barbara Hershey, Fortsberg, Johannes-
burg, South Africa.
D. W. Zook and wife, 86 College St.,
J. Eber Zook, Calcutta,
Mrs. Amanda Zook, Calcutta,
J. J. Long, 48 C. Bluff, Choshi Chiba Ken,
Miss Fannie L. Hoffman, Girgaum, Bombay, India.
Care of Mr. Fuller.

ELDER W. O. BAKE, Louisville, Kentucky.
ADDRESSES OF MISSIONARIES.

G. C. Cress
South Africa.

H. N. Engle, Office Manager.

All communications and letters of business
should be addressed to H. N. Engle.

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3. The date on the printed label will show to subscribers when their subscription expires.
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5. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
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7. Communications without the author’s name will receive no recognition.
8. Communications for the Vis-visor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Reg-
istered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas. Also Canadian Currency is accepted with us.

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

Abilene, Kansas, June 15, 1899.

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EVANGELICAL VISITOR.
In the last issue of the **Evangelical Visitor** there is a communication from Sister Mary A. Stoner now living at Los Angeles, Cal. The title is "Delight in the Lord." We feel sorry for our sister Joy, Pa.; and J. N. Martin, Elizabeth-town, Pa.

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...
team. So the oxen were loosed and let run on the open prairie for their food. After we had eaten a lunch the oxen were hitched to the wagon and then we advanced until we reached the above mentioned store which is at Fort Usher. After having unloaded the goods for said place we again advanced through the Matoppo hills, arriving at the Matoppo Mission after midnight. After taking a little refreshments we retired for the remainder of the night. The next morning there were many natives present to meet the newcomers. As we had our family worship they all came into the hut, and as we bowed in prayer they all very reverently bowed. One of the Sisters prayed in Zulu; and as she prayed what is commonly called the Lord’s prayer the natives all joined in repeating the same.

I will not undertake to describe the location of the Mission, as Eld. Engle has promised to do by the next but we can only see that it is surprising to see the difference in the natives. Those who come to the school have made some clothes for themselves, whilst others have only a part of the body clothed. As this is the time of the year for the harvesting of their grain and produce, especially peanuts, we see them come with their little baskets with grain of different sorts to exchange for salt.

We were very much surprised to hear some of these native children read in the New Testament and also to hear them sing. On Sunday, April 30th, we attended the service which was held in a small tent. Eld. Engle read for the basis of his remarks Titus 2:11-15, which he read in Zulu; and also exhorted in the same. The services were very interesting, especially to us, as it was our first time with them in the same. We believe the fruit of this Mission will be revealed in the Lord’s own time.

Yours, all for Jesus,
ISAAC O. LEHMAN.

BULAWAYO, S. AFRICA, MAY 3 ’99.

DO not know that I have any special report to make more than to state that Brother Lehman and Sister Cress have arrived. I may give a more lengthy report after Bros. Cress has arrived, which we hope will be next week.

The conditions in connection with the Mission are not discouraging, to say the least, rather more encouraging in various phases. The school work we trust carries with it the usual encouragement. The Sunday services, too, are having their encouraging features, even though we would like to see a much greater progress. My soul also is fat and securely anchored in Jesus my Savior.

TRusting Him, I remain, Your brother,
G. C. CRESS.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, MAY 3 ’99.

DO not know that I have any special report to make more than to state that Brother Lehman and Sister Cress have arrived. I may give a more lengthy report after Bros. Cress has arrived, which we hope will be next week.

The conditions in connection with the Mission are not discouraging, to say the least, rather more encouraging in various phases. The school work we trust carries with it the usual encouragement. The Sunday services, too, are having their encouraging features, even though we would like to see a much greater progress. My soul also is fat and advanced as well as could be expected for only myself to bear the main responsibility. I feel much encouraged with the prospects which we have for help, in the persons of those who have come. May the Lord greatly bless them. Sister Cress seems fully impressed that she has found the place where the Lord would have her, also that she has found it better than she expected—possibly referring to home comforts and diet, as we are having some of the necessaries of life now coming on in the garden. I am glad for this impression; it shows that we did not exaggerate the condition of the Mission.

I do not doubt if the Lord delays His coming for a time that the Mission will shed a good influence throughout the community, not only among the natives, but also among such as think themselves well advanced in civilization, and possibly christianization. I do hope that Elder Weavers will visit us; and if so, it may come to this that a Missionary Workers’ Gathering may take place. It is at least the desire of some of us. Should it come to pass, no doubt some of the so-called missionaries would receive some light on the subject. Possibly we ourselves mostly, as we are but infants in the work. May the Lord have His own way in the matter. But I do most earnestly wish that it would be in accordance with the Father’s will to send Elder Weavers through Rodesia, and fill him with the Holy Spirit as he was when here in Africa before. It seems his “fame” went throughout the world—or part of it at least. A paper was read here including a clipping from an India paper referring to the wonderful work accomplished, stating that the good work, or the influence of the same, was still going on. Of course everyone was interested. We have a man here that God works through men. Only so it is in accordance with His order; and I pray that in His own way He may prepare myself and many more for the work.

JESSE ENGLE.

ENROUTE FOR CENTRAL AMERICA.

NEW ORLEANS, LA. JUNE 1, 1893.
ON BOARD S. S. BREAKEATER.

MANY of the readers of the Visitor will remember that for several years we have been working with longing desire toward the neglected Spanish American countries lying so near our own door, and it has been our firm purpose, should it please God, to give ourselves for the preaching of the Gospel in some part of this large mission field. Now at last, through the kindness of our Father, we are on board ship, ready to sail for Puerto Cortez, Honduras, C. A., from which place we expect to journey inland or mule back, perhaps several hundred miles, to a place prepared for us, of which we have no certain knowledge as yet. We cannot give our friends our address at this time, but promise to do so as soon as we know it ourselves, as we shall certainly be pleased to hear from you all. In the name of Jesus, we send this last greeting to you before leaving the shores of our native land. We ask you to pray for us. If the Lord leads, and opportunity is given, we may write something of our journeyings, etc., later.

Now may peace abide in your dwellings and in all you hearts. Yours in our Coming Lord.

J. G. CASEL.

“The Soudan stretches right across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000 inhabitants. The name Soudan, i. e., ‘Blacks’ is borrowed from the Arabs. Biad es Soudan, or ‘Country of the Blacks,’ is the name given by the light-skinned inhabitants of the Sahara to the plain of partly civilized kingdoms lying to the south of the Great Desert. Their northern boundary may be very roughly indicated by a line joining Cape Verdo to Khartoum, and the southern boundary may be said to be about the eighth parallel of northern latitude. This gives us a vast region, 3,500 miles by 500, inhabited mostly by negro nations, nearly all of them calling themselves Mohammedans.”
For the Evangelical Visitor.

HINDU MARRIAGE CUSTOMS.

BY J. EEBER ZOOK, CALCUTTA, INDIA.

ONE thing that very forcibly strikes the Western mind as peculiarly strange and strangely peculiar, is the way Eastern people celebrate their nuptials.

Of all the superstitious and strange customs in this respect, those of the Hindu are perhaps the most marked. Indeed, so strange is a marriage procession to us who come from the land of the sunset, that to witness such an occasion is both entertaining and instructive.

It is a fact well known to perhaps most of our readers, that children still in mere infancy, often not more than a year old, are given in marriage. But until the girl has reached ten or twelve years, the force of the marriage contract is no more than a betrothal or an agreement between the parents of both the boy and the girl. The later continues to live with her parents until she reaches what is termed between the parents of both, and the latter are their access to the homes of women over men were such that the former. The great advantages favoring marriageable age—somewhere in his latest studies, which the girl's father gives away in the form of and servants receive presents of money.

As soon as a boy reaches the marriageable age, the bride's parents send a present of one lakh (10,000) rupees. If the examination has terminated satisfactorily, the father or the brother of the intended husband places a gold mohur (coin) into her hand and bids her retire. This interview is known as the pakka hegka, or confirmatory visit. All the Brahmins, Ghatakas, and Kulin servants receive presents of money.

Both parties now being satisfied with the match, a lucky day is chosen from the Bengali calendar, for the purpose of drawing up the written agreement, in which the girl's father gives away in marriage his daughter to the son of the other party. The document is signed by both fathers and also by witnesses present and is then rolled up and tied with a red string. If one father be of higher caste than the other, the latter embraces him at this juncture and gives him a present of about fifty rupees as a sign of respect for his superior caste. A present is also given by the same party to the other, of paddy, tumeric, betel leaf, betel nut, durva grass, sandal paste, cowries, and alba—a sort of stuff with which Hindu women dye the soles of their feet red in imitation of red leather sandals.

Two conchs are then blown by women whose husbands are alive—one for the bridegroom and one for the bride, as significant of joy over the happy termination of the contract. A feast follows, costing generally from three hundred to four hundred rupees, though not more than half a hundred generally are fed. The entertainment over, the almanac is again consulted in search of a lucky day for the ceremony next in order, known as Gatra—hardika. This is for the anointing of the bodies of the groom and the bride with tumeric—a sort of anointing paste. On the particular day set for the ceremony, the boy is stood on a grind stone, which is surrounded by banana trees, while five women (one of whom must be a Brahmin in caste) whose husbands are living, pass around him five or seven times, touching his fore head simultaneously with betel, holy water, betel-nuts, and a Sri made of twenty different constituents such as...
several sorts of peas, paddy, rice, gold and silver, and they also at the same time amonit his body with the tumeric. From this day until their marriage, the boy carries a pair of silver nut-crackers, and the girl a little box of a black dye, to keep away evil spirits.

A bit of the tumeric is sent to the boy makes a feast to his male relatives, and the girl a little box of a black dye, to keep away evil spirits.

Because “whatsoever a man soweth to the earth, shall he also reap.” He that soweth to the Spirit, shall of the Spirit reap life everlasting. Our aim, as missionaries, is to sow to the Spirit, to proclaim a message of deliverance, to scatter a seed of life everlasting in the souls of our generation.

Because it is the supreme recommendation, the last will and testament of our blessed Lord and Master: “Go ye into all the world, and preach the Gospel to every creature.” The central, inspiring idea of our Lord’s terrestrial career was, “sowed a field.” “I shall be lifted up from the earth, I will draw all men unto me.” When He “ascended on high,” He confided to His disciples the realization of this plan of salvation for all, the “ministry of reconciliation.”

Fidelity to this commandment is the touchstone of true Christianity. How many Christians use grace as a pillow of security and slothfulness. The Christian must be faithful, and his faithfulness to the covenant must be an active witnessing to the “Word of his patience.” We are all the allies, successors and continuators of Christ upon earth.

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”

“Go.” This means publish the Gospel in the streets and lanes, highways and hedges, to every creature that God has placed across your path. Never lose any opportunity; proclaim the “news” while walking, “in season, out of season.”

It also means to go expressly, purposefully; accommodate yourself to announce these “glad tidings.” If you know that far away there are souls to save, go to them, run, hurry and deliver that message. Give up, if necessary, all rest and comfort, and go to them without regret, hesitation or delay.

“Go ye into all the world,” that is to say, go out to them! Do not expect them to come to you, to your church buildings, your meeting-houses, or prayer meetings, or lecture-rooms, or dwelling-places. Every place is fit and good, holy and consecrated for the publishing of the Gospel of peace.

“Go” full of love and patience and trust and compassion, for sinners are diseased souls, and you are at the bidding of the Great Physician. A doctor who would not go out would have no practice. A church that does not go out, can never reach and save souls.

“PREACH THE GOSPEL TO EVERY CREATURE.”

Preach means publish, a word which, to-day, has lost much of its force. The Greek term Keruxoaste means publish through the town-crier, for the Kerux was, in fact, the town-crier. The preachers of this age, in white or black gowns, behind a pulpit or a desk are far from removing the bold, intrepid “town-criers” of the Gospel. Is it not high time for the church, by all the means within her reach, to form men and women who will, in all points, be like the first messengers sent by the Master and the primitive church? The church herself needs them, but above all, the world needs them for the ‘earth must be filled with the knowledge of the glory of the Lord as the waters cover the sea.” And “they that turn many to righteousness shall shine as the stars for ever and ever!”—G. J. Fercken in Gospel Messenger.

FACTS ABOUT AFRICA.

The continent of Africa has an area of 11,500,000 square miles. This is three times as large as the United States including Alaska.

The population numbers about 190,000,000. Of this number one-fourth are Mohammedans and nearly three-fourths Pagans. Three millions are nominal Christians. One-half of these are Copts and Abyssinians. There are a million Jews and 250,000 Hindus.

Africa has six race groups, 438 languages and 155 dialects. Into thirteen of these the whole Bible has been translated, the New Testament into ten others, and portions into forty-three others still.

Idol worship is not so common as fetish-worship. A piece of wood or soap may become the object of brutish and superstitious worship. Human sacrifices are frequently offered. Darkness covers the land and gross darkness the people.

Cannibalism still prevails in the Congo country. Some natives recently said, “We welcome war, because it brings us meat. We eat all enemies slain in battle.”

Old men and old women near the Congo if unable to provide food for themselves are put out into the forest to die.

The slave trade has been abolished on the west coast, but not on the east.

The drink traffic is a terrible curse to all parts of the continent and it appears to be increasing. A native evangelist said, “It is an enemy within the walls; an enemy that has taken the stronghold of the town; an enemy that has chained our elders, sent into poverty and bondage our young men and women, filled our streets with broken bottles, filled our homes with desperate and hardened inmates, and left unsaved souls that might have been saved by the sound of the Gospel.”

Missionary work began in Africa in 1738. There are now forty-two societies carrying on work in that continent.
There are in all about 1,200 foreign missionaries, about 1,000 stations, and about one million protestant native adherents. Of these over 100,000 are communicants.

Including the European population of South Africa it is estimated that only one person out of every thirty-four is a nominal Christian. Every day over 13,500 pass into Christless graves.

Among these stations in South Africa it is estimated that only one in every 100,000 is a communicant. Of these over 100,000 are communicants. There are in all about 1,200 foreign missions, about 1,000 stations, and about one million protestant native adherents. Of these over 100,000 are communicants.

Missionaries are pressing in from the Cape and along all the large streams, but there remains yet very much land to be possessed. The Arab curries the Koran into the heart of the country, traders go everywhere, gin and gun-powder are finding their way in all directions, but the messengers of Christ with the water of life are not.—N. A., in Christian Standard.

FROM OUR DIARY.

Sketch of a Visit to Pennsylvania.

(Concluded from last issue.)

Leaving Mastersonville church on the morning of the 21st, we stopped several hours in Lancaster city, spending a few minutes very pleasantly with an old schoolmate and then acquainting ourselves with the environments of, and the workers in, the Iseth Faith Home. This latter is a place—indeed a home—where poor and outcast children find care, protection and motherly sympathy by such who have the love of Jesus abiding in them as a propelling power. The pruning plenty of work for consecrated Sis­ters and plenty of work for consecrated workers in the Ishi Faith Home.

This school, which is quite interesting, is a place—indeed a home—where poor and outcast children find care, protection and motherly sympathy by such who have the love of Jesus abiding in them as a propelling power. The pruning plenty of work for consecrated Sis­ters and plenty of work for consecrated workers in the Ishi Faith Home. This institution is carried forward as “a work of faith and a labor of love”; and we trust that from the handi-work of the Creator and the home of Brother Levi Mum­aw near Buckeye, we are willing to admit. Yet we are sure that many who read these lines will henceforth consider more seriously than ever before the truth that the communication exercises were profitable for the workers in the Ishi Faith Home, or, Mrs. E. J. Barr, 512 W. James St., Lancaster, Pa.

In the afternoon of the same day we boarded the train, accompanied by Bro. D. B. Keepports, to Philadelphia, where we were kindly entertained for several days by the Broth­ren and Sisters of the Philadelphia Mission. The Brethren and Sisters are interested in the work. They are after the lost of Philadelphia and good results are seen by souls being apparently led into the light, and liberty of the Gospel. Undoubtedly much of their success is a consequence of the untiring labors of Bro. Stiver, who is very self-sacrificing in his efforts. The Brethren certainly need more room in which to conduct their services, and we hope the appeal for aid through the Conference, as elsewhere noted, will bring forth a hearty response from all whose hearts the Lord may touch. While in the city, on Sunday the 21st, 3 Brother and 3 Sisters were immersed. The ordinance was administered in the Delaware River, where elaborate arrangements have been made for bathing. This is an excellent place, at high tide, for the administration of this ordinance. Our company crossed the River by boat, having also had opportunity of witnessing baptismal services by an Elder of the Christian Catholic church preceding us in the same place. The Elder, who also practices trine immersion, confessed that he had received a helpful object lesson by observing the rites as performed by Elder Jos. Detweiler. We were privileged to meet the Brethren of this Mission in various services, including also the Sunday School in the afternoon. This school, which is quite interesting, could certainly be made much more so by furnishing the much needed additional room and supplying appropriate helps in way of literature.

Before leaving the city of Brother­ly Love (very unexpectedly and without solicitation) we were treated to a drive through the public grounds of the city. The few hours thus spent in reviewing the handi-work of the Creator and scanning the ingenuity, inventions and structures of man were indeed appreciated as breaking the monotony of editorial work. We could only look with wonder and amazement, considering, and asking each other again and again, Do we comprehend in what age of the world we are actually living? and do we understand what relation we hold to prophecy and what part this generation plays in the drama of the age and the signs of the times?

Leaving the city on the 22nd, we came to Marietta, Pa., visiting very briefly in the homes of near relatives. On the morning of the 23rd we were conveyed to the home of Brother Levi Mum­aw near Mount Joy, where the district love feast was in session. This meeting was interest­ing to us from various points of view. The attendance was large. It is probable that we never saw so great a number of persons and conversations together at any similar meeting. About 200 souls par­took of the evening meal. It seemed strange to us to hear young men and maidens communicate in general conver­sation in our native dialect—the Pennsylvania Dutch. It was interesting. It was not so unexpected through the throng. Believing it to have been our calling to look at things as they are, we made it our business to see things from the outside. The social feature of these meetings may be commendable, and, because of usage and ancestral bearings, to dispense with them may be a difficult matter but, although the order of the services in the evening may have been (?) excellent within, we were never so seriously made to doubt the consistency and propriety of holding our communion services in connection with such elaborate gatherings. In making mention of these things here, we do it with all gravity, respecting the motives and purposes of our people. Law, however, is more frequently the outcome of custom than many of us, at first thought, are willing to admit. Yet we are sure that many who read these lines will henceforth consider more seriously than ever before the truth that the communication exercises were profitable for the workers in the Ishi Faith Home, or, Mrs. E. J. Barr, 512 W. James St., Lancaster, Pa.

On the 24th we were privileged to be at a feast near Swatara Station, in Lebanon county, at the home of Bro. Baum. These exercises were profitable to us personally, in more than one way. There were many occasions for the exercise of humility, love and forbear­ance. On the early morning of the 25th we took trains at Swatara for Philadelphia, where we were kindly conveyed to the Air Hill church where a feast was being held on the 25th and 26th. Our hearts were cheered to meet the many whom we had not seen for years and have a season of fellowship which will long be remembered.

The 27th and 28th found us with the Brethren assembled at Mechanicsburg, where we joined in commemorating the sufferings and death of Jesus. The two days spent at this place were the occasion to recall the memories of long ago, when the call of God first came to us with converting power. Here we met a few of the elder and some of the younger pilgrims whose fellowship was so precious and encouraging in our early Christian experience.

With a heart full of gratitude, we express for all the kindness shown us in our very hurried visit. We have not met all who
fowth? and are we not indeed actually living in the time of which Daniel prophesied when he said that "knowledge shall increase" and if these things are so, have we not a right to be looking for the ushering in of the Kingdom Dispensation? Amen, we say.

Our returning company arrived at Chicago on the morning of the 30th. We proceeded at once to the Brethren's Mission at 609 Peoria St., where we spent part of the day in fellowship, catching but a glimpse at conditions and environments and needs. We were pleased to find ourselves were our heart had often been, being permitted to enter more sympathetically and materially into the labors and privations of the workers in this place. May their self-sacrificing labors of love recall with blessings upon their own heads.

Opportunities were also afforded to view "life in Chicago" from various sides. The eagerness with which city life takes hold on an opportunity to cut loose from the drudgery and monotony of its environments was seen with vivacity as we strode through a small section of Washington Park; this being Decoration Day, the national holiday was apparently well kept. Thousands of people of all ages and classes were apparently enjoying their outing; many priests having the thoughts of God in their hearts, some even making inquiry as to what race of men we pilgrims represent.

Another noticeable condition to which humanity in Chicago is subject is the astonishing prevalence of the Saloon in the half dozen or so liquor stands within sight, or every other door branded "saloon," is of no uncommon occurrence. What must the consequence be to see these things, is it any wonder that our hatred against the traffic should cause us to be charged for foolishly hoping that the Millennium may soon be ushered in; for then the Devil will be bound; and all his accursed business, with every agency for evil, will be seen in their right light, namely tending to man's unhappiness and destruction.

Having received food for thought, and having learned at least some of the lessons submitted to us for the day by the hand of Providence through His agencies, we took leave of the city at 6 p.m. The monotony of travel was well broken during the remaining part of our journey by natural scenery, the work of men's hands and the meeting with an occasional old acquaintance.

We reached our home in Abilene, Kans., on the morning of June 1, being somewhat travel worn, but having gotten some mental recruit and a spiritual uplift which we hope has indeed strengthened our faith in God and increased our confidence towards those that love Him.

We met our family enjoying good health and happily trusting Him who has so graciously dealt with us all these years. Our prayers shall continue to arise in behalf of the many whom we have met on our journey; and we are sure that we can depend on your Intercession at the Throne for us, even in our new relation to the work. It is all for Him who died for us, and in hope of the gift which is to be dealt out at the Presence of Jesus Christ our Lord.

H. N. E.

"It is 4,500 miles across from Senegal to Abyssinia. In this vast territory are ninety million people and one hundred languages into which the Word of God has never been translated. In fact, that entire district lies almost untouched. Imagine the obligations that rest on the Protestant nations of the earth."

"Of the half-dozen so-called great papers of Japan; two are awfully under the guidance of Christian principles. They are stalwart champions of Christian ethics and they have a wide hearing. Great national questions are discussed from the Christian point of view."