
Samuel Zook

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"IN CHRIST."

It is a blessed thought expressed by the great Apostle Paul of himself when referring to others as being in Christ before he was. It is all right to be in the church, but it is all important that we should be in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Entering into Christ means to accept Christ in all that He is made unto us—wisdom, righteousness, sanctification and redemption.—1 Cor. 1:30.

Our repentance is toward God...
I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in His Word;
I have tasted life’s pure fountain,
I am drinking of His blood,
I have lost myself in Jesus,
I am sinking into God.

Chorus.
I’m abiding in the Lord,
And confiding in His Word,
And I’m hiding, safely hiding,
In the bosom of His love.

I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling,
’Tis no longer I, but He;
All my will is yielded to Him,
And His Spirit reigns within;
And His precious blood each moment
Keeps me cleansed and free from sin.

All my cares I cast upon Him,
And He bears them all away;
All my fears and griefs I tell Him,
All my needs from day to day.
All my strength I draw from Jesus,
By His breath I live and move;
Even His very mind He gives me,
And His faith, and life, and love.

For my words I take His wisdom,
For my works His Spirit’s power,
For my ways His gracious Presence
Guides and guards me every hour.
Of my heart He is the Portion,
Of my joy the ceaseless Spring;
Savior, Sanctifier, Keeper,
Glorious Lord and Coming King.

For the Evangelical Visitor.

“Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.”—2 Tim. 2:15.

STUDY what? I hear the answer coming from all the enlightened races, “Study the Word of God.” What then is the Word of God? “In the beginning was the Word, and the Word was with God, and the Word was God.”—St. John 1:1. “And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father), full of grace and truth.”—St. John 1:14. By these references we understand that Jesus Christ is the “Word.” Then we must study Jesus in order to study the Word.

But, someone says: “I always thought I am to study my Bible, and I thought it is the Word.” So it is; but it is only the written Word, through which, by the Holy Ghost, the real, living Word, Jesus Christ Himself, is made known to us. It is this Word that we are to study. So many people get the idea, from Paul admonishing Timothy “to study to show himself approved,” that he meant only that Timothy was to get all the manuscripts and all references and informations concerning Christ’s stay, His works, His journeyings, His rejections, His persecutions and every action and trial of His life on earth, to memorize as much as possible, and in short to be very efficient in knowing all about Christ’s mission on earth. They think that this is the best way to study God’s Word; and if one does not have access to a library well stocked with our modern commentaries, they have the idea that they cannot study the Word.

There are many today who study the written Word as one who studies the history of a material country. This gives only intellectual and historical knowledge which dare not be discarded, because it is through this means that one enters the realm of Christ’s life in the Spirit.

To study the life of Christ as mere history is to let the spirit of unbelief come in and say, “O well, there might have been a man like Him and it might have been just as it reads, but I believe it is only a story.” One like the above described may know all about Christ’s sojourn, and may be efficient in quoting incidents in His life. Yet with all this he did not really study Christ in or with the Spirit. To study Christ as the Word is to study in what spirit Christ performed every act and movement, and also in what spirit He spoke and what prompted Him thus to speak.

By the Spirit I can see Christ as the carpenter’s son, of which trade He was master Himself, going about His avocation as only human. He was willing to be kept in obscurity as long as His Father willed; but when at the age of twelve His Father said, “Speak to the learned doctors,” He was not found shrinking, but gladly obeying His Father’s voice. At this age Christ evidently knew of His superiority, and that He knew more than the great men of His day; but with knowledge Christ did not become elated, nor did He try to display His wisdom. During the period between the age of twelve and thirty we have no account of His life; and it evidently was during this period that He was undergoing the preparation for His ministry. Here is a good place to study if our consecration is so genuine that it brings a willingness with it to be kept in obscurity nearly all our life-time in order to prepare us for a three year’s ministry. If not, God help us to get there.

Dear reader, let us study how Christ was equipped with the graces and virtues of the God-man. Christ was tender, loving, long-suffering, mild, compassionate and very meek. Whilst Christ had all these tender graces it would not have made Him the complete Son of Man unless He was also set forth as the Lion of the tribe of Judah. He was radical, bold, daring, defiant, and at times it seemed as though He were very harsh. All these attributes are needed to present a man perfect in Christ Jesus. In these last and perilous days one can find any kind of teaching. One generally finds that those who are not willing to take the way with all that it means are either in one or the other extreme.

There are those who dwell altogether on the side of love and mercy. The ones on this extreme are generally those professors who love pleasure, ease, self-satisfaction and never want to hear a whisper about suffering for Jesus. These seldom, if ever, preach holiness, much less practice it. Then there are those who are altogether on the other extreme. These are continually hammering away at the faults of others, and as soon as they see some one overtaken in a fault, they at once preach the judgments and hell and damnation to that soul and not for a moment think that they were overtaken in the same fault at one time; for if they would, they would have more charity. God help us to study when Christ spoke with a meek and mild spirit and when He spoke with a
defiant and radical spirit. Some people are defiant enough to challenge the whole world with its rulers, and even hell besides; but when the time comes to suffer in the flesh as Christ and the apostles did, with scourgings and cruel treatments, they would be found preaching hell and damnation to their enemies instead of bearing the reproach without answering a word.

No wonder we are in perilous times, with such extreme preaching and such an unbalanced scale as this. O, dear reader, let us get down before God and entreat Him for more willingness to suffer with Him and ask Him for the wisdom that comes from above, which enables us to become well balanced, so that we can present souls perfect in Christ Jesus.

Your Brother in Jesus,

J. O. Lehman.

Where Christ is Needed.

The night had been faultless and my sleep peaceful. On pinions of dream I had been carried back to the home of my childhood and saw again as of yore, the faces of loved ones by my side. As the first faint streaks of light shot up from the eastern horizon I arose and made preparation for going to the country.

The sun had climbed fully half way to the zenith when we reached the veldt. The sky was cloudless; the air pure and bracing; and the grass fresh and green. Soon we sighted the town situated on a ridge at the end of a long deep kloof or canon that wound its way to the sea through the rocky valley that lay at our feet on the left. The landscape was beautiful; it was purely an African scene. Mountains and large, irregular hills were piled about in the distance in the usual order, or rather disorder, that gave an inspiring background, while the green river valley gave a splendid foreground upon which the settlement stood.

In the distance the houses looked like a cluster of grain shocks upon some hillside field. Many natives were lounging about the dirty streets and walking upon the hills. Mothers with tiny babies tied on their backs; large cans or baskets balanced on their flat heads, and often beside these heavy burdens, bundles in their hands or under their arms, were walking about gathering fuel or carrying water while the men and boys sat by in idleness.

We walked slowly down through the town wondering at what we heard and saw. The majority of the natives paid no attention to us, but some few who met us squarely, nodded with a guttural "How, Boss."

About two thousand pure Kaffirs lived here. The houses were nearly all alike, containing only one room. They were built in a circular shape with mud walls about six feet high and grass roofs neatly thatched upon a framework of poles. They were without chimney or window, the only entrance for light, air, and occupants being a low door not exceeding five feet in height. Asking permission, we stepped inside an ordinary looking hut or kraal which, to our surprise, we found to be a kind of native hotel. It contained only one room about twenty-five feet in diameter, which served as a reception room, parlor, sitting and dining room, general dormitory, and kitchen.

Twenty adults and five children ate and slept and, generally speaking, lived in this one dingy compartment. In the center was the fireplace or stove—a hole in the floor. The floor is generally of a concrete compound of clay, cow dung, and sand about four to six inches in thickness. One cooking utensil, an iron pot or kettle standing on its own legs, is quite sufficient to meet all ordinary demands. In this the soup, gruel, or mush is prepared in quantities to supply the inmates. The smoke that twice or thrice daily fills the room having no escape save the door, had made walls and ceiling full as black as the faces of the group that now sat back to the wall, all around and eyed us.

The children in many cases were entirely naked, while the adults wore a piece of skin or cloth around the loins, and a single blanket tied around the waist or hung over the shoulders. Nearly all the men were smoking long-stemmed pipes and imbibing freely a horrid concoction, called "Kaffir beer" made from fermented Kaffir corn or bruised mealies. It intoxicates the drinker and gives him wild fits of drunken insanity if indulged in to much excess. Thus we saw the same vices among the poor blacks as we were used to see among white men the world over.

Not a bed was to be seen, and my friend told me that they lie upon the bare floor and in cold weather nestle up together like a number of small pigs might do on a frosty winter night, covering themselves with their skins or blankets. Bowing them a farewell, we walked out and away having seen a fair sample of Kaffir hut life. Into the kloof are deposited the filth, slops, general offscourings, and rubbish of the town, there to remain until sufficient rain falls to wash it away.

Nine months have passed by at times ere the flood came to clean the only sewer this city knows. From thence arises and emanates an odor, yea a horrible stench, that defiles the air of the whole town when the breeze comes from that direction, which causes you to wonder how it is possible that cholera or smallpox does not immediately break out in alarming power and destroy the town. But, like swine, they seem to thrive even amid all the filth, uncleanness, and foul disorder to which they subject themselves.

As we slowly wound our way back over the hills, new thoughts and new ideas came crowding into my mind. For the first time, I had seen the African in his native fallen condition. Saw that look of settled comfort to assist; these were the poor lost souls for which we had so often prayed in the land of our nativity. But we never knew, we never felt, never conceived to the depths to which man had fallen in this land of deep and dark mysteries, till now we saw "face to face."
ns all ask God to fully equip us for the battle and then stand together in this war for souls, till the glorious Sun of Righteousness shall rise with healing in his wings to dispel the clouds of sin and misery and roll away the mists of unbelief and superstition from this and every other darkened land where Christ is needed.

O. C. L.

For the Evangelical Visitor.

A VEHMENT DESIRE TO RECEIVE CHRIST.

THE Virgin Mary had desire for the Holy One and received Jesus. When the angel declared unto her the glad tidings of the mystery of the incarnation, she humbly and devoutly answered, "Behold the handmaiden of the Lord; let it be done unto me according to Thy Word." It was after the transgression of Adam and Eve when it was said by the Lord that "thy desire shall be to thy husband, and he shall rule over thee"—Gen. 3:16. The apostle said, "Great is the mystery of godliness, God manifest in the flesh." When we fully yield ourselves unto God he will accept the offering, and claim the sacrifice. Jesus says to earnest seeking souls: "Behold! I stand at the door and knock." If any man, woman or child will open their hearts and let the Holy Spirit reveal unto them their needs, to them will Jesus enter in. He comes to sup with us, and we with Him. First He will let us sup, or enjoy Him, as an unspeakable gift. Then He would glorify Himself through us. He is made manifest to destroy the works of the devil. We are told to pull down the strongholds of Satan, and witness to the saving power of Jesus. The Bridegroom, is to be sought and enjoyed. "As a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. 52:5.

Happy those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death.—Forsythe.

For the Evangelical Visitor.

THE MIND OF CHRIST.

But we have the mind of Christ.—1 Cor. 2:16.

TO HAVE the mind of Christ is indeed a blessed possession, and possible for all. If we have the mind of Christ we will have the same desires as He. Christ always did the things that pleased the Father. His life was one of strict obedience.

To have the mind of Christ means to be meek and lowly. We must, in fact, be humble if we expect to make any progress in the Christian life. If we have the mind of Christ we shall be in union with God, the Father, and our constant prayer will be, "Thy will be done." Too often the reason why we have so much discouragement and unhappiness is because, although we ask God to guide us, we immediately undertake to guide ourselves; and the consequence is, we soon find ourselves in trouble. If God is to guide us we must agree to let Him go ahead and we simply follow. It is the only plan that leads to success; and we will do all this if we have the mind of Christ.

We will gladly bear any and all kinds of persecution. We will not be easily provoked and no desire for revenge for fancied wrongs will take possession of us if we have the mind of Christ. To have this mind is a guarantee that we shall be filled with "the peace of God that passeth all understanding:" for it will enable us to accept and perform our duties in a manner pleasing to Him. The mind of Christ contains no envy, hatred, malice nor pride. It has no desire for the things of the world. It does, in fact, transform us within and without. It enables us to prove the perfect and acceptable will of God by a blessed experience.

To have the mind of Christ is to have Christ, Himself, and so the Christ-life.

Dear friend, have you the mind of Christ? If not, why not? It is for you; will you not take it? Ask God to help you and lead you into its possession and do not rest until, with Paul, you can say, "We have the mind of Christ." C. F. LADD.

For the Evangelical Visitor.

MELCHISEDEC.

TO many, the person of Melchisedec has been considered a great mystery and various opinions have been given by learned writers as to this noted character.

The writer remembers very distinctly when, being a lad nine years old in the year 1824, a friend called to visit our parents. In conversation upon the Holy Scriptures, he remarked that he would readily travel twenty miles to hear a sermon explanatory of Melchisedec, but no one could give him any light. That created a desire in our tender mind to solve if possible the mystery. So now, after the lapse of many years, we venture to give our opinion to awaken an interest in the minds of other Bible students who may be able to more fully unravel the Truth for the edification of others.

It should be remembered that in the call of Abraham and his subsequent descendants we have an account of the first organized church, the Decalogue being the basis. Out of the twelve tribes of Israel God chose Levi for the priesthood. They were not permitted to own any real estate, but the other tribes were required to pay tithes toward their support.

On entering the priesthood the name of the father and mother and also the date were given; also the time of their death. If those records were not destroyed in the destruction of Jerusalem, no doubt the Jews, as descendants of Abraham, could to this day refer to those historical accounts if still accessible.

Paul, being a Jew by birth, in writing to his Hebrew brethren who he knew were acquainted with the code of their laws and the order of their priesthood, deeming it unnecessary to simplify as in other epistles, says that Christ was after the order of Melchisedec, which he knew they could easily comprehend. It is evident that Christ was a descendant of the tribe of Judah "of which no man gave attendance at the altar."—Heb. 7:13.

Shem "lived five hundred and two years after the flood" (Gen. 11:10-11) and was contemporary
with Abraham many years. As the earth became improved after the deluge and the human family multiplied, cities were founded and Shem was chosen King of Salem, which is, King of Peace.

In view of his extraordinary experience, coupled with his piety, he was no doubt considered the most noted personage on earth, even being called "Priest of the Most High God."

Abraham having returned from the recapture of his nephew, Lot, and family, together with the spoils taken, Melchisedec.—"whose descent is not counted," met him. —Heb. 7:6. To whom Abraham gave a "tenth part of the spoils." "And without all contradiction the less is blessed of the better."—Heb. 7:7.

When Paul spoke of Melchisedec as being without father and without mother, without beginning of days and end of years, we are to understand him in a chronological sense, as we verily believe that Melchisedec had a father and a mother, had a birth and died in common with all other men, yet was a pillar in the house of God and a type of Christ; and th's Melchisedec in question was SHEM, a son of Noah, the preacher of righteousness, and also of immortal fame. Yours in search of truth, JOHN FOHL.

Chambersburg, Pa.

For the Evangelical Visitor.

RECEIVING AND GIVING.

"Freely ye have received freely give."

I FEEL it my duty as well as a glorious privilege to write a few lines to the honor of God, who is my comforter by day and by night. I praise God because He is a present helper in every time of need. He will supply all our needs if we but step out on His grand promises.

I stepped into the Kingdom when I was fifteen years old. Bless the Lord for the favors and blessings He has bestowed upon me since that evening, in a small prayer meeting, when I arose to my feet and said, "I will arise and go to Jesus; pray for me." I realized that "old things are passed away; behold all things are become new." I could truly

exclaim, Hallelujah to Jesus who is able to save to the uttermost! But I must say with sorrow that I have made mistakes since that time. I have become somewhat cold and indifferent sometimes.

When seventeen years old, I felt it my duty to take another step in divine life, namely, to be baptized. After considerable struggle and breaking of vows, upon urgent invitations, I was led to say "yes" to the question put to me by my brother-in-law, namely, whether I did not feel to join the church during the Annual Meeting in progress at Highland church. Praise God for the wish I then received to follow the Savior into the liquid stream. May God help us as his chosen ones that as we "have freely received" so may we also "freely give," and be "the light of the world as God wants us to be, so that we may have our lamps trimmed and burning when the Bridegroom comes, which may not be as far off as we sometimes think it is.

Praise God for the hope I have of meeting my Savior in peace, I am trying, through weakness, to keep at the foot of the cross and in the valley of humiliation where God can use us to His honor and glory. I am happy on my journey to my eternal home. Bless God for the perfect peace we can enjoy with our Master if we but trust our all to Him.

Over a year ago I was to a meeting where they had altar service. While we arose to sing, I was prompted to go forward to seek a deeper work of grace in my heart. I obeyed the Spirit, and the wonderful shaking up I received I shall never forget. The blessings of heaven were showered down. Christ taught me more thoroughly how to do unto others as I would wish others to do to me, and to leave my gift and go to my brother and be reconciled; also, to love my neighbor as myself. Although I had been a church member about eight years, I learned that I had the form of godliness but denied the power thereof.

Beloved, let us put on the whole armor of God that we may not be found wanting at the day of judgment. I never could see anything in the altar service; but Christ has taught me differently. Bless God for a salvation that makes us free indeed. I want to, by the help of God, freely give as I have freely received. May the Prince of Glory help us, as His chosen ones, to clear our skirts by being just what God wants us to be, so that our friends who are yet unsaved may be constrained to turn to Christ and find perfect rest to their weary souls, that many hearts may become fit subjects for the indwelling of God's Holy Spirit, and many homes become homes of prayer. God help us all to pray one for another. From your unworthy brother, waiting for the coming of Christ.

ELI M. ROE.

West Milton, Ohio.

AN OLD FATHER ON "DRESS" AND "ORNAMENTS."

LET your dress be such as is useful, not superfluous . . . . I assure you, that we have no need of ornaments of gold or of lace. And it is not I who say this. For that the words are not mine, hear the blessed Paul saying, and solemnly charging women "to adorn themselves, not with plaitings [of the hair], or gold or pearls, or costly apparel."—1 Tim. 2:9. But what kind, O Paul, wouldst thou tell us? . . . . Tell us with what kind thou wouldest. "But having food and raiment, let us therewith," he says, "be content."—1 Tim. 6:8. Let our garment be such as merely to cover us. Our Lord hath given them to us for this reason, that we may cover our nakedness; and this any sort of garment can do, though but of trifling cost . . . . My discourse is not addressed to women only, but also to men.

Let us wear such clothes as are sufficient for our need. For what does much gold mean? To those on the stage these things are fitting; this apparel belongs to them, to harlots, to those who do everything to be looked at. Let her beautify herself who is on the stage or the dancing platform. But a woman who professes godliness, let her not beautify herself thus, but in a different way. Thou hast a means of
beautifying thyself far better than that. Thou also hast a theatre; for that theater make thyself beautiful; clothe thyself with those ornaments. What is thy theatre? Heaven; the company of angels. I speak not of virgins only, but also of those in the world. All, as many as believe in Christ have that theatre. Let us speak such things as may please those spectators. Put on such garments that thou mayest gratify them.

What is more unreasonable than to provide golden ornaments to be worn in baths and in market-places? However, in baths and in market-places it is perhaps no wonder; but that a woman should come into church so decked out is very ridiculous. For, with what possible reason does she come in here wearing golden ornaments, she who ought to come in that she may hear [the precept] “that they adorn not themselves with gold, nor pearls, nor costly array?”—1 Tim. 2:9. With what object then, O woman! dost thou come? Is it indeed to fight with Paul, and show that even if thy husband be infinitely de­
gentleness, by meekness, by pro­
 propriety, from pride and ex­
gravation. . . .

Possibly you are annoyed at hear­ing what is said, and are indignant . . . I say this . . . to free you from the parade of this life.

Dost thou wish to appear beau­
tiful? I also wish it; but with beauty which God seeks, which “the King desires.” — Ps. 45:11. Whom wouldst thou have as a lover? God or men? Shouldst thou be beautiful with that beauty, God will “de­

sire thy beauty;” but if with the other apart from this, He will abom­i­ne thee, and thy lovers will be profligates. For no man who loves a married woman is good. Consider this even in regard to the adorning that is ‘external. For the other adorning, I mean that of the soul, attracts God; but this again, profligates. Seest thou that I care for you, that I am anxious for you that ye may be beautiful, really beauti­
ful; splendid, really splendid; that instead of profligate men, ye may have for your lover God, the Lord of all? And she who has Him for her lover to whom will she be like? She has her place among the choirs of angels. For if one who is beloved of a king is accounted happy above all, what will her dignity be who is beloved by God with much love?

This beauty then, let us cultivate; with these embellishments let us adorn ourselves, that we may pass into the heavens, into the spiritual chambers, unto the nuptial cham­
ber that is undefiled. For this beauty is liable to be destroyed by anything; and when it lasts well, and neither disease nor anxiety im­
pair it (which is impossible), it does not last twenty years; but the other is ever blooming, ever in its prime. There, there is no change to fear; no old age coming brings a wrinkle; no undermining disease withers it; no desponding anxiety disfigures it; but it is far above all these things. But this [earthly beauty] takes flight before it appears, and if it ap­
ppears it has not many admirers. There, there is no change to fear; no old age coming brings a wrinkle;

The wings are Spiritual­
ism and Theosophy. That which

depends upon nothing that is writ­
ten; “and Higher Criticism teachts

Eddy says, “Christian Science

is Christian Science. It follows

higher criticism naturally. Mrs.

Eddy says, “Christian Science
depends upon nothing that is writ­
ten;” and Higher Criticism teaches

that nothing written can be depend­
ed upon. The wings are Spiritual­
ism and Theosophy. That which
gives life and movement to the
creature are its inward parts.
Vanity, stands for brain; Pride, for heart; Conceit, for lungs; Selfishness, for liver; Will, for kidneys; Sensuousness, for loins; and Worldly Pleasures, for the intestines.

And this creature the Theologians are trying to palm off on their students as an evolution of the religion of the Bible and call it, "The Twentieth Century Religion." But I call it HUMBUG! When sin first married the fair beauty of Eden, God promised a Redeemer. The seed of the woman shall bruise the serpent's head. At once there was an altar and a victim. Since sin entered, the world has never been without these; and so it has always been possible for man to be at peace with his Creator. Hence the religion of the Bible is as old as sin. Stand amid the bleeding victims and smoking altars of the old economy, and watch its magnificent pageant, as Jehovah led the people steadily onward to Calvary, and tell me—Does the world need a new religion? it was intended for all peoples and ages and is suited to all times. The religion of Abel, Noah and Abraham; of Moses, Samuel and David; of Isaiah, Daniel and John the Baptist was the religion of Jesus, the religion of Peter, John and Paul; of the Fathers, Martyrs and Reformers. It uncounted millions have received life for death; joy for sorrow; and hope for despair. It has broken the shackles from hands enslaved. It has lifted nations, and there is no civilization without it. It was never so practical and adaptable as to-day, and the wide world never stood so much in need of it. The religion of our Lord and Savior Jesus Christ had its birth in the heart of the Eternal Father, and can, therefore, never be out worn or out of date. And as the old professor had to use his eye glasses to discern the humbug, so we can only discern the true religion of Jesus by the light of the Holy Ghost. God's children can discern the genuine from the counterfeit. Far be it from us to imply that there is nothing metaphysical or mystical here, nothing which a child who has once felt the power of a mother's love cannot appreciate and respond to. It comes as a holy message to any one who realizes the defects of sin and the power of evil habit. It is an announcement of greater power—the power of God unto salvation to every one that believes. It is as practical and as much related to the needs of our lives as the bread for our body, or the light for our eyes.

“A lie is the devil's attempt to counterfeit the truth.”

**ATONEMENT A PRACTICAL TRUTH.**

**IT WILL be admitted by everybody, we believe, that God's revelations of Himself, His dealings with us, and the death on the cross, all have one end in view, namely, to bring men to God. God sent forth His Son that we might become sons. No simpler or clearer statement of the divine movement for man's redemption can be made than that. This is the problem—man has sinned, has followed his own will, has put himself away from God, and has made himself an alien. How shall he get back to God, and realize that the enmity is past, and that he is made a son? We are speaking now wholly of the problem from our human point of view, which is, in the deepest and truest sense, a practical one. God's method was to show himself and reveal his love, and thus draw men to him. He came to us as a Person, and spoke in human terms. He wrought with human hands. He lived a perfect life in the midst of sin and temptation. He illustrated the meaning of life on the highest human level. He showed the significance and power of sacrifice and sympathy. He fulfilled all that was partial and incomplete in the past. He was Immanuel—God with us—in such a real and literal sense that those who saw Him saw God, and those who knew Him knew the Father's will. But the most of those who saw and heard refused to believe; they did not go through Him to God. They asked for impossible signs. They failed to see him in the fulfillment of Scripture and prophecy, and the holy ideals of the race. The mere showing of Himself as Life and Light did not draw them to God. There was one supreme step which remained. He could die for men and pour out His love with His life. If that failed to reach human hearts nothing could reach them. But He believed it would not fail. "I, if I be lifted up shall draw all men unto myself." He gave Himself. He gave Himself solely for others. His dying was in every sense vicarious. He took upon Himself the whole burden of sin, and He bore it for us. But He did it that we henceforth might see, in this crucified Christ, the length and breadth and depth and height of God's love, and that we might be drawn by it to forsake all sin, and come to Him for the new life of sonship. Speaking still on the human side, the atonement is made when Christ brings us to God by this gift of Himself. When a soul living in sin and an alien from God, and under condemnation, realizes that Christ died for him, and that loving Heart is seeking for him, and drawing him from sin to sonship, and his own heart is touched, and he sets his face, through love to the Christ, to begin a new life as a child of God, he gains an immediate sense of the practical meaning of the atonement which is worth more than a thousand volumes of theological discussion on the subject.

So far the whole subject is clear and plain. Christ came and died that He might draw us to God. When we yield to the drawing we become at one with God. "We know that we are of God," and "we know that the Son of God has come." There is nothing metaphysical or mystical here, nothing which a child who has once felt the power of a mother's love cannot appreciate and respond to. It comes as a holy message to any one who realizes the defects of sin and the power of evil habit. It is an announcement of greater power—the power of God unto salvation to every one that believes. It is as practical and as much related to the needs of our lives as the bread for our body, or the light for our eyes.
Our Gospels are silent on these metaphysical questions, and deal everywhere with Christ's practical purposes, namely, "to give men life, and to give it in abundant measure." It is life, not theory, which brought the Son of God to us. Life and not speculation is His gift to us now.

This practical, positive meaning is as clear as the sky above us: God's method of bringing men to Himself culminated in a personal coming and that culminated in an agony and a death. This divine movement to bring men to God is the supreme appeal to human hearts, and its significance as an atonement with God is realized positively by those who respond to it and find peace.—American Friend.

FOOLING WITH THE CONSCIENCE.

SIN does not usually march up to the fortress that it would capture with flags flying and drums beating, but it burrows underground and comes up in the citadel before the garrison knows it is near. Most of us, when we do go wrong, do it ignoring altogether the right or wrong of the thing that we are going to do, and sometimes we go so far that we persuade ourselves that there is no reason why we should not do this. Ah, yes! "the arrow that flieth in darkness" is the arrow to be afraid of. "The pestilence that walketh in the darkness" is the pestilence that slays tens of thousands. The first lie that sin tells me is: "Come along; there is not a bit of harm in it. You may do it quite safely. I will not say it is right, but certainly it is not wrong. Come!"

You can do almost anything you like with your conscience in the way of getting them to condone or sanction evil except this one thing which nobody can do—you can never get your conscience to say, "It is right to do wrong." But you can get it to say that almost anything in the whole possible circle of vices and sins is right if you go the right way to work about it. Conscience can be seared, as a man's skin will be no longer sensitive after once a hot iron has been pressed against it. You can silence that voice by neglecting it; you can silence it, and bring it down to the level of your ordinary life by habitual indulgence in certain forms of evil, as the "dyer's hand is subdued to what it works in," and colored like the stuffs that it is daily handling. So conscience is not to be absolutely trusted, but may think many things to be right which are wrong, and so we have to take it to God, and get Him to educate it. Do not rely absolutely on conscience unless it has been taught by the Word and by the example of Jesus Christ. And do not rely on your inclinations to decide what is right, because they are, in nine cases out of ten, bribed beforehand by the enemy.

It is all but impossible for a man so to get away from himself as to look at himself, and see himself as he is, and so you know we have got two words for almost every kind of moral action, and we use one of them for other people when they do it, and one of them for ourselves when we do it. "That man is a miser;" "I am prudently careful." That one is "mean and shift and cunning;" "I am sagacious, and adapt means to ends, and do not wear my heart on my sleeve." This man is "passionate;" I am "righteously in dignity." That other man "indulges in the appetites of the flesh;" I simply "do not go over to the extremes of asceticism." "What in the captain [that is, in me] is but a choleric word, in the soldier [that is, everybody else] is flat blasphemy." And so the hardest test of all things is to get people to know themselves. The Assyrians had a notion which is embodied in some of their strange cuneiform tablets, that if a demon once saw his face in a mirror, he fled incessantly from the spot. If we could see ourselves—I was going to quote the hackneyed old words—"as others see us," if we could see ourselves in God's mirror, then we should be delivered from the lies of sin, as to its guilt or criminality. Strange that it should be so difficult for us to know ourselves, and that it should be true about all what one of the old prophets says about idolaters, "A deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—Alex. McLaren, D. D.

SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be especially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether He whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

"Saint Andrew did not wait to be ordained before he brought his brother to Christ."
TEARS AND SALVATION.

HARDNESS of heart is the common mark of the age. This is true of what passes as the church, speaking generally, as well as of the world. Thousands profess to be Christians whose eyes have never been wet for sin. They slide over by an intellectual process from being subjects of Satan to be (nominal) subjects of the heavenly Lord. Sometimes they do it by signing a card. Some church walls have never heard a penitent's sob. Indeed it has become fashionable with many pulpiteers to preach against "feelings." An awful realizing sense of the wileness of sin and the terror of coming judgment are nearly ancient history.

But we doubt if ever there was a true turning to God without tears. We go further and say a man can not be converted, wholly so, through his entire being, without a break in his emotional, as well as a change in his mental nature. It is possible to say with Pharaoh, from mental conviction alone: "I have sinned this time; the Lord is righteous, and I and my people are wicked," and again: "I have sinned against the Lord and against you" (Ex. 9:27; 10:16); but what did it avail? The heart was not distressed; the wells of emotion were dry; Pharaoh did not believe in "emotional religion." But let Peter convert, and how different the story: "he went out and wept bitterly"—Matt. 26:75. His sense of sin had penetrated deep into his heart. He was not a sinner only to his cold logical faculty, but a very despicable wretch; and it sucked tears of grief from his being's centre. How different David's "I have sinned against the Lord," from Judas'. Were we asked: "Name the difference between modern Christians, generally speaking, and the first converts," we would have to say, that in the latter case there is little contrition, causing sin to slide from the heart. Too hard, friends! "Tears" are not despised by Heaven, if they are by mechanical religion. David knew this. "It may be," he said, "the Lord will look on my tears."—2 Sam. 16:12, Marg. The tears of Mary bathed Jesus' feet, but not in vain. Tears are good, "poured out unto God." Never let us say a word to increase the too prevalent hard-heartedness of the times. God give us all tears; break up the fountains of the soul! As a rule, the sin-no-more Christians are those who return with tears to God.—Reality.

THE POWER OF NOT SEEING.

The power to see is one of the greatest and most important of the gifts of God, but it is susceptible of abuse, and may prove a snare and a curse, and the Savior hath said, "If thine eye offend thee, pluck it out." Often men see things which they ought not to see, as they hear things which they should not hear; and many a time a little blindness would be a boon and a blessing.

There are persons who pride themselves on their penetration. They can see through a millstone as far as any one. They stick their cork screw noses into everybody's business. They know what is going on, and they see everything, and tell everything. They know so much that they know a good many things that are not so. They see so much that they see things that are not to be seen; and they suspect so much that they are many times unjust in their judgments of men and things.

The man who "stoppest b s ears from hearing of blood, and shuttest his eyes from seeing evil" is the man who "shall dwell on high," in the joy and glory of a better world; while men whose eyes are always watching for evil, and who boast of their ability to detect it, need to remember that there is a time when "all that watch for iniquity" shall be "cut off."—Isa. 33:15, 16; 29:20.

While it is our duty and our right to be vigilant, yet we should strive to rid our hearts of the mean suspicions which are so prone to intrude themselves into ignoble minds. We should cultivate charity that thinketh no evil, that hopeth all things, and believeth all things, and if we see occasion for suspicions, it is not necessary to publish our thoughts or our surmises. Would it not be wiser to speak to them a word of quiet instruction, admonition or encouragement, and help them, rather than push them down? How many there are who have been repelled from a gracious life, by the mean jealousies and unworthy suspicions of well-meaning people, who had too much discernment and too little charity; and who in their efforts to do justice, proved themselves sadly unjust. Let us learn to look as did the Son of God, with pitying love upon the crushed and broken-hearted, and say as He said, "Neither do I condemn thee; go, and sin no more."—Christian.

FIRE-Crackers.

Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Hebrews 3:12.

For every one who fires fire-crackers virtually says by so doing that he regards the personal enjoyment he himself derives from these explosives of greater value than the expenditure of the same money in rescuing immortal souls from heathendom.

Every parent who gives his child these explosives to fire, or the money equivalent, virtually acknowledges thereby that he chooses self-indulgence for his child rather than self-denial. "Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:6.

Every one who does not do all he can to wipe out this awful curse which hides beneath the thin garb of celebrating our national liberty, has not properly considered the fact that we are stewards of God's money, nor the fact that we are our brothers' keepers. "Wherefore do you spend money for that which is not bread? and your labor for that which satisfies not?"—Isa. 55:2.

Many grave and serious problems arise for settlement in connection with the celebration of our National Liberty. Shall we teach our youth that the firing of guns, the exploding of fire-crackers, and the shooting of fire-works is the proper mode of celebrating such an event? Shall we tell them that the wasting of $15,000,000 in one day for noise and smoke is honoring to God? God
forbid! Nay; but let us by our example and our actions denounce this mockery which seeks to destroy the nation's liberty by the very manner of celebrating it. Let us wipe out this wholesale wickedness which dares to turn this public holiday into barbarism. Yet, let none of those who claim to be Christ's followers loiter behind in this "thoughtless throng," but may they from pulpit and pew sound a mighty outcry against this insult to our nation and to our God. And if we do so, rising generations will have reason to rise up and call us blessed. God grant it may be so!—Tract by H. A. Barnes, Tabor, Iowa.

THE FIRE BAPTISM.

The recent fanaticism under this heading seems to have pretty nearly spent its course. One who has been prominent in agitating and leading the same, now writes of some of its irrational effects. In a meeting he attended, the anarchy and confusion prevalent almost wholly drove the Holy Ghost out of the place, so that little or nothing could be done.

A youthful female of recent conversion tirades in prayer upon a gray-haired elder who has been "true to the fire baptism from the first," and announces to heaven, in the hearing of earth, that the old man is mistaken and has not got the experience at all. When she is kindly rebuked, a dozen are on their feet in an instant to her defence, a dozen are on their feet to give her what they call "the wiles of the devil, whereby the devil seeks to ruin first the influence and then the character of good people, such as many of them are! Let them learn the abundant grace of Christ, whereby their unfortunate and unprofitable excursions into regions made fascinating to the lovers of spirituality and truth may not be accounted as sinful, if so soon as the erring and misled discover their whereabouts they beat a hasty retreat to places of greater safety!—Exchange.

ARE YOU A SINNER?

Read what God says about you:

"There is none righteous, no, not one."—Rom. 3:10.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 Jno. 1:8.

"There is no difference; for all have sinned."—Rom. 3:22,23.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

Do you want salvation from sin and death, and the gift of life eternal? Read what God says about it:

"While we were yet sinners, Christ died for us."—Rom. 5:8.

"Who His own self bare our sins in His own body on the tree."—1 Peter 2:24.

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isa. 53:5.

"Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

"And by Him all that believe are justified from all things."—Acts 13:30.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—John 1:12.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5:12.

"Not by works of righteousness which we have done, but according to His mercy He saved us."—Titus 3:5.

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. 2:8,9.

"Without faith it is impossible to please God."—Heb. 11:6.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

"O taste and see that the Lord is good."—Ps. 34:8.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

"Him that cometh to me I will in no wise cast out."—John 6:37.

"Though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18.

"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:7.

Will you be saved, "without money and without price"?—Sel.
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.

THE PLACE OF THE HOME IN CIVILIZATION.

The Christian home is the highest product of civilization; in fact, there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarity as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, and human beings crowd indiscriminately into one room. It is the real trouble with the "poor whites" of the South that they have failed to preserve the home as a sacred centre of life. One of the first services of the foreign missionary is to help establish homes among the people whom he hopes to christianize. In short, the home is the true unit of society. It determines what the individual shall be, it shapes the social life; it makes the church possible, it is the basis of the state and the nation. A society of mere individual units is inconceivable. Men and women, each for self, and with no holy centre for family life, could never compose either a church or a state.

Christianity has created the home as we know it, and this is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother's knee is still the holiest place in the world, and the home life determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the boy or girl shall be.

We may well rejoice in the power of the Sabbath School, the Christian ministry, the secular school, the college, the university, but altogether they do not measure up to the power of the homes, which are silently, gradually determining the future lives of those who will compose the Sabbath School, the church, the school and the college.

The woman who is successful in making a true home, where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is in this life, and she has served the world in a very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ's best parable of the highest possible spiritual union where the soul is the bride and He is the Eternal Bridegroom and they are one. —The American Friend.

WORK AND WORRY.

STUDYING too hard, "over-worked," are charged with many deaths, but, in the majority of cases, most unjustly. Trouble kills, but it is a very rare thing for a man to think himself to death, unless his thoughts are intimately connected with something painful and distressing. Study is a boon to the student. He would rather study than eat. The greatest students have lived long and happily to fourscore and beyond.

Thought is to the brain what exercise is to the physical constitution; it keeps the channels of life clear, the blood vessels unobstructed, and the vital fluid courses along them, distributing newness of life and vigor of action to the latest hours of existence; while the want of thought brings starvation to the circulation and causes men to droop and sleep in old age—dead as to everything except eating and dozing and covering over the fire.

Men may study hard, and after fifty may study with comfort and advantage for five, ten, or fifteen hours day after day, and if the studies are pleasurable, they promote the general well-being of the system, both physical and mental, if only abundant sleep is had, with a regular supply of simple and nourishing food, sitting down to meals in pleasant moods and allowing a good half-hour before study is resumed.

Many of our literary men die prematurely, not from overstudy, but from depressing mental states and irregular or excessive eating and drinking. It is high pressure and constant tension, rather than steady, continuous labor of body or mind, which hurry multitudes to their graves before their time. With all haste there is impatience, solicitude, worry. In the present age we fear that everything is sacrificed to "hurry." —Public Health Journal.

BE PATIENT WITH DULL CHILDREN.

A sharp distinction should be made between precocity and genius; in fact it seldom follows that the child, who when young exhibits peculiar quickness in learning and picking up information, develops into a gifted man or woman. This abnormal acuteness is in very many instances the stamp of neurotic inheritance, and will not last. As Herbert Spencer points out, "The abnormally rapid advance of any organ in respect of structure, involves premature arrest of its growth." Therefore these tendencies in such children should be pressed rather than stimulated. The apparently dull and stupid child is frequently he who in later years will astonish the world by his brilliancy. This apparent dullness, too, in early youth is often owing to some physical defect, as tone, deafness, color-blindness, or near-sightedness. Those who develop most quickly, with but few exceptions break down or die at an early age. The nervous organization of geniuses is invariably highly strung, consequently when young they are irritable and peculiar. Napoleon and Byron were morbid, unpleasant children; Poe, Shelley, and Coleridge were esteemed mad by their childish companions; while in the opinion of his teachers Sir Isaac Newton was an idiot. —Pediatrics.

"A strip of flannel or a soft napkin, folded lengthwise and dipped in hot water and rung out, and then applied around the neck of a child that has the croup, will usually bring relief in a few minutes."
Temperance.

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

What a Barrel of Whisky Contains!

A barrel of headaches, heartaches, of woes,
A barrel of cares, a barrel of blows;
A barrel of sorrow from a loving, weary wife,
A barrel of care, a barrel of strife;
A barrel of vipers' most pitiful moans;
A barrel of hunger, of poison, of pain;
A barrel of poverty, ruin and blight,
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans;
That fall from the maniac's lips as he dies! — Sel.

Hurrying Hellward.

A young man, who held a very important and paying position in government employ, said he thought it stupid to be a total abstainer. He said: "I don't see why a man can not make himself a going concern and take just one glass a day and no more."

"Well," said his friend, "you are perfectly well without it."

"Oh yes, I am very well in health."

"Then why not let it alone?"

"But you are a great deal better without it."

"Well, I don't know; I shall just try one glass a day and keep to it."

This was a young man of considerable self control, and for one year he did keep to a glass of drink a day. Then he said: "I think it is foolish for a man to lay down any hard and fast lines for himself. A man ought to be able to take as much as is good for him, and as little as is good for him. I will restrict myself to what my system needs."

Six months later, that young man was picked up helplessly drunk in the streets. He was forgiven the first offence, as he had previously borne a good character, but he fell again and again, and soon was dismissed from government employ, and became an outcast from society. He then plunged downward in dissipation, and delirium tremens hurried him to his grave.—C. W. S. in Exchange.

Have you a boy to spare?

America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share.—Sel.

The saloon must have boys or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material, some of these factories must close out, and its operatives must be thrown on a cold world, and public revenue will dwindle.

"Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be?

The minotaur of Crete had to have a trireme full of fair maidens the lower orders might be indefinitely raised.—Buxton.
OUR YOUTH.

Character is more than reputation. The German translation has PATIENCE for Long-Suffering and the Emphatic sentence, but the English translation has PATIENCE for Long-Suffering and the Emphatic sentence. It points we are able more fully to understand what an important/rings this is. It may we all pray that our lives may give evidence that the Husbandman is engaged in the purging in that the “more fruit” and the “much fruit” will be manifested to the honor and glory of God.

Geo. Detwiler.

THE CIGARETTE AND CRIME.

At the national conference of charities and correction, in Cincinnati last week, Mr. George Torrence, of Pontiac, Illinois, Superintendent of the Illinois State Reformatory, read a paper on “The Relation of the Cigarette to Crime,” in which he made the startling statement that cigarettes are destroying and making criminals of more boys than the saloons. In his reformatory now there are 278 boys. Of 63, averaging twelve years of age, 58 were cigarette smokers. Of 135, averaging fourteen years of age, 125 were cigarette smokers. Of 82, averaging fifteen years of age, 75 were cigarette smokers. This demonstrates that 92 per cent of the whole number were cigarette smokers at the time of committing crimes for which they were committed to the reformatory.

The general discussion developed a similar experience with others connected with reformatories for boys. “Coffin nails” they have been called, owing to their ruinous effect upon the health; their use often results in death. But this feature of making criminals has not been so widely understood. The testimony of these experts in criminology should awaken parents, teachers, and all who are responsible for the bringing up of children, to the need of careful guardianship against the use of the cigarette. To say that it makes more criminals than the saloon is surely saying a great deal, for the saloon is known as the greatest murder-mill of the century. But the cigarette, we presume, is in more general use among boys under sixteen than liquor, and its poison destroys judgment, blunts the moral sense, and quickens the criminal propensity, all by its effect upon the physical basis of the boy’s life. It enervates him. It poisons and weakens his blood. It affects the action of the heart, lungs, stomach and other vital organs. The cigarette fiend, like the opium fiend, becomes a physical wreck and a moral degenerate. — Evangelical Messenger.

KILLING TIME.

SPARE a copper, sir: I’m starving,” said a poor, half-clad man to a gentleman who was hastening homeward on a bitter cold night. — “Spare a copper, sir, and God will bless you.”

Struck with the poor fellow’s manner and appearance, the gentleman replied—

“You look as if you had seen better days. If you tell me candidly what has been your greatest failing through life, I’ll give you enough money to pay for your lodging.”

“I’m afraid I could hardly do that,” the beggar answered with a mournful smile.

“Try, man, try,” added the gentleman.

“Here’s a shilling to sharpen your memory; only be sure to speak the truth.”

The man pressed the coin tightly in his hand, and thinking for nearly a minute, said—

“To be honest with you, then, I believe my greatest fault has been in learning to kill time. When I was a youngster, I made kind, loving, and to think I could do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they had left; and now it is too late to combat my old habits. Yes, sir, idleness ruined me.”

“I believe the story,” replied the gentleman; “and when I get home I will tell it to my own boys as a warning. I am sorry for you, indeed I am. But it is never too late to reform. Come to my office tomorrow, and let me inspire you with new courage.” — The Young.

“Lazy boys and girls make lazy men and women just as surely as crooked saps make crooked trees. The great mass of paupers in our almshouses and criminals in our prisons, have come to what they are by being brought up in idleness. Those who constitute the business and virtuous part of our community, those who are our best citizens, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they had left; and now it is too late to combat my old habits. Yes, sir, idleness ruined me.”

“I believe the story,” replied the gentleman; “and when I get home I will tell it to my own boys as a warning. I am sorry for you, indeed I am. But it is never too late to reform. Come to my office tomorrow, and let me inspire you with new courage.” — The Young.

“Lazy boys and girls make lazy men and women just as surely as crooked saps make crooked trees. The great mass of paupers in our almshouses and criminals in our prisons, have come to what they are by being brought up in idleness. Those who constitute the business and virtuous part of our community, those who are our best citizens, who
EVANGELICAL VISITOR.

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 the Brethren in Christ.

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Sample Copies Free.

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2. The date on the printed label will show to subscribers when their subscription expires.

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4. To the Poors,—who are unable to pay, we send the paper free, but the postage also to be paid.

5. Communications for the Visitor should be written on one side of the paper only. Write all business letters on separate sheets.

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

Abilene, Kansas, July 1, 1899.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise
O. C. Cross
Mrs. Sarah Cross
Issac O. Lehman

Miss Barbara Hershey, Fordsburg, Johannesburg, South Africa.
D. W. Zook and wife, 66 College St.
Mrs. Amanda Zook, 6.
J. I. Long, Choshi Chiba Ken, Japan.
Miss Fannie E. Hoffman, Girgaum, Bombay, India.
Care of Mr. Fuller.

REV. SAMUEL H. ZOOK.

Upton, Pa. .......................... $1.00
Rev. Samuel H. Zook is now at Lockhart, Minn., with Bro. Henry Hornberger, holding meetings. He expects to remain indefinitely and will visit Dallas Center, Iowa on his return to Kansas.

We are indebted to the reality for the matter in this issue under “An Old Father on Dress and Ornaments.” As will be seen, it is the expression of Chrisostom, a church father of the latter part of the fourth century. He speaks distinctly, and we think truly, on a subject which confronts modern Christians none the less than it did in his day. His appeal to adorn the “hidden man of the heart” rather than the making of vain and outward show should be taken hold on every right-thinking Christian conscience. These thoughts belong to practical Christianity, and they are for us individually.

We have a number of calls from the different Missions, Foreign and Home, to send them the E. Visitor for distribution. It seems our paper is becoming widely known, for which we are glad, and we would very much like to furnish the same free to all the Missions; but we cannot afford to do this without help. Hence we kindly remind all that feel interested in the spread of the Gospel that, if they will aid us by their bounties as the Lord directs we shall be able to do a good work for the Lord. We wish to say that it means not only furnishing the paper free, but the postage also to be paid, which is quite an item, especially to foreign countries.

We feel it our duty as well as privilege to refer to the death of Elder Jacob D. Trostle. Elder Trostle was born near Gettysburg, Pa., September 5, 1825, and died June 15, 1899, aged 73 years, 9 months and 10 days. Since then it was our happy privilege to form an acquaintance with him which was of the most agreeable nature. We found in him a warm-hearted Christian brother. He stood in high estimation among his people (Dunkards) as well as with our own. He was a man of more than ordinary ability. His last affliction was very severe and of long duration. He bore his sufferings with great patience and expressed himself as having been especially baptized with the Holy Spirit which gave him the unfaithing hope of a blessed immortality beyond. He leaves a wife and six children to mourn their loss. We heartily sympathize with them as well as the society of which he was a faithful member.

We learn from various reliable sources that the Rev. A. Ben-Olid of The Jerusalem Christian Union Mission, and who has in the past sent frequent contributions to these pages, has, after fifty-one years of mission work among the Jews, given up his Mission in Jerusalem. He feels a need of rest from active service and will locate in Canada where some of the family have been for some time. He thinks of spending his declining years in this country where the younger members of his family will have the better opportunities for education.

His interest in the Jew will undoubtedly remain unabated and will manifest itself as opportunity may afford by preaching and continuing his “Letters to the Jews.” His address will be, Box 830, St. Catharines, Ont.

We would like to encourage writing for the paper. We are short of having a variety of matter for publication such as we should have. A great many of our contributors write on “experience,” which is alright; but we need variety. During the summer months especially there is a lack of good material to select from.

There are a great many of our friends that are able writers and we would say to all, Write on any subject you are impressed with, and we will do the best we can with it; if you cannot write correctly, do the best you can and we will not despise your gift; don’t try to be lengthy, but say with as few words as possible what you want to say; by all means write, and you will improve by exercising your mind and your talent will improve by putting it to practice.

“Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.”—Jer. 9:1. The language of the prophet came very forcibly to our mind lately in seeing the condition of things around us. Surely we are in perilous times. It is extremely sad to see those who were promising for usefulness in the church and the cause, having their minds corrupted from the simplicity that is in Christ. How soon we may be turned away to another Gospel: and yet there is no other. “If we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed.”—Gal. 1:8.

How wonderfully God’s Word is preserved in these days “And by good words and fair speeches the hearts of the simple are deceived.”—Rom. 16:18. It is necessary that the eyes of our understanding are enlightened, and above all that we have the Holy Spirit to teach us and lead us in the way of truth. There is no need of any one going astray if we give heed to.
God's Word and the teachings of the Holy Spirit; but when we listen to what men will say without searching for the truth within our honest hearts we may very easily be led from the narrow path. By the fruit we shall know the tree. Do men gather grapes of thorns? or figs of thistles? The fruit of our life will show of what manner of spirit we are. Let us beware! God's cause and our souls are at stake.

Our Duty. — "Go and tell him his fault." This is your errand; you dare not shrink from it; your Savior demands it; you promised to do it. How solemn was that vow you made. God heard it, angels were present, besides a host of witnesses who will testify against you if you shrink from your duty. Do not make apologies but simply and candidly tell him his fault "between thee and him alone." Do not expose your brother. Do not tell it to others and thus become a witness who will testify against you if you shrink from it; your Savior demands not shrink from it; your Savior demands not to tell it to others and thus become a transgressor yourself. How can you expect to be a servant for good to your brother, if you disregard the plain rule laid down for you? If you have done so, the Lord will not hold you guiltless; and your duty is to humble yourself and ask forgiveness yourself. First draw the beam out of thine own eye and then you can see clearly to draw the mote out of thy brother's eye. Your brother may have wronged you, but he has a feeling which it is your duty to respect. He has a character which you have no right to impeach and your mission is one of mercy and not revenge, to restore and not destroy. Hence do not expect but the spirit of One who Himself leaves the ninety and nine in the fold, and goes out to seek the one which has gone astray. With your heart filled with tenderness and ready to forgive, be careful that you do not have your mind made up on the case before you go, but take with you an impartial ear to hear the brother's side of the affair. Give him the benefit of all his doubts. But have the moral courage to stand for the right. Do no compromise with sin. "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." — James 5:19, 20.

"One of the noblest of Christian missionaries to Japan was Dr. Hepburn, the great translator. A man became his servant with the intention of assassinating his master, but the Christian love of the unsuspecting victim made the murderer drop the dagger with changed feelings."

**Church News.**

**Messiah Rescue Home.**

Cash offerings given for the support of the Home during the month of May are as follows:

<table>
<thead>
<tr>
<th>Donor</th>
<th>Contribution</th>
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<tr>
<td>Barbara M. Kern, Indiana</td>
<td>100.00</td>
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<td>W. C. Baker, Ohio</td>
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<td>David Rohrer, Ohio</td>
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<td>Eli Martin, Kansas</td>
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<td>Sister Bert, Chicago, Ill.</td>
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Total: $156.37

**Treasurer Messiah Rescue Home.**

HARRISBURG, PA.

**In the Harvest for Souls.**

HARRISBURG, PA., JUNE 19, 1899.

Dear readers of the Visitor: This morning finds us well both soul and body; and I am sure I praise the Lord more this morning for His keeping power than ever before. It is simply wonderful how the dear Lord does keep his children when they trust him.

We left Abilene April 7 and arrived in Des Moines, Iowa the next evening at meeting time. We met some of our loved ones who we had learned to love during the winter when we were there. We remained there about a week, then went to Chicago and were very kindly received by the dear ones who are laboring there in the Mission. Were glad to meet some dear saints there who are waiting and watching for the Coming of the Lord in the air to receive His chosen ones.

After having been there over a week, we went to Conference, after which we attended three Love-feasts: The last one was in Mechanicsburg. The week following we were with Bro. and Sister Noah Zook. Some of the dear saints of that place held meeting on the streets, with large crowds and good interest. Our souls were greatly encouraged by some hearty hand shaking and also some means to supply our needs, for which we praise the Lord.

We were there one week and then went to a small village called Hogestown to visit a dear old aunt of mine who had so long desired to see me. We remained with her a week, having a good time with the Lord and rested our bodies. Then we came to this city on Saturday the 20th inst., and have had meeting here almost every night. I am glad to say that we meet with some dear souls who are willing to help us sing and pray, and hold up our arms while we are talking to the people. It is so wonderful how God is calling dear ones out from among the different churches and when we get the Baptism of the Holy Ghost he only can unite us into one Body, and those are the ones who have fellowship together and enjoy the service of God more than anything else in this world. No matter where you meet them and how they are situated they seem to have the same truth and the same burden. Surely we can see that we are in wonderful times in which so many are saying, Peace, Peace, when most of the people are blind as to the real condition of things.

I am so glad that we have the Word to comfort our hearts along the way so that we don't faint. You know that the Word says that as it was in the days of Noah so shall it be in the days of the coming of the Son of Man; and so we don't need to look for things to get any better till Jesus comes. May the Lord help us to do all we can to gather in some of the sheaves which are just in our reach. Some times and we don't see them because we are not looking as we are commanded to do.

I am glad there is a work for each of us to do and what we want to do is to find out our place and then fill it. I praise God that when we all get in our place and keep there the church of God will be hastening the Coming of the Lord. I pray that the Lord may have His own way with me on every line and help me to deal faithfully with souls so that I am free from their blood. It means so much to live for God alone and to seek honor one from another. May we all look higher than man. The poet says:

"Tho I pass through the night of sorrow,
And the chilly waves of Jordan roll;
Never need I shrink or fear,
For my Savior is so near.
Oh the best friend to have is Jesus."

Your Sister in the war for souls. Pray much for us so we may be the means of bringing light to many precious souls who are hungry. We will be glad to get our friends to write to us.

Send all mail to 1015 Market St., Harrisburg, Pa.

Anna B. Eisenhower.
MISSONARY.

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

HONDURAS.

WHENEVER any one goes into a foreign country to carry the gospel, there are various things about the people and the country which the friends and interested ones at home would like to know. While it would hardly be considered profitable to dwell much upon minor things which do not have any direct connection with the preaching of the gospel, (for which the missionaries are sent forth), yet we believe that a few general facts concerning the land and the people to which the Lord has sent us will be in place, and can be given for the glory of God, Jesus said, "Look on the fields." So, one duty of the Christian is to get a knowledge of the field, in order that he may understand the need. Honduras, the land in which we now are, is one of the five republics which makes up Central America. It has an area of 33,917 square miles and a population of 481,907. It touches both the Atlantic and Pacific oceans, much the longest coast line being, however, on the Atlantic side. The port on the Pacific ocean is Amapala, and that on the Atlantic, Puerto Cortez. We landed at the latter place. The distance from New Orleans to Puerto Cortez, I am told, is 1000 miles. That is not far, you will say. No, it is not as far from our own shores, as our friends in Kansas go when they visit their relatives in Pennsylvania, and yet until within a few years there has been no gospel work done here. How long does it take to make this voyage? The S. S. Breakwater, upon which we sailed, left New Orleans Thursday, June 1, about 11 a.m. and arrived in Puerto Cortez Tuesday, June 6, at 4 p.m. This is one of the regular mail steamers, and it made good time on this trip. The sea was calm and there was no mishap whatever. Of course there are some
EVANGELICAL VISITOR.

stops on the way. The first is Belize, the port of British Honduras. Here the boat laid nearly a day unloading cargo. The next stop of any importance is Puerto Barrios, which is the principal port of Guatemala. Livingston is also a town of Guatemala where some freight was unloaded. From this place we sailed direct to Puerto Cortez.

There is a very good harbor at this port, but not much of a town. The lottery which was driven out of the United States is located here. The Honduras railroad, the only one in the republic, extends fifty miles inland from this place. The land surrounding the port is low and marshy. A large amount of groceries, dry goods, etc., is imported from the United States, and the chief exports are bananas. The latter flourish here.

We saw them growing along the railroad in abundance. Coconuts, a few pineapples and other tropical fruits are also found here. The country along the coast is overgrown with dense jungles of trees and vines.

There are a good many English-speaking people at Puerto Cortez, but they are not generally such as love the Gospel. There is little interest in the Gospel at the port, nor for any religion whatever. There is no priest there.

It took us three days to get our things through the custom house. Things move slowly here. As soon as we were through we came on to San Pedro Sula, where we stayed until we can perfect arrangements to go farther into the interior. This is a town of about 5,000 inhabitants, and the capital of the department of Cortez. It has quite a number of foreigners. There is also much indifference here, both as to Catholicism and the Gospel.

The moral condition of the people is not good. The marriage rite is largely ignored. The Gospel alone can lead these people out of their sins into paths of virtue and righteousness; but the Gospel they do not want.

There is plenty of good food here, although the cost generally is a little higher than in the States. A dollar here is worth only about fifty cents U. S. money.

We trust the dear readers of the VESRON will pray for us, and for this people, that the Word of the Lord may have free course and be glorified. The Lord has given us a companion in the person of our beloved Bro. E. N. Groh, with whom we had become acquainted in California over a year ago.

We hope to be able to tell more about the spiritual work that is being done here, as we will learn more about this as we go up into the Interior. We would be glad if our friends would address us at Gracias de Gracias, Honduras, C. A. until further notice.

Your brother in the fellowship of the Gospel.

Sas Pedro Sula, Hon. C. A., June 11, 1899.

FROM INDIA.

Chicalda, Berar, May 24, 1899.

TO THE Saints and faithful brethren in Christ;—Grace be unto you and peace from God our Father and the Lord Jesus Christ.” To the omnipotent, omnipresent, and unchangeable God, who has called us and saved us and “hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, Amen.”

How our hearts ought to be filled with praise to Him, as we prove His faithfulness, and see the new mercies of each day.

Many of you know something about the things of nature in this country. We find them much different from the things of nature at home. The order of the seasons are much different from what they are in America. We have three seasons here, the order being as follows: The rainy season is from the beginning of June until September; then we have the cold season which lasts four months; next comes the hot season which also lasts four months. Now is the time we are expecting the monsoons to break. The indications are such that they may break any time. I need not tell you that we are glad to have the rains come. After being here over the hot season, and seeing how parched the earth gets, and how all vegetation suffers from the drought, learn to appreciate the rains all the more when they come. Many places it seems as if all creation is famishing for water. As we see creation and its needs we are led to behold more the needs of the perishing millions who are without God and without hope in this world and the world to come.

Our hearts are made heavy many times as we see how these people are famishing for the Bread of Life. The needs of poor India are great. This world is lying in wickedness; the same is true of India. Her people love darkness rather than light. They are a rebellious, stiffnecked and self-satisfied people. A people which is steeped in sin.

Then again as we look into their religion and see their manner of worship, we find them a more devoted people to their gods than the people of our own nation are to their God. They are more willing to sacrifice to their gods and lay their lives down than our people at home. Their heads are filled with theories and petty doctrines which when looking at and speaking about appear very nice; but when you ask the natives, “What does your religion do for you? Is it an influence that elevates man? or, is it an influence that degenerates?” When we ask them, “What does Hindu philosophy do for you, and what has it done for your nation? does it save man from his evil ways, and give him a desire after the things which are pure and holy?” Lastly they will have to admit that it does not.

After a nation has been worshiping the Devil for centuries we cannot expect of such a nation what we expect of our Christian nations. These people do not know the error of their ways. Again, when we look at our own nation and see what power Satan is gaining over many of our bright and intelligent men and women in leading them into higher Criticism, Christian Science, Spiritualism and many other errors, let us stop and ask the question, Which is the worse? At home the Gospel is had. In the light of the Gospel men can turn around and deny the saving power of God through the Blood of Jesus. Here in India the great mass of the people have no knowledge of the Gospel of Jesus Christ. “But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you.”

When we pick up our home papers we see them filled with sermons written by ministers who are very popular in their day. They have much to say about the “Historic Christ” who lived nearly two thousand years ago. “They read His biography as they read that of St. Paul or St. John, adoring and wondering. They think of His sweet life as a vanquished dream. Or if they realize His resurrection He is to them as an absent friend, like a dear one journeying in another land.” But all such miss the blessedness of Christ. He is not One of the past or far away, but One who is a friend that comes into our very lives and fills us with His own sweet presence. None of God’s children can fill the ministry the Lord has called them to without the Abiding Christ within their heart. Jesus has said He has other sheep which are not of this fold. The people of India are without a shepherd and without the fold. They need such shepherds who not only speak about the Christ of almost two thousand years ago, but such who speak about the Christ of today, who saves people from their sins and who fills their hearts with His joy and gladness. India today needs living epistles. When her people see the power of God manifested in the daily walk they are convinced quicker than by the much preaching. Bro. and Sister, as we see the condition of things, what are we going to do? Are
we going to fold our hands and say the 
heathen will be saved any how? Let us 
see what God says, Matt. 28:19,20; Mark 
16:15,16; Rom. 10:14-17; John 3:16. It
isn’t what I think and what you think, 
but it is, What does God think and say?
In times past it was what we thought.
But let us arise from our slumbers, and 
live as children of the day and not as 
children of the night. Let us ask God 
to cleanse us from all unrighteousness 
and fill us with Himself. Will you pray
that His child may walk worthy of the 
spirit wherein she is called that she may 
walk humbly before her God and fulfill 
the desires of His heart. My testimony
for the Lord is thus: He is good and 
faithful: He has blessed with all spiritual 
blessings in heavenly places.

"The Lord bless thee and keep thee."
"Arise and shine for thy glory has come."
Yours in the fellowship of the Gospel.
FANNIEL HOFFMAN.

For the Evangelical Visitor.
MORE ABOUT HINDUISM.

In our last writing, we promised soon
velops more on the same topic. 
Ours special design in this present paper
is to show, so far as our exceedingly
limited information will grant, how 
Hinduism, as a religious scheme or in
stitution, meets the questions confront
ning every rational person coming into 
the world and arriving at the age of re
 sponsibility—How may I be freed from 
the present tyranny of, and bondage to, 
life? We must again begin an exercise 
of charity by our readers if this writer be
somewhat mystical, for in the writer’s 
mind the ideas are not as clearly cut as 
we did not repent.

Now as for the second question, Hindu
ism declares that the individual must 
bear the punishment of his sin—it is
invariable. Here they bring in the woeful 
dogma of the ‘‘eighty-four.’’ This is 
connection with their belief in the 
transmigration of soul. The ‘‘eighty-
four’’ signifies the number of distinct 
earthly existences a person must by 
transmigration of soul pass through as be
withstanding forty-eight, or eight-hundred and 
forty-thousand! A man’s next existence, 
whether higher or lower than the pres
ent, will be determined accordingly his 
good or his bad deeds predominate in 
the present existence. If the former 
outweigh the latter, he will, Hindus be
come, that Hinduism gives no power 
for its devotees over sin, but instead de
clares that men must fall before tempta
tion as does the fruit grass before the 
sharp sickle.

Thank God, we, as Christians, ‘‘have
found a Ransome’’! God’s holy Word is 
to us the golden key with which to un
lock the solutions of these three great
Let us do all in our power, with the ability which God giveth, to disseminate that Word which is a lamp unto our feet and a light unto our pathway. And then—

**EVANGELICAL VISITOR.**

**THE LAST STAND OF HINDOOSM.**

HINDOOSM still has one stronghold as yet inaccessible to missionary effort. The central city of Thibet is the sacred city, Lhassa, and here this monstrous superstition has been entrenched undisturbed for centuries. No foreigner has yet beheld this capital, or penetrated its solemn walls. Death is the penalty. Some time ago A. H. Landor, grandson of Walter Savage Landor, determined to see Thibet. He found the Lama, the supreme authority, the grand Lama, who resides at Lhassa in the Potala or palace temple.—*Woman's Missionary Record.*

**GEORGE MUELLER AND GIVING.**

MARCH 10th was the first anniversary of the death of George Mueller about which date it was expected that the author[ed life of this patriarch of prayer would come from the press. A most interesting feature of George Mueller's narrative is found in the beautiful spirit of many givers and the secret history of many gifts. In some cases the facts were not known even by Mr. Mueller himself until long afterward, and when known, he forbore to disclose them while parties lived.

Among the first donors to the orphanage work was a poor needlewoman who brought him £100. She earned by her work an average of 3s and 6d a week, and was weak in body. At her father's death a small legacy of £400 came to her from her grandmother. He had died a drunkard, and leaving debts unpaid. Her brothers and sisters offered the creditors five shillings to the pound, which they accepted, but her conscientiousness did not accede to this arrangement; and though they had no legal claim, she secretly paid the full amount of what her father owed, and when her unconverted brothers and sisters gave each £50 to their mother, she felt that as a child of God she should give twice as much. After all this reduction of her little share in the legacy she sent Mr. Mueller £100 out of the remainder.

Mr. Mueller's settled principle was never to grasp at a gift, and before accepting this money he had a long consultation with this woman, to prevent her from giving either from a wrong motive, or without counting the cost. He found her motives of the purest sort, and her calm purpose had been formed most deliberately. "The Lord Jesus," she said: "has given His last drop of blood for me, and should I not give Him this hundred pounds?" It became plain that God was choosing and using a poor, sickly seamstress as an instrument for laying the foundation of this great work. This humble giver was habitually giving, but so far as might be, secretly, so that while she lived not half a dozen people knew of her donation. Then case after case was traced in which she had unostentatiously given food, clothes, and other comforts to the poor. When her little supply was almost exhausted, she still continued to give, and so largely that Mr. Mueller was reluctant to accept what she offered, but she was so manifestly constrained by the love of Christ that he could only receive her gift and admire her faith.

Five things were particularly noticeable; she did all these beautiful deeds in secret and without any show; she kept, therefore, humble and was never puffed up with pride; her personal habits of dress and life remained after her legacy as before; and she continued to the end to work with her needle. And last of all, though her earnings were in shillings and pence; her givings were in sovereigns, five pound notes, and in one case a hundred pound at a time.

Though her money was gone years before life closed, the faithful Lord never foreclosed. After much bodily suffering, her mouth was full of song.—Ex. 

**GENESIS AND GEOLOGY.**

YEARS ago when Geology was first studied as a science, it seemed as though there was a wide gap between the creation as read from Geology and as read from the Bible. Much of the work of recent years has been to show that they are not antagonistic in the least. We have made much progress in this respect, and now some geologists claim that they find harmony between the teso...
timony of the rocks and that of the Bible, not only with respect to the creation of man and the time of his creation, but also with respect to the order of the creation of other things. They have been able to trace the succession of changes which form a progression corresponding favorably to the account of Moses as six day's work of the Creator. The term "day" as used in Genesis does not correspond in length to our days; very likely they were quite long, perhaps each representing almost indefinite time. We find that the parts of the day are expressed as the evening and morning. God does not compute time as we do. A thousand years are but as a day, and a day as a thousand years, in His sight. Some places in the Bible we find a day denotes a year. So the thousands of years that elapsed in each period of the formation of the earth according to Geology may be the same as the days of the Bible.

Paul in writing to the Hebrews, seems to indicate that God's rest had continued from the creation down to Gospel times, and that true believers during all this period had entered into it, and enjoyed the fellowship therein with God. If God's day of rest continued for thousands of years, the same may have been true of his days of work, may have been even longer. He now ceases from His labor, the labor of creating, both in the evening and morning of this day. The evening may have been the time elapsed from the end of the sixth day until the rising of the Sun of Righteousness, the coming of the Messiah. We are living in the morning of His rest day. We have much greater activity in the Lord's service since the coming of the Savior than ever before, and the work for Him grows greater as we pass the noon and approach the time of the setting sun.

At one time, there was a great gap between Astronomy and the Bible but, when the heavens were read aright, all became clear. There are now no discrepancies between them. So, when men learn to read the story the rocks have to tell, aright, we will have one of the greatest evidences that "all scripture is given by inspiration," and that it can be none other than the will of God concerning the human family. Then we will "read sermons in stones."—Sel.

WHERE ARE THE ELDERS?

It is strange, but true, that there is much more faith for divine healing among the people than among ministers of the Gospel. Their indifference or opposition to this part of their commission is greatly hindering the work of divine healing. Many would be glad to avail themselves of the prayer of faith, rather than resort to doctors and medicine, but they need encouragement, and Bible instruction to help their faith, which is one duty of an elder in ministering the Gospel. The sick must realize that it is their privilege to be divinely healed the same as when Jesus was on earth. The Word of God is to be taken to the bedside and made a basis of faith for healing. This brings Jesus within reach while prayer is being offered.

People say, "I would call for prayer, but where are the elders?!" A consuming, living in Indiana, lately sent us a request for prayer for recovery, saying she knew of but one person nearer who prayed for the healing of the sick. Thank God! some ministers themselves are calling for the elders when sick, and are experiencing divine healing to be a blessed reality, a precious privilege of the grace of Jesus Christ.

Some who have been marvelously healed in answer to prayer have withheld their testimonies, which they promised God they would not do. Some have gone back to doctors and medicine, to the confusion and discouragement of others, turning their back on light and denying the faith they once advocated. Where they might have ministered to the healing of the sick, they are leaving them to perish for lack of knowledge, for the help of their faith and prayers. God will require the paying of v’y, and the shedding of light by those whom He has healed, and of those who are commissioned to heal the sick. If our faith and prayers could save a precious life, how shall we answer God if we fail to fulfill before Him? For the laying on of hands and the shedding of blood is but a condition of the prayer of faith, and the laying on of hands and the shedding of blood is a witness to God of the power of the church. The power of the church is the laying on of hands and the shedding of blood, and the laying on of hands and the shedding of blood is the laying on of hands and the shedding of blood of the prayers of faith, which is one duty of an elder in ministering the Gospel. The sick must realize that it is their privilege to be divinely healed the same as when Jesus was on earth. The Word of God is to be taken to the bedside and made a basis of faith for healing. This brings Jesus within reach while prayer is being offered. People say, "I would call for prayer, but where are the elders?" A consuming, living in Indiana, lately sent us a request for prayer for recovery, saying she knew of but one person nearer who prayed for the healing of the sick. Thank God! some ministers themselves are calling for the elders when sick, and are experiencing divine healing to be a blessed reality, a precious privilege of the grace of Jesus Christ.

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