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Samuel Zook

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
If we are to preach the Word, however, we must know something about the Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

A dear brother some years ago, after having a blessed experience, felt himself called to preach the Gospel in Oklahoma, and the Brethren opened his way to go and he obeyed what he believed to be a prompting of the Holy Spirit. When he got there he met with the people and told his experience, which was very good, but as he met again with the same people, they had heard his experience; and it would not do to repeat it again and again. Thus he found out that he could not preach the Word, because he did not have the knowledge of it; and his better understanding taught him that it was necessary for him to do as Paul says before he undertakes to preach the Word, namely, get a knowledge of the same.

Again we find Paul instructs Timothy and says: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2. We do not wish to be understood that the faithful ministers of Jesus Christ must have a particular education; yet we do not despise intellectual development when it is sanctified. But we do say with all our heart that to be successful in the Lord's vineyard we must have the Spirit. The Gospel does not exist in the "enticing words of man's wisdom, but in the demonstration of the Spirit and power."—1 Cor. 2:4. But we do say again that you must be instructed and established in the truths of the Gospel before you are capable of instructing others. We should make it a point to so study the Word that our quotations are reasonably correct, and in order to do this we must not depend on what we heard others say but go to the Bible and read for ourselves. Nothing gives more strength to the preacher before an audience than to show that he has really studied the Word of Truth for himself; and nothing weakens him more in the minds of an intelligent audience than a few blundering misquotations.

A spirit of fault finding is a very harmful disposition among ministers. It is a bad principle in any Christian, but much more so in a minister. The Christian that feeds on the faults of others will get very lean in his soul, if not lose his salvation. And the minister that gets into the habit of criticizing will find that instead of feeding the pure minds of earnest believers they are feeding a corrupt principle which has a tendency to destroy spiritual life. Ministers get the idea that they must uncover sin and instead of preaching the Word of Truth and letting the Holy Spirit locate sin they become judges themselves.

Feed my lambs, said Jesus to Peter after he was restored. The lambs need the sincere milk of the Word if they are to grow. Hence Paul's instructions to Timothy, "Preach the Word: be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. 4:2-5.
Bulawayo, South Africa.

Isaac O. Lehman.
THERE is much so called happiness that time and again proves to be just the reverse. The real happy man is a contented man and this is not a picture of a man of the world.

Real happiness consists not in the abundance of the things about us, but rather in that which is within us. The possession of temporal things is no guarantee of true happiness; on the contrary it is almost into detail and woven in instructions for those who truly desire to make it their own experience.

In the first Psalm we find a picture of a happy man, and better still, it contains the "ways and means." No one who reads this Psalm and-longs for a like experience is sent from it hopeless; but the inspired recorder has gone into detail and woven in instructions for those who truly desire to make it their own experience.

The fault is not with God, but with us. We have taken the wrong channel clear of all obstructions and impurities.

The three steps from Christ to the world are summed up in "walking, standing, sitting," with the worldly people. In these days of deception and hypocrisy, when people are striving to appear what they are not, we need to be particularly careful of our course. The young, especially, should use care in the selection of their associates, for there are those abroad in our land who would almost deceive the very elect. We should continually bear in mind the warning words of Christ to His disciples: "Take heed that no man deceive you."

We have seen that the true child of God will not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but—and here we have a picture which teaches us what constitutes true happiness. "But his delight is in the law of the Lord; and in his law doth he meditate day and night." This is a picture of continuous happiness; and it is the kind that satisfies.

Some people seem to think that God ought to be satisfied if they meditate in His law on Sunday and then do as they like the other six days. Let us remember that if we really delight in the law of the Lord, we will be filled with the desire to meditate in it constantly, or day and night, as the Psalmist says.

Meditation is spiritual digestion. We must not endeavor to swallow the Scriptures as a whole and at one "gulp." Striving to do so causes Spiritual indigestion and soon leads to the disease of backsliding, which is clearly revealed by the symptoms of doubt and fear. The true child of God takes keen delight in doing his Father's will. He loves His law and constantly meditates in it.

Then we see the result of such a condition of blessedness. It is in verse three: "And he shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper." It is the Psalmist's way of saying that we shall do the right thing at the right time and in the right way, and this means a good deal.

To be planted by the rivers of water means that we shall receive constant nourishment. The tree that is planted by the river side drinks from moving or living water, and this is pure water. No impurities can collect at its foot, for the constantly moving water carries them all away. The waters of life are a continual moving stream and not only flows into our hearts but flows out again, thus keeping the channel clear of all obstructions and impurities.

Such a tree brings forth its fruit in season. This is indeed a blessed condition, and the only way in which the fruit can attain its full growth and thus show the healthful condition of the tree which bears it. The Christian who lives close to God will ever do His will in obedience to His command, and as he hears he will obey, thus doing all things in season and glorifying his Father by bearing much fruit.

Then says the Psalmist, "and whatsoever he doeth shall prosper." It is the only guarantee of a truly successful and prosperous life, and one possible to be attained by all.

The fault is not with God, but with us. We have taken the wrong method. Our first question should be, "Lord, what wilt Thou have me to do?" and then as He shows us we should obey, and we have the promise of His presence and blessing even before we ask. This is the successful life—letting Him lead; and, oh, how it relieves us of great responsibility.

Remember the chorus which runs:

"Trust and obey, For there's no other way, To be happy in Jesus— But to trust and obey."

His is the secret of all success. C. F. LADD.

Brooklyn, N. Y.

There is no use of controversing about or questioning the omnipresence of God. That is a matter that does not have to be explained. Every soul whose conscience has not been seared recognizes the fact that we are present to Him.
from heaven; He beheldeth all the men weighed. The Lord looketh on the heart. He doeth according to His knowledge, and repenteth not, because He beheldeth all the imaginations of the heart. He searcheth all hearts and understandeth all the imaginations of the heart. He seeth in secret: He seeth all the stages of action, going down towards the grave as fast as the wheel of time is revolving. How much better it would be if men and women, in the church as well as out of it, would but strive more to become benefactors.

Alas! we find those people, who are no more than factors, on the stage of action, going down towards the grave as fast as the wheel of time is revolving. How much better it would be if men and women, in the church as well as out of it, would but strive more to become benefactors.

For the Evangelical Visitor.

FACTORS, OR BENEFACTORS—WHICH?

SOME people are anxious to become factors in the world, but very little to become benefactors. They desire to have a prominent position where they may be seen by the world. They have ambitions to shine in the social circle; to attract attention from an admiring multitude; to be esteemed persons of importance in the community where they live; they wish to be influential.

But what is it all for? Only to be a factor without being a benefactor. What good does such a person do? The less factor and the more of a benefactor one is, the better. One may shine with a perilous light in society and only be leading astray those who would wish to follow a better and holier light through life.

Again one may board up riches in this world with no thought of becoming a benefactor with it to his fellowman. Such may accumulate with only a selfish purpose. No plans of usefulness are entertained in the heart. But such a person is simply a factor.

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"And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2:17-18.

WEN the gift of the Holy Ghost is received we are wonderfully delivered from the bondage of sin, and a courage is enjoyed, so that we can gladly endure burdens for Jesus' sake. Jesus has so many sweet names according to His different operations in the great plan of salvation. He is named "Jesus" because he saves us from our sins. He is named "the gift of the Holy Ghost" when He dwells in our hearts by faith.—Eph. 3:17. The baptism of the Holy Ghost.—Matt. 3:11. It takes place when Jesus comes into our hearts to abide. —John 15:4. He comes to many in a blessed quietness.—Isa. 32:17. The filling of the Holy Ghost may be frequently repeated. We can learn how the apostles were filled on the day of Pentecost. And in the 4th chapter of Acts, we read how they prayed, and they were all filled with the Holy Ghost and spake the Word of God with boldness. It is also called the anointing (1 John 2:27); and is given to us in proportion to our capacity.—Eph. 4:7.

E. C. LONG.

For the Evangelical Visitor.

TESTIMONY.

I WAS converted when I was sixteen years old and was happy in the Lord; but I did not walk in all the light the Lord gave me. I went on in that way until about a year ago when I became convinced of a deeper work of grace, which I felt I greatly needed.

One Sunday evening I was so greatly burdened and I went up stairs to cry and my mother asked me what was the matter. I said that if I give up anything for the Lord I will have to go to heathen lands, and I am not willing. She said to me, "If the Lord wants you to go He will prepare you for the work."

I had to make a complete consecration; and when I became willing to go anywhere with Jesus, the Lord showed me something that I had which He did not want me to have, just one thing at a time; and as I became willing to give them up, and made a complete consecration of myself to God, He wonderfully blessed me and filled me with His Spirit. I gave him the determined "Yes." And He so wonderfully blessed me and filled me with love and joy that I could not have kept quiet. Praise His holy name! The Lord showed me wonderful things, for which I give Him all the glory. I praise God for what He has done for my poor soul and for what He is still doing for me. This has certainly been a happy life since I have given my all to God. Now I can sing with all my heart:

"I'll go where you want me to go, dear Lord; Over mountain or hill or plain; I'll say what you want me to say, dear Lord, I'll be what you want me to be."

Your sister in Christ,

MEDDESSA MYERS.

For the Evangelical Visitor.

FROM AN INVALID SISTER.

DEAR Brethren and Sisters: I write this with my own crippled hands with pen and ink. "Praise God from whom all blessings flow." As thy days are so shall thy strength be. I sing much of my time. Of late I sing number 805 in the Spiritual Hymns:

"Faith is the Christian's prop;
Whereas his sorrows lean;
It is the substance of his hope,
His proof of things unseen.
It is the anchor of his soul
When tempests rage and billows roll."

My last writing was with a lead-pencil and I handed it to a faithful associate sister who was in the service of the Lord many years before I was. Why did not I give my heart to God the same? Because of the evil one who kept me back.

I was permitted to be at the Chestnut Grove Love-feast and enjoyed it much, and greeted many dear ones. An arm-chair was ready at the door for me, a helpless cripple. Praise the Lord! I heard many good sermons which to me were very strengthening. On the Wednesday following, the Lord gave me Isa. 43:14-25; on Thursday, Col. 2:6-15. It appears that in order to prove Christ's power He was pleased to single out incurable diseases that no physician could heal but God alone. We find the palsied man was carried by four; so am I carried by faithful helpers. It is certain that none are so ready to help others as those who have been helped by Jesus. Those that come to Jesus always get more than they come for. The question is, Was Jesus pleased when He saw their faith when they brought the palsied man? Yes, He sees into every one of our hearts. I am willing to wait on the Lord and not dictate to Him. My desire is to show a good example and live a Christ-life so that I may teach others a good lesson of patient enduring in my suffering. I want to press onward and forward.

I want to say to the young converts, if you meet with troubles and trials do not be discouraged. The enemy comes to allure us from the narrow way. I can say that I got into trials and temptations. I was at a loss to know which was the strait and narrow way; but I went into a solitary place and prayed to God to help me out, and I received wonderful blessings. I can say of a truth, "I know that my Redeemer liveth." I must think so much of our missionary brethren and sisters, how they tread the war-path and suffer hardships while we at the same time sit idle and have our hands folded. Praise God, they shall have their reward.

Before I was converted something said to me that it will be a wonderful thing from the start to be a Christian; but when I learned to know the Lord and myself and looked into that Bethlehem manger I only saw a babe, so I was a babe myself. I had to learn to sit before I could creep. Religion sometimes manifests itself to a soul in great strength, very stalwart and of full size. With me it was small, like a seed, like a tiny shoot, like an opening bulb.
"How pleasant it is to dwell below, In fellowship of love; And though we part 'tis bliss to know, The good shall meet above."

Yes, happy thought, when we are free from earthly grief and pain. In heaven we shall meet and never part again. MARTHA BRUBAKER.

Ashland, Ohio.

DR. DOWIE'S ZION.

SOME of the papers are printing rather plain statements about Dr. Dowie and his work. After naming a number of things in contemplation, the Independent says:

With all this we have no special war to wage. Dr. Dowie's theology may be crude; he may be a literalist, making more of the letter than the spirit of Scripture; he may, like so many literalists, make so much of our Lord's premillennial appearance; and he may exalt the healing of disease to an importance which is quite extravagant in a religion which is meant mostly for people in good health and activity; but he preaches repentance and faith in God and his Son, and he gives its own place to the ethical side of religion. That many have been healed by his influence, we have no special objection. It may be, I have issued this letter a month ago, to the members of his Overseer."

I hereby solemnly call for the resignation of every member who wilfully disobeys these plain commands of God, and myself as His Overseer.

That human nature cannot long submit to such overtopping audacity we could not imagine, had we not seen it actually exemplified in Utah. We are not surprised to see that last week two evangelists and one elder were "removed for cause." His organization is likely to break down on the side of its very ambitious financial schemes, even as Archbishop Purcell nearly wrecked the Catholic church in Cincinnati with his banking and his building.

He says he has, in the ten years he has spent in this country, "spent more than a million dollars in God's work," and has used for himself and his family less than a quarter of the fraction of his income—that is, less than $25,000. When religion goes into great financial schemes it leads to great tyranny or to a great collapse. Dr. Dowie is a much cleverer man than either Joseph Smith or Brigham Young, but he has a less ignorant class of men to deal with, even though faith healing does generally set itself out for itself the more credulous and submissive.—The Gospel Messenger.

THE "BESETTLING SIN."

IT is the plague of the heart; or "the sin of inclination," as one termed it. It is the bosom rebel, a traitor of the soul and God. It is the bosom abomination. In some it has one complexion, or form, or tendency; in others, another and so on, differing in each as faces differ. It is "complexion sin," as one called it, who mourned over it, and "the sin of the temperament." It is that sin which grieves God, and frets your conscience, brings leanness to your soul and heaven's chastisement upon your body, the oftener. It is that sin, that tendency in your nature, to which Satan most frequently appeals, and which is the aptest to respond. That is your besetting sin. Can you detect it now?—that sin which you think most of, the hardest to give up, or deny, and for which you are prone to invent many apologies? * * *

You may detect it in that for which you do not like to be reproved. Herod could not bear to have the sin of incest touched; if John the Baptist meddled with that sin he lost his head. You are content to have the sins of others given to the knife; but if the minister puts his finger upon the sore, touches that sin, your heart burns with malice, or you become sick of the frets, and plan for retaliation—a shrewd sign that it is your Herodias.

It is that sin your thoughts run most upon. If it comes as a visitor, your thoughts run out to meet it at
The gate, and hail it at the open door; beckon to it from the windows, and give it a smiling welcome. It never comes amiss at the table; in the shop, in the counting-room, in the house of God, in the parlor or garret, out of doors, in doors, or in bed. It is welcome, everywhere; if untimely, not unkindly or chiding.

It is that sin which leads you captive easiest. That is the beloved sin of your soul; the darling of you. Other sins may ask entrance, but you can easily put them off, congratulate yourself that you are better than other men. But, when the beloved sin is suitor, you cannot deny it; it quite overcomes you. That one sin is your bosom sin. The young ruler, who visited the house of God, in the parlor or shop, in the counting-room, in the shop, in the counting-room, in the parlor or garret, out of doors, in doors, or in bed. It is welcome, everywhere; if untimely, not unkindly or chiding.

It is that sin which, usually, you use most argument to defend. That is your darling sin. He that hath a jewel in his bosom which he loves dear as life will defend it as his life, and with his life—at the risk of his life—to the death. "Dost thou well to be angry?" said the Lord to Jonah. "I do well to be angry, even unto death," replied the irritable prophet.

It is that sin for which you will advocate and dispute with conscience and with others—perhaps wrest Scripture to justify. Be sure that is the sin that lies nearest your heart; for any other you will neither dispute nor plead. Let others plead for them, if they will; or, let Baal plead for himself. But this sin never lacks an advocate when you are awake, or it is present; unless, indeed, it has procured you a soiled character, a broken skin or a wounded conscience. Then you may be angry with it for a little while—as Samson with his Delilah, when she thrice jeopardized his life—but only to make up the quarrels again and to be taken again to the bosom and to the soul's undoing, as poor Samson.—Judges 16.

It is that sin which, above all, you are most unwilling to let go of. That is the enduring sin. You can part with all others sin easier than that. Jacob could risk all his sons into Egypt, Benjamin excepted. You can risk all sins else under the world, but your Benjamin—sin. When Benjamin was deposed, or the family must starve, Jacob cried out, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and will ye take Benjamin away? All these things are against me?" He had ten sons besides him; but they were as nothing in his eyes compared with Benjamin. It is thus you may know your besetting sin; all may go but that. What is life without that? A castle may have several forts about it. The first and second are taken, perhaps the third; but when it comes to the castle itself, the governor will fight for that, and die, rather than surrender. It is thus you may detect your besetting sin. It is the last you will deliver up to the sword of truth—clinging to it for dear life.

Are you ready for the text? Hearken: "And if thy right hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that shall never be quenched; where their worm dieth not, and the fire is not quenched."—Mark 9:43, 44. —James Caughey in Earnest Christianity.

Personal devil is a clear Bible doctrine. He was once an angel of light and was cast out of heaven with his followers because of rebellion to God.—Isa. 14:12; Rev. 12:7-9. He wrought the ruin of the race in Eden, but God promised a Savior, "the Lamb slain from the foundation of the world."—Rev. 13:8; Gen. 3:15.

The devil met the Son of God in the beginning of His ministry and attempted to overthrow His redemptive work, but Jesus defeated him with the Word of God.—Matt. 4.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3:8.

Jesus' atonement for man provided for his full redemption. He satisfied a broken law and was made "sin for us who knew no sin, that we might be made the righteousness of God in Him."—2 Cor. 5:21. Man lost the moral image of God in the fall; for a God nature he got a devil nature, enmity against God instead of love for Him. He passed from eternal life to eternal death. But praise the Lord, there was a hope left in the Gospel of the Son of God, proclaiming, "On earth peace, good-will toward men."—Luke 2:14.

"And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins and not for ours only, but also for the sins of the whole world."—1 John 2:1-2.

The devil plots to overthrow every child of God, to bring him back
under his power. The Bible shows how to defeat him, “Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith.”—1 Peter 5:8,9. No one can ever become careless with safety to their souls. Then the carnal nature tends to betray us into Satan’s hands. It is his possession and he operates through our evil tendencies to overthrow and capture us. It is all important that we soon get delivered from inbred sin that Satan may have no claim on us. There will still be need of sobriety, vigilance and prayerfulness “lest Satan should get an advantage of us, for we are not ignorant of his devices.”—The Vanguard.

HE SUBSIDED.

I N HIS address in the Moody Church, President Long said, he was reading his Bible once on a train in Arizona when a fellow-passenger of skeptical proclivities said:

“It is time you ceased reading that book, which the scientific world has long since repudiated.”

“It would be better for you sir, if you knew more about this old book,” replied President Long.

“O, I know all about that old book; I have studied it from one end to the other.”

“Then will you please tell me,” inquired President Long, “what you think of the book of Jehoakim?”

“The book of Jehoakim, sir, is the best book in your Bible,” replied the skeptic, “but it is full of historical inaccuracies.”

“Well, there is no such book in the Bible,” replied President Long.

The skeptic immediately subsided.

—The Cynosure.

Christianity is a spiritual religion adapted to the method and circumstances of humanity. Its motive power is in the Spirit; but its practical action is through the body. Though divine in origin and power, it is intensely human in application and result. Christ intended that the spirit that actuated His followers, should be the same that controlled Himself.—Sel.

HARVEST THOUGHTS.

IT PERHAPS would not be amiss to have our minds called to the harvest question again. When we look over the fields as they are whitening for the reaper, we are reminded that there has been a power at work, which has been the Hand that was not seen. And while we are unable to see the Hand that wrought, we certainly can feel grateful for what has been done for us; and therefore we ought to subscribe to the language of the wise man. Prov. 3:9 says, “Honour the Lord with thy substance and with the firstfruits of all thine increase.” The tenth verse gives the result: “So shall thy barns be filled with plenty and thy presses shall burst out with new wine.” Now if God would so abundantly multiply the fruits of ancient Israel, why would He not equally bless His people now if they do the same thing?

We too often seem to think that we can not afford to give the firstfruits, or the best. This was the very thing that gave them abundance,—giving the first to the Lord. We ought to consider Mal.3:8, which says, “Will a man rob God?” The Lord answers: “Yet ye have robbed me.” But perhaps we are a little as the people were then, ready to inquire and say, “Wherein have we robbed thee?” The Lord might answer us as He did them, and say, “In tithes and offerings.” And when we contemplate what the Lord said should follow, it is enough to make us think seriously. He said to them, “Ye are cursed with a curse: for ye have robbed me, even this whole nation.” The same remedy which He prescribed for them would be equally good for us. He said to them, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

We ought not to think that our Father in heaven is under any obligations to bless us, whether we do anything or not. We cannot formulate any rule, or set of rules, which will bring God under any obligations to us. But we can comply with rules which He has given, by which He places Himself under obligations to us. He says, in Ps. 24:1, “The earth is the Lord’s and the fulness thereof; the world and they that dwell therein.” And again, in Ps. 50:12, “If I were hungry I would not tell thee: for the world is mine and the fulness thereof.” When we contemplate these things in the light of our relation to God and our dependence upon Him, we ought to feel as is indicated in the fourteenth verse, which says, “Offer unto God thanksgiving; and pay thy vows unto the Most High.” Fifteenth verse: “And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.”

David says again, “Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His Name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.”—Ps. 100:4,5.

Now, in the light of all these great truths and promises, it seems to me that we ought to participate in and enjoy a great thank offering of praise to God for the harvest we have. And be sure that our offering is not of the kind the Savior describes. Matt. 15:8 says, “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.” The wise man again comes up for a hearing. He now says: “The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessings shall be upon me. Their heart is far from me.”

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BLESSED is he that keeps sweet.

There is much in this life to vex, perplex, and annoy. The world, the flesh, and the devil have to be contended with and overcome. Unreasonable men find fault, misconstrue motives and acts, and falsely accuse. Envious men watch for opportunities to assail, heap reproach upon, and drag down their more successful because more worthy fellow-men. All this they did to our Lord; why should they not do the same to us? But amidst it all, our Master kept sweet. Why should not we? His grace in the soul exerts a mollifying, sweetening influence, and prevents its possessor from becoming sour. His grace is sufficient. Brother, sister, are you in danger of becoming sour? Seek a full supply of divine grace. No one likes a sour man. He cannot even like himself. He is miserable—sees wrong in everybody, when the fact is, the wrong is in himself. How wonderfully a good supply of the sweetening grace of God would help such an one.—Religious Telescope.

The natural temptation with every difficulty is to plan for it, to put it out of the way yourself; but stop short! with all your planning, your thinking, your worry, and talk to Him. "Cast thy burden upon the Lord, and He shall sustain thee."—Ps. 55:22. Roll thy way upon the Lord, and wait patiently for Him." You may not always be able to do this in an hour or two. Then keep on with supplication until you know He has it, and prayer becomes praise. If you roll a barrel up a hillside it will always come back after you, unless it is rolled upon the level. So your anxious cares and trials will always come back upon you unless you roll them over upon God. Then rest, trust, and wait, and see how He does that which you wanted to do, and had so much care about. "Stand still and see the salvation of the Lord."—A. E. Funk.

"John Wesley gave all his revenues to God. When his income was about $150 a year he lived on $140 and gave $10 to charity. The next year his income was $300, he lived on the same allowance and gave $160 to the Lord. The next year his income was $900, and steadfastly to his plan, the poor got $460. When he died he had left only his clothes, books and a carriage, 'though he had given more than a hundred thousand dollars to God.'

"Spirited-filled implies that the soul has been self-emptied." But so few ever reach that crisis. We say "crisis" because upon it depend the issues of life—the life of Christ. It is "Christ in us" which brings to us the "hope of glory." The work, He has wrought on Calvary; and now there remains for us to believe and live—live the Christ life, which is the best evidence of being "spirit-filled."

Satan is a great questioner and reasoner. Beware how you listen to him. It was by questioning and reasoning that he drew our first parents to sin. He is at his old business with every soul, questioning experience and questioning the Word of God, and even God Himself. He must be met boldly with the Word of God and with a positive faith. This will vanquish him every time. "Neither give place to the devil."—Ex.

When we see men spending all their time and all their energies on analytical criticism of the Bible, we recall the story of the little girl who, when writing her geography lesson on the Arctic Ocean, said, among other things, "The Arctic Ocean is used principally for purposes of exploration." The Bible, with some people, is principally used for purposes of criticism.—The Watchman.

Many learned volumes have been written in the vain dispute as to the origin of evil, and it is not yet satisfactorily explained how it entered the universe and caused the fall of the beings who introduced it to our world. But we have a better knowledge from the revelation of the Divine Remedy which delivers men from its power.—Peloubet.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.
MINISTERS' PAGE.

QUESTIONS FOR MINISTERS.

WILL you have to give an account of every sermon you preach, of every address you give, of every visit you make? If so, what influence is this having upon you?

May not every sermon you preach, every address you give, be the last some unsaved soul may hear?

If you lead men to believe that they are saved when they are not, what will be the results?

Have not men a right to expect that if they are in danger you will tell them of it?

What will be the result if you let an unsaved soul pass into eternity unwarned?

Do men never conclude from your silence that they are safe?

Do you as often refer to the terrible results of sin as Christ did?

Ought not a minister to live in intimate relationship with Christ? Do you?

Is there any soul in your district so fallen that the Holy Spirit cannot save it, and that He cannot use you to save it? What influence shall this have upon you?

Will not the result of your whole ministry depend upon your own personal relationship to Christ? If so, what influence ought this fact to have upon your life?

Does not Christ know where you can be most useful? If you trust Him, will He not place you there?

What will be the result if you are unwilling to go where Christ wants you?

Does not the neglect of the Bible always lead to leanness of soul and feebleness of ministry? Will you neglect it?

Has not God made the greatest sacrifice He can make that sinners may be saved? Ought not you to do the same?

Can anyone estimate the results of lending a book or giving a tract? Ought you not to lend to others every book and every tract which has been helpful to yourself?

Will it be long before you are with Christ in eternity? Ought you not to live now as you will then wish you had lived? Will you do this?—Faithful Witness.

ABOUT PREACHING.

AT THE annual meeting of the Episcopal convention of the Diocese of New York, Bishop Potter, in his address of welcome alluded to the character of some of the preaching of the present day in these words:

"I am profoundly persuaded that the pulpit of our time has lost nothing of its hold upon the hearts and consciences of men that it might not recover if it was seriously purposed to do so. My quarrel with the modern preacher is that he has so soon and so easily reached the conclusion which disparages the pulpit as a throne and the possibilities of much persuasive influence in his hands who can use it with reverence for its divine institution, and an enduring faith in its supernatural power; in a word, the vice of our time, men and brethren, in the matter of preaching the Gospel of Jesus Christ, is that they who are called to do that office and ministry esteem it so lightly and discharge it so carelessly, so improperly, so often indifferently.

"I do not want here to speak one harsh and ungracious word if I can help it, but I must own to the amusement with which on some occasion it has been my fortune now and then to hear a deacon or a youthfull priest get up and inflict upon a Christian congregation of devout and thoughtful people the rude manners—"they deserve to be called by no better name—of some utterly sophomoric mind, and often in vulgar and ungrammatical English.

"Let me entreat my brethren, and especially my young brethren of the clergy to get ready for every sermon on their knees, and with their Greek Testaments in their hand and the best learning of the time within their reach. Do you want men to listen to you? Then prepare for them something which, so far as you can make it, shall be worth listening to."—Sel.

GEORGE FOX, the famous founder of the Society of Friends, was called a "Quaker" for no other reason than this: that often when the Spirit of God was upon him, and he spoke the Word with power, he would quake from head to foot beneath the burden of the message. It is an honorable title. No man need to be ashamed to quake when Moses said, "I exceedingly fear and quake." In the presence of God a man may well tremble. Surely he is worse than the devil if he does not; for the devils believe and tremble.—SpuRGEON.

The kind of preaching a worldling likes is that which will permit him to keep on living in sin and still feel that he is safe.—Sel.
TEMPERANCE.

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

DOES IT PAY?

They draw trade, reduce taxation and increase public improvement. We might as well have saloons as not, and receive the benefit of the license, for men drink anything. If they can't get it here they go some place else. Such is the argument in favor of saloons, but will it stand the test? Let us see.

"Draws trade," yes for the barkeeper but from the grocer, the coal-merchant, the butcher, etc. They must credit but the bar-keeper says, "No credit."

"Reduce taxation." The saloon-keeper pays a year license. He must make all that back, and his profit besides or he wouldn't do business, and since it must come primarily from the people, is it not a very liberal stroke of economy after all.

"Increase public improvements." If ordinary taxes are felt to be burdensome, the addition of the saloon's demands will not lighten the burden, for its effect is such that it makes many an industrious man to soon become an idler, and he is then less competent to pay any taxes. Since the saloon must make a heavy profit or quit business, it costs the citizen many an industrious man to become an idler, therefore the tax on the saloon is the true tax on the community.

"Men drink anyhow." True they do and will, but how did they learn such an evil habit? By a saloon, or from one who frequented it; and in the same way will your boy learn the same habit, for what he sees men do, he thinks is manly and will likely imitate.

Money, it must be remembered does not constitute all of a man's life, nor even the most valuable part of it. Harmonious social and domestic relations, health and peace of mind and conscience are all greater than money, for without them money cannot be rightly enjoyed. Does the saloon and its influence either make or increase these? The very reverse.

Bring the saloon to your town and with it comes bad men, who rail and blaspheme in the street and insult, both by word and appearance, our wives, daughters and children. Also the saloon means policeman, calaboose, jail, penitentiary, inmates for poor house, insane asylum, institution for feeble-minded children.

Cases in court for fraud, stealing, incendiarism, divorce, rape, manslaughter, murder. Broken hearts, deserted wives, homeless, and worse than fatherless children, foreclosed mortgages, poverty, crime, pain, disease, and finally the poet's field and hell for many a man who was once a boy as innocent as your own blue-eyed darling by his mother's knee, or a life of misery and shame for many a daughter as sweet as yours who became a drunkard's wife.—Pentecost Herald.

HORACE MANN ON DRINK'S RAVAGES

Intemperance carries ruin everywhere. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendors of genius at its full-orbed, meridian glory. But nowhere is it so ruinous, so direful, so eliminating and explosive of good, so expletive and redundant of all evil, as in the school and the college, as upon the person and character of the student himself. Creator of evil, destroyer of good! among youth, it invests its votaries with the fulness of both prerogatives, and sends them out on the career of life to suffer where they should have rejoiced, to curse where they should have blest.

"We are in a sick world, for whose maladies the knowledge of truth and obedience to it are the only healing. Oh! if the literary institutions of our land would sanctify their ambition, and instead of an earthly rivalry to send forth great men, would provoke each other to the holy work of rearing good men, then would they be doubly rewarded, both by greatness and goodness such as they have never yet imagined. Referring to the comparative worth of scholarship and morals, Montaigne says, 'We know how to decline virtue, but we know not how to love it.'

"Surely, it is the most appalling fact in all our annals, and it ought to make every parental heart palpitate with alarm, that the college, where the youth of our country must be sent for the higher culture of the mind, should ever expose them to a depravation of the heart. And yet it is an opinion not uncommon, nor would to God I could say—wholly unfounded, that as young criminals learn new lessons in crime when sent to our public prisons, so young men lose purity of character and contract habits of vice when sent to college.

"Some of the most awful heaven-defying vices that destroy the peace of society and turn all the sweets of life into bitterness are only college vices full-grown—the public manhood of the academic childhood of guilt.

"On its colleges, far more than on its Legislatures, does the well-being of a country depend—on its education more than on its legislation."—Works of Horace Mann.
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.

A WOMAN'S PRAYER.

"Lord, give me strength for every day," she said,
Because I fear to faint;
Thou hast not given me the way to tread,
Of martyr or of saint.
I am but wife and mother in a home
Where many cares do press:
To me, oh, let Thy benedictions come—
I need them, Lord, no less!
Simple and small to mortal eye appears
The duty which demands
My hourly thought—so like are all the years,
The labors of my hands
Are all unseen—as builders work below
Some structure grand and fair,
Laying foundations that will never show
In the high upper air.
Yet, unto me, this hope at least is given,
That sometimes it will be,
When early bonds are from my spirit riven,
And I Thy face shall see;
That Thou wilt say, "All lowly ways she trod,
Where were my Spirit led,"
And the best benediction of my God,
Shall rest upon my head!
—Elizabeth Fenner Baker.

DEEP BREATHING.

THE art of inflating the lungs to their utmost capacity—in other words, the art of deep breathing—is an exercise that is more and more attracting the attention of those who realize the benefit and necessity of physical culture. Naturally, as the air makes food for the lungs, which make good blood, upon which depends the strength of the system, it is important to have good and abundant air for the lungs to utilize. It is a fact, however, attested by physicians, that the majority of people do not ordinarily fill the lungs in breathing. To overcome this tendency, the habit of taking deep inspirations daily should be formed. Blaikie goes so far as to say that as many as 1,000 or 2,000 deep inspirations should be taken every day; but if those who are not accustomed to this exercise would begin with twenty-five; or even ten a day, it would be taking a step in the right direction. This number could be gradually increased. A tendency to consumption—that scourge of the human race—may be overcome; indigestion, fever, sea-sickness, and many other ills are declared to be helped, if not cured, by this treatment, and the benefit to all who persevere in the habit of taking deep and full inhalations of good air can scarcely be estimated.—Sel.

LEARN THIS FACT.

THE body is constantly trying to throw off waste matter. This waste matter is intended, by nature, to be taken care of and carried off by the bowels, the kidneys, and the myriads of pores of the skin. If the bowels do not move daily or oftener; if the kidneys are not flushed with draughts of pure water drunken midway between (not during) meals; if the pores of the skin are not kept open, then the waste matter, which should be thrown off, is coopered up in the system and poisons it.

It is often offered as an argument against the necessity of daily baths that our ancestors had no bath-tubs, and bathed infrequently, but they were much in the position of the laborers of to-day.

Their active lives, the coarse clothes they wore, the coarse food they ate, the simple lives they led, the pure air they breathed, etc., all contributed to keep their bodies fricitioned into a state of health.—Health Journal.

EARLY IMPRESSIONS.

THE reading habit is a good thing to cultivate in children. It is an important element in the development of character, and the kind of books and papers children are encouraged to read will determine in a large measure the sort of character they form. One cannot constantly read good books and papers from early childhood and become a bad man or woman. Nor can one read bad books and papers regularly from youth up and develop into a good man or woman. And to leave books and papers out of child-life entirely is to deny the mind of food which is as essential to intellectual and moral growth as bread to the body. To speak of the reading habit is to say by plain implication that the love of reading is a cultivated taste. A habit is something which is established by practice. The formation of the reading habit begins at a very early age.—Sel.

REST FOR THE HEART.

NATURE takes the time when one is lying down to give the heart rest, and that organ consequently makes ten strokes less a minute than when one is in an upright posture. Multiply that by sixty minutes and it is 600 strokes. Therefore in eight hours spent in laying down the heart is saved nearly 5,000 strokes, and as the heart pumps six ounces of blood with each stroke, it lifts 30,000 ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins when one is lying down one must supply them with extra covering to provide the warmth usually furnished by circulation.—Pres. Banner.

"Have confidence in your child. How many children when telling the truth have been whipped until they told the lie. Be careful, or by your cross words and whip you will force your child to sin, when if you would only be kind and gentle you may be able to guide it around the stumbling blocks. Do parents realize that they cannot preach any more of the Gospel than they are living?"

"No better nerve is known than the onion. They are useful in cases of nervous prostration and insomnia. They greatly assist in toning up the system. They should be used freely in cases of coughs, colds, influenza, scarry and kindred complaints. They have a clearing effect upon the complexion when eaten daily. They are also an excellent disinfectant when sliced and placed in sick rooms."

If we would bring holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—Sourponge.
OUR YOUTH.

BULAWAYO, SOUTH AFRICA, May 16, 1899.

Dear little readers:—Jesus said, “Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.” “And He took them up in His arms and put His hands upon them and blessed them.” Jesus loved little children when He was here on earth and we know that He is just the same today. He knows and loves all the children in the wide world over; and it doesn’t matter if they are white or black or whatever their lot in life may be, they can all be workers for Him and help gather in bright jewels to adorn His crown. You at home all have the privilege of shining for Jesus. Many, many children have not the grand opportunities you enjoy. In the darkness Jesus is not known, save here and there a few are learning the glad message of Jesus’ love.

I believe God wants me to tell you all about our little Sabbath School that we started during vacation last February. We had told the children how Sabbath Schools were held across the sea, and that we would also meet on the day of rest for the study of God’s Word.

Each Sunday, after the regular Sabbath worship and an intermission, we again gather into the little tent for Sabbath School. This is conducted in a very informal manner. Singing and prayer, the reading of some lesson and an explanation and general talk on the same. Then follows the giving of cards with Scripture verse. At first the children saw no beauty in them; but when we interpreted the meaning of these verses the cards became attractive, and now they memorize the verse. They dislike bright colors, especially red. All pictures are taken as real. Therefore we aim to be very careful as to what is placed in their hands. You would be surprised to know how tasty they are and how strong their dislike for anything gaudy.

In our last Sunday’s lesson we read about the “Comforter Promised,” and then spoke of each one’s duty to God in order to be fitted to receive the Comforter and of our privilege of praying or talking with God. Then came the question of how many prayed to Jesus when in their homes. Although we often spoke to them about it, before the Lord seemed to give them a little more light and made them feel prayer was their duty as well as priv-

The topic for August is, Kindness (R. V.)—A fruit of the Spirit, Luke 6:35,36; Eph. 4:31,32; Prov. 31:26; Col. 3:12.

I hope to receive a goodly number of contributions on the July topic. Send them in not later than the last of the month.

Yours in Him, Geo. Detwiler.

Eversley, Ont.

No. 3—PEACE—A FRUIT OF THE SPIRIT.

Peace had its origin with God. The first tidings heralded by the angels at Christ’s advent were, “peace on earth and good will toward men.” Thus we find His kingdom is a peaceable one, and the command given to His followers is to “follow peace and holiness, without which no man shall see the Lord.”

To be spiritually minded means to have peace. —Rom. 8:6; and to have the peace of God means to have our hearts and minds kept. —Phil. 4:7.

One of Jesus’ last promises was that He should leave His peace with His children. Oh what a consolation to have that peace in the soul which enables us to keep sw, though the outer difficulties press hard upon us. Yes, the prophet says that we shall be kept in perfect peace if our minds are stayed on Him. Dear reader, if you have not been justified by faith through our Lord Jesus Christ, let me entreat you to become one of such and then you will have peace with God, and by and by we shall see the Author of Peace.

Your brother, desiring to keep himself in the love of God,

T. S. Doner.

Gormley, Ont.

No. 2—PEACE—A FRUIT OF THE SPIRIT.

Mark the perfect man, and behold the upright: for the end of that man is peace.” —Ps. 37:37. If peace be a fruit of the Spirit, how then ought we to walk? In adversity, fornication, uncleanness, lasciviousness, idola-

try, hatred, environs, murders, drunkenness, and revellings? —Gal. 5:19,20. God forbid! but rather put on—joy, long-suffering, gentleness, goodness, meekness, forbearing one with another.—Gal. 5. “Let the peace of God rule in your hearts” (Col. 3:15), and follow peace with all men ( Heb. 12:14); for the fruit of righteousness is sown in peace.—Jas. 3:18. As man walk according to this rule, peace be on them and mercy, and upon the Israel of God.” —Gal. 6:16. “For He is our peace who hath made both one and broken down the middle wall of partition between us.”—Eph. 2:14.

Oh, that we might all seek that wonderful peace, that peace which passeth all understanding—and be accepted into that beautiful kingdom which “is not meat and drink but righteousness and peace and joy in the Holy Ghost.”—Rom. 14:17.

Peace, peace, sweet peace,
Wonderful, gift from above;
O wonderful, wonderful peace,
Sweet peace, the gift of God’s love.”

E. B. Osland.

Polo, Ill.
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Abilene, Kansas, July 15, 1899.

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BENEVOLENT FUND.

Hamlin, Kansas... $3 00

The Church of South Dickinson county, Kansas, has decided to elect an Elder to fill the vacancy caused by Elder Jesse Engle going as a missionary to South Africa. The first voting has taken place on Sunday the 9th inst., and will be continued throughout the district until completed.

An item in these columns of last issue, relating to the notice of Elder Trostle, was made to read rather ridiculously by omitting from the manuscript these words:—"Elder Trostle moved to Kansas about 15 years ago." This should have followed immediately after the statement giving his age. Both the type-setter and the proof-reader hope to avoid a repetition of a similar occurrence in the future.

The Lord has graciously favored Dickinson county, Kansas, with an abundance of rain this summer thus far, and the growth of vegetation is indeed wonderful. While the rains have somewhat interfered with harvesting, they have been exceedingly favorable to corn and vegetables, and the prospect at this writing (July 8) is very promising. We recognize the hand of a kind Providence in all these things. "Bless the Lord, O my soul, and forget not all His benefits."

We are in receipt of a letter from Bro. Jacob N. Martin of Elizabethtown, Pa., calling our attention to the needs of the Brethren in Christ. Our workers there are in great need of more room, and the soliciting committee of which Bro. Martin is one, urges this matter upon the minds of those who feel interested in city missions. Those who do not meet with any of the committee personally are kindly requested to send their donations for this noble cause to the Treasurer, A. B. Musser, 68 North 12th street, Harrisburg, Pa.

KANSAS SUMMER BIBLE SCHOOL.—The eighth annual Kansas Summer Bible School of the Gospel Union will be held at Soden's Grove, Emporia, Lyon Co., July 12th to 20th, 1899. This will be a meeting for the sole purpose of studying the Inspired Word of God, both as to sound doctrine and Christian living, and for the consideration of the great work of preaching the Gospel to every creature. These gatherings have in the past been times of refreshing from the Lord, and have been used in the calling forth of laborers for the carrying of the "good news" of salvation to those who sit in darkness and in the shadow of death.

The meeting will be undenominational, and all those who desire to have a better knowledge of God's Word, and to learn more fully regarding His purposes for their lives, are cordially invited to attend. The expenses will be very light, and we shall, as in the past, uniteely look to God for the supply of the needs of the gathering. For further particulars address J. Calvin Jones, Chairman County Committee, 514 State St., Emporia, Kansas.

CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month ending July 1, is as follows:

CREDITS AND DONATIONS.

Balance on hand $73 12
Abilene, Kansas $3 00
Lancaster, Pa. 2 00
Palmyra, Pa. 10 00

Total $88 12

EXPENSES.

Rent $6 00
Funeral expenses $3 25
Provision for sick $4 50
Provision for poor $4 00
Mission expenses $3 75
Shoes $2 75

Total $22 25

PETER STOVER,
Philadelphia, Pa., 4423 N. 2nd St.

CHICAGO MISSION.

Financial report from April 15th to June 15th is as follows:

CREDITS AND DONATIONS.

Balance on hand $19 03
J. M. Sheets, Kas. 10 00
Abram Winger, Pa. 2 00
Bro. Longenecker, Ohio 50
Bro. and Sister Damker, City 2 47
Barbara Bartman, Ill. 10 00
Rent for Mission 5 75
Rosenbank S. S., Kas. 3 62
Susan Cooper, Ont. 1 00
Sister Gingerick, Ont. 1 00
Brethren, Kas. 4 75
Sister Brubaker, Mo. 1 00
E. M. Martin, Kas. 2 00
L. Engle, Kas. 1 00
Bro. and Sister Trump, Ill. 2 50
S. H. Bent, Kas. 5 00
Rent for Mission 3 00
Maria Ausherman, Kas. 1 00

Total $64 12

EXPENSES.

Groceries $15 25
Oil and other expenses 4 08

Total $19 33

Balance on hand $19 79

B. L. BREUBAKER AND WORKERS.

Englewood, Ill., 5661 Peoria St.
CHICAGO MISSION.

Relief and Sewing School Department.

As the report has not been given in during my absence, we give the report for the months of May and June, as follows:

**DONATIONS.**

- Emma Carbaugh, Pa $5.00
- Sister Hershey, Pa $1.00
- Sister Kauffman, Pa $1.00
- Mary Bert, Pa $2.00
- Sister Rhodes, N. Y. $1.00
- Sarah Wingert, Pa $1.00
- Samuel Bert, Pa $2.00
- Susan Sollenberger, Kas $1.00

**Total** $8.50

**EXPENSES.**

- Supplies for sick $1.50
- Groceries $2.00
- Incidents $2.00

**Total** $5.00

**SARAH BERT AND WORKERS.**

0941 Peoria St., Englewood, Ill.

BUFFALO MISSION.

Financial report from May 15th to July 1, 1899 is as follows:

**DONATIONS.**

- A Brother, Ohio $10.00
- P. M. Macklim, Ont $1.00
- Sister S. Doner, " $1.00
- Sarah Steckley, " $1.00
- C. Baker, " $1.00
- Peter Steckley, " $1.00
- Sister Stover, " $1.00
- Louisa Gingrick, Ont $1.00
- Mary Ann Gingrick, Ont $0.50
- Benjamin Flagg, Ont $1.00
- A. J. Heise, Kas $5.00
- Curra Herr, Buffalo, " $1.00
- Sister Ebersole, Clarence Center $1.00
- Amanda Ebersole, " $0.50

**Total** $26.50

**EXPENSES.**

For all needed supplies $19.41
Due Mission from last report $22.00

**Total** $41.41
Due Mission $22.00

**J. W. HOOVER.**

25 Hawley St., Buffalo, N. Y.

Appointments of the Brethren in Christ Chapel:

**JUNIOR DEPARTMENT.**

- Sewing School, Saturday, 3 to 4 p.m.
- Sunday School, 3 p.m.

**GOSPEL MEETINGS.**

- Prayer Meeting, Thursday, 7:30 p.m.
- Preaching every Sunday at 7:30 p.m.

**WORKERS.**

- Mrs. J. W. Hoover, Deaconess; Misses: Leah Eshelman and Mary Doner, assistants.
- J. W. Hoover, Pastor.

EVANGELICAL VISITOR.

DES MOINES MISSION.

Since our last report five have been baptized and received into church fellowship, namely, Bro. McCumber, Bro. S. II. Zook of Abilene, Kans., and two other regular appointments. This being the attendance. The Sunday Schools are both doing nicely.

We are glad to state that Bro. Ragatz of Michigan is now living in the city and attends our meetings at Gospel Temple. We would be happy to see more of our people move here.

Bro. S. H. Zook of Abilene, Kans., spent several weeks with us and labored very earnestly. This work was highly appreciated and many were benefited by his teaching. He has gone to Marion county, Minn., to hold meetings. May God bless him abundantly for his faith­ful labors.

Sister Hattice George and Bro. Henry Garwick of Ill., made us a friendly visit in June.

Sister Alice Shackleford of Hamilton, Mo., sent word to the Mission for prayers and the Lord answered. The answer came from her own pen that she was instantly and promptly done, the answer came from her own pen that she was instantly and gloriously healed. Sister Shackleford is a devoted Christian lady of un­faltering faith. She formerly had been associated with the Mission work of this place.

Praise the Lord for His merciful kindness to the children of men!

Donations received since our last report:

- Katie Brechbill, Pa $3.00
- Fannie Brechbill, Pa $1.00
- Eliza Brechbill, Pa $1.00
- B. F. Sollenberger, Kas $1.00
- W. O. Baker, Ohio $1.00
- Isaac Trump, Ill $1.00
- A. C. Higgins, Iowa $1.00

**Total** $9.00

These donations are very graciously received, and we believe they are recorded in heaven. Our expenditures are quite heavy, running an every­night mission and two other regular appointments. Pray for us that our strength fail not. God has given us many warm friends in this city, whom to know is to love. May the peace of God rule in the hearts of the brethren and ever. Amen. Yours in spreading the Gospel.

J. E. and ANNA ZOOK.

Des Moines, Iowa.

NORTH AMERICAN MISSION.

URTON, PA., JUNE 27, 1899.

For Zion's sake will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burn­eth. —Isa. 62:1.

We again greet the readers of the EVANGELICAL VISITOR with a salutation of peace, and pray that the Vis­tor may be in the future as in the past be a great source of comfort to all who scan its columns with desire of knowing the truth as it is in Christ Jesus.

We rejoice greatly for this means of communication, by which means we can hear from those who have been called out into the dark lands to give the light of the Gospel to the millions who know nothing of the way of life everlasting.

Paul would evidently say, "It is high time to awake out of sleep," when we consider that after almost 1900 years of preaching the Gospel, there are today 12 out of every 13 of the human race that know nothing of the Christ of the Bible.

It is on this line as well as on the line of full consecration to God that we feel like lifting our voices like a trumpet and showing the need of giving the blessed gospel light to the teeming millions of the various fields.

The reports that appear from time to time in the Vis­tor from the pens of those who have gone to the front of the battle, setting forth as well as they can, the conditions of the lost of earth, and also the need of giving them the light of the Word, ought to be enough to stir up the pure minds of all who profess to love God with all their heart and their neighbor as themselves. May the dear Lord wake up the people of the home land so they may come up to the help of the Lord against the mighty.

Since our last communication, dated May 4, we have not been idle. We attended Conference at Mastersonville, Pa., May 17-19 and, according to decision of Art 7, have passed the examination therein prescribed and carry with us a letter of commendation from the Board, appointed by Conference. This is something we felt the need of, and through an overruling Providence we have been thus favored without our asking for it.

To him who worketh according to the opportunity. We find many such opportuni­ties for Zion's sake will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burn­eth." —Isa. 62:1.

We attended worship with the Brethren
at Bolling Springs, Lord's Day June 4, and in the evening at the Basin S. H. near Carlisle. We spent a few days very profitably with the Brethren and Sisters of that vicinity, and also of Carlisle, leaving the latter place on the 7th, from whence we were met at Newville by Bro. H. Bowman and conveyed to Mifflin township, Cumberland Co., where, years ago, we used to have many blessed seasons in worship. In these parts we find the church of the Brethren almost died out, there being only a few members left, with preaching only a few times a year. We held five appointments here and have the pleasure to know that our labors were appreciated. To God be all the praise. We also visited a number of families in this vicinity who are relatives. Our next visit was at Newburg and vicinity, where we held forth the Word on the night of the 13th in the Bethel church, with a good audience. The following night we held forth the Word from the portico of Bro. D. C. Burkholder to quite a large audience of quiet listeners.

By these open air meetings we reach a good many people with the Word that never cross the threshold of any church building. Jesus said that the servants should go into the streets and lanes of the city and invite (or compel) them to come in. Jesus preached to the multitudes along the sea shore and in the mountains; and Paul preached in the market-place and on Mars Hill. But we find that it takes more grace to go into the streets and lanes of the city than to occupy the pulpit of some church building.

Our next appointment was in the German Baptist church at Green Spring; on the night of the 15th, with a good audience. On the eve of the 16th at Mt. Vernon S. H. near Newburg, good attendance, although a busy time.

June 18 we were in worship with the Brethren at the Antrim M. H. near Greensville, Franklin Co., morning and eve.

June 21 we went to Waynesboro to visit with Miss May Oiler and her mother, both members of the German Baptist church. We were very kindly received. Miss May had been abroad in company with Elds. D. Helm and others, and while in Calcutta, India, she was the guest of D. W. and J. Eber Zook and their wives. She told us many things of interest concerning our children and their work. She spoke of their self-sacrificing work in giving the Gospel to the unenlightened heathen. By what she tells us we are more than ever convinced of the great need of sending forth the blessed Word by and through such as are prepared by the Lord for that line of work; and more than ever are, we convinced that these who go forth will not have an easy time (as some suppose) but a life of toil and labor such as we in our homeland are strangers to.

While in Waynesboro we attended services in the German Baptist church, the last one being a sermon by Eld. Witmor of McPherson, Kan.

While we are penning these lines, farmers are busy gathering in the golden grain from the fields of Pennsylvania, some of which are yielding well, while others are light. This is work that must be done by some one.

Jesus said, "Seek ye first the kingdom of God and these things (temporal) shall be added unto you." Let us pray the Lord of the harvest to send laborers into His harvest.

This present finds us enjoying our heart's love as a recompense.

After the arrival of the goods, Bro. Cress and myself, according to former arrangement with the traders at Fort Usher for transportation, left home on our journey. On arriving at the Fort we were informed that the day appointed for our business at Bulawayo was a Sunday; and that business would be suspended. We, however, did not decline to return home only to start anew in a few hours. So we sent our home boy with the donkeys and the following morning started on foot to Bulawayo by way of an old mission station which had been established twenty-seven years ago, arriving at the station about one o'clock p.m., after a walk of twelve or fourteen miles. Notwithstanding that none of the original family were at home, we were kindly received by the industrial missionary who serves us with a good dinner, after which we had a season of prayer and then arranged to renew our journey to town. This young man more than literally fulfilled the Savior's injunction, "If any man ask thee to go with him a little, go with him twain." While we simply asked him to direct us into the right way, he instead accompanied us.
us two miles, after which we bade him
farewell and journeyed on, arriving at
Bulawayo at 7 p.m., tired and foot-sore,
yet reconciled and happy.

The following day we received our
mail, attending to such business as we
had access to and taking a little rest.
The next day the transport wagon, with
fourteen oxen, arrived, and about 2
o'clock p.m. we were on our way for
the Matoppo hills. The air being cool and
the roads smooth and dry, we made very
good progress. By 7 o'clock our drivers
drew the schooner to the side of the hill,
un-yoked the oxen and turned them on
the commons, drew the large canvas which
extended over the wagon to the ground
for an age, for the night. We soon had
a fire lit up with fuel gathered by
the way, and an hour later were sitting
around a warm and nourishing morsel
for which we thanked the Lord and then
ate. One of the men began also eating
of his roasted ear of corn when the chief
driver struck it out of his hand, which
rude ministry was only solved to us by
understanding that it is the part
of native etiquette not to feast until the
white man, or umfunedi (teacher) has
finished. After we had finished our meal
and began to prepare our bed, they en-
joyed their protracted feast of roasted
corn ears and bread which we had given
them—the latter having been laid aside
until the time for their common feast.

During the night we were, however,
disturbed by a very severe blast of cold
wind which tore the canvas out of place
and somewhat exposed us. We tried to
keep as comfortable as possible until
about 4 o'clock a.m., when we raised
the drivers. After about two hours they
had canvas and team in order. Having
finished our cold lunch, we mounted the
wagon and resumed our journey. The
day being very rough withstorm has
undoubtedly been part of the cause for
contracting my first cold of any impor-
tance since Oct. 15, 1897, when leaving
Abilene. We can not but say, Praise
God I left the coast on May 12 and
arrived at Bulawayo late at night on the
fourth day. Being unable to get a message
out to the Mission of my arrival which
was unknown to them, I decided to hire
a native police to guide me to Ft. Usher
and at one hour before sunset set out on
my long walk of a little over thirty miles.
Falling there upon my face in the grass, I wept and sobbed
aloud for joy and thankfulness, spending
a long time in prayer to God and as never
before re-consecrating my spirit, soul,
and body to the service of my dear
Savior who so sweetly had carried me in
perfect peace to this place.

Our helpers have been very busy
since, placing the goods. Both Bros.
Cress and Lehman are busy at their huts,
and at one hour before sunset set out on
the bare ground by our flickering camp-
fire and rested. The fatigue and new-
terps sweet during all this ex-
perience.

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REPORT OF ARRIVAL AT THE MISSION.

BULAWAYO, MAY 18, '09.

DEAR Readers: Under the blessing of
God I left the coast on May 12 and
arrived at Bulawayo late at night on the
fourth day. Being unable to get a message
out to the Mission of my arrival which
was unknown to them, I decided to hire
a native police to guide me to Ft. Usher
and at one hour before sunset set out on
my long walk of a little over thirty miles.
Night settled down on us about
five miles out, but the moon gave us some
light on our footpath as we slowly
marched on. When sixteen miles out we
laid up for food and rest.

After a lunch we stretched out upon
the bare ground by our flickering camp-
fire and rested. The fatigue and new-
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xperience.
turned and a half hour's intermission given until the afternoon service.

Before the appointed time all were in their places, and then followed a solemn and impressive season as we seven in childlike simplicity and love poured water into basins and washed each other's feet, the kiss of love following. The usual Scriptures were read in the Zulu tongue and then followed the commemoration of the death and sufferings of our Lord Jesus Christ. It was an occasion long to be remembered, probably never to be forgotten by us and the congregation who sat before us in silence and for the first time in their darkened lives witnessed these solemn ceremonies. Some were aged and sated for the tomb and yet had never seen these blessed and precious services; and until our workers told them had never heard the story of the cross. Many tears were shed throughout the entire day and at eventide we felt that God had indeed been with us.

As the sun was lowering toward the west and the nation of natives gathered in farewell salutation and one by one began winding their homeward way among the rocks and trees that line the valleys.

The chief was much exercised and said he wanted to follow Jesus "all the way," measuring upon his arm to signify his intentions. Mapita, our general servant, said he wished to "throw away all his sins and go with us in obeying Jesus," while others expressed deep conviction and desire to be saved. Deep solemnity marked the afternoon and evening, and beyond a doubt seed was sown in weakness that day which will spring up into the kingdom of God, and the more she fasts, on fear that the now results in the child-wife being left to a virgin widower, which is one of the least desirable lots for a girl.

Because there is another marriage ceremony that gives the bride and bridegroom the privilege of living together, this ceremony is called the first marriage.

On the day of its occurrence, neither the boy nor the girl are allowed anything except a bit of fruit and milk. The girl's father fasts, as do also the officiating priests of both families. At noon, if the one family be of a lower caste than the other, that sends to this a present of clothes, sweetmeats, sweet and sour milk, fish, and some money—perhaps twenty or thirty rupees. This is a mark of respect shown by the inferior family to the superior, and is called Adhivessy.

During the day, both fathers perform a ceremonial offering to the names of ancestors to secure the increase and welfare of their persons. Then follows a solemn offering to the names of the Sadars, the conch as they go.

The girl's father fasts, as do also the officiating priests of both families. At noon, if the one family be of a lower caste than the other, that sends to this a present of clothes, sweetmeats, sweet and sour milk, fish, and some money—perhaps twenty or thirty rupees. This is a mark of respect shown by the inferior family to the superior, and is called Adhivessy.

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During the day, both fathers perform a ceremonial offering to the names of ancestors to secure the increase and welfare of their persons. Then follows a solemn offering to the names of the Sadars, the conch as they go.
The groom is seated. He is most lavishly dressed, and his clothing sparkles with dozens or more swarthy coolies, comes the bride's house, four or five of her friends hasten to welcome the groom. The family barber comes out and places a light at the gate.

(The to be Continued.)

The Slave Trade in Morocco.

Within sight of an English port, and within hail of English ships as they pass on to our empire in the East, there is a land where the ways of life are the same today as they were thousand years ago; a land wherein government is oppression, wherein law is tyranny, wherein justice is bought and sold, wherein it is a terror to be rich and a danger to be poor, wherein man may still be a slave to a man, and woman is no more than a creature of lust—a reproach to Europe, a disgrace to the century, an outrage on humanity, a blight on religion! That land: is Morocco.

Thus a popular English author describes most accurately the dark Empire in which we labor.

In the coast towns of Morocco the slave trade is carried on by private transactions, and yet even there I have known a black woman who was soon to become a mother, to be offered for sale in the market, and especially looks out for any young women possessed of attractive features in order to feed and clothe them and sell them again with gain.

I had spoken to her of the love of God as manifested in Jesus Christ she added, "I beseech you in the name of God, do buy me." When I explained to her that this was impossible, as Mohammedan law forbids the sale of slaves to Christians, she fixed her eyes in a pitiful appealing glance upon my face and said, "If you know how to pray ask God that He send me a good master." The tale of woe and despair written in deep lines upon this woman's face defies description.

Before the auction commenced I spent some time making a little mental study of the auctioneers, the buyers and the sellers. There was the professional slave-trader who buys up any bargain he can find cheap in the market and especially looks out for any young women possessed of attractive features in order to feed and clothe them and sell them again with gain. His face is as hard as flint, and he seems never for a moment to consider that his trade is any less honorable than that of the dealer in horses and cattle. There were also present a number of men whose increasing households demanded the acquisition of more slaves. One of them had just added a new wife to his harem, we were told, and intended to buy some young woman who could act as lady's maid to her, and combine that useful occupation with that of concubine to her lord and master. The only sellers were men who had lost heavily and were therefore compelled to part with their human property. The auctioneers are of course brutal and heartless men who have become so accustomed to their notorious trade as to have no compunctions of conscience about the matter. These are specially licensed by the government, and receive a small percentage for their labor in case a sale is effected.

At the opening of the sale the auctioneers stand in a row, the chief of them holds out his hands as though in petition, and prays with a loud voice to their god for blessing upon the auction, upon the government, for profit to the seller, and good bargains for the buyer, and finishes up with a hearty "amen" in chorus by his fellow auctioneers. The first slave brought out was my old friend, mentioned above, in whom I had of course a pecuniary interest. The auctioneek took her
by the hand, cried out “In the name of god,” and took her around to all the buyers. After that she followed him briskly around the open court a number of times while he cried out “Al-Allah, Al-Allah, Al-Allah,” which means “Upon god” signifying that nothing had as yet been offered for her. Bidding was slow as the woman was advanced in years and finally the highest price offered for this woman in whom dwells an immortal soul was a sum equivalent to $9.50 American money.

The next person offered to the purchasers was an attractive young negro woman of about 20 years of age. She acted very modestly and asked the privilege of retaining her outer garment; but the auctioneer roughly tore the great shawl from her, threw it on the ground, and said, “Follow me, you dog.” Offers became more spirited in this case, and when she was taken around for examination more interest was evinced. I saw men pulling her lips apart to see the teeth, feeling her limbs and body, whether the flesh was firm, and heard them cracking indecent jokes before the girl, who turned her face away in very shame. The price offered for her was about $25.00, but her owner did not consider that sufficient and no sale was made. As the customers were dispersing I was in conversation with a group of them, among whom was the highest bidder for the young girl. One of the regular slave-dealers approached him and said, “If you wish to buy a good slave I have a number of them at my warehouse which you can come and examine now,” and then more horrible details followed which would not be suitable for publication in these pages.

In many lands slave-trade has been abolished either by the laws of the land or by compulsion on the part of civilized nations. Morocco is a derelict power and if one of the so-called Christian nations would take the initiative I am sure this nefarious trade in men and women could be greatly checked, if indeed not entirely abolished. May I not ask the readers of The Message to join with us in earnest prayer: First, that the Gospel of Jesus Christ may enter with its lightning power into these abodes of wretchedness and land at last in glory. And I heard the reply falling rather hesitatingly on my ear, “I will try, sir.”—The Manna.

Just then the whistle of the approaching train sounded and the old man hastened about his work. As I stepped upon the platform of the car he stood at the crossing, waving his signal flag, his white hair floating in the wind, and I said as the train moved out, “Be sure and find out what the next station is before you reach the end.” And I heard the reply, “We know about the past, but what is going to be hereafter no one can tell!”

“Who are you?” the old man asked abruptly. “I thought you were a doctor.”

“Yes,” I answered, “you are not quite right. I am a minister of the Gospel, rather, and my calling is very much like yours. I am trying to help men on their journey through life, to answer their questions about the route, and especially to persuade them to believe on the Son of God, that they may have eternal life, and land at last in glory.”

WHAT IS THE NEXT STATION?

This was the question I asked of the station master, as I sat waiting for the train. I had gone some miles into the country to visit an aged lady who was very sick, and whose house was close by the railway station. Having finished my call, I was sitting in the waiting room until the returning train should arrive. I found myself alone with the depot master—an aged man.

“What is the next station?” I enquired, being unacquainted with the road, which was a branch line running into the county.

“The next station is the last,” he answered. “It is the terminus of the line. You pass a good many stopping places coming out, sir; but there is only one more as you go on.”

There was a pause in the conversation; then, evidently understanding my errand, he asked:

“How is the old lady, sir?”

“She is fast nearing the last station,” I replied. “She is very sick; and besides she is seventy years old, and has reached the terminus of life as laid down in the Book; for you know that the Bible says that ‘the days of our years are three score and ten,’ seventy years—that is, seven stations.”

He then said: “According to that, I suppose I may be pretty near the end of my route, since I am just turning forty.”

“Is the next station?” I asked, abruptly. “You say you are nearing the end of your past journey of life, and that you have passed seven stations already. What is the next station?”

“Oh, nobody knows that!” he answered. “We know about the past, but what is going to be hereafter no one can tell!”

“Ah, you are mistaken there!” I interrupted. “There is One who has come back, and told us about the future life. Do you know that Jesus Christ rose from the dead, and hath brought life and immortality to light through the gospel?”

THE HORRORS OF HEATHENISM.

The following account of a terrible practice in the case of the birth of twins in some parts of Africa seems hardly credible, but the long service and standing of the narrator forbids question:

Miss Slessor, a Scotch missionary lady, who has been twenty-four years in Africa, has herself saved the lives of over fifty twins. When twins are born, they are at once taken from the mother, and, if no one intercedes, they are taken by the feet and head and have their backs broken across a native woman’s knees, in the same manner as one would break a stick. The bodies are then placed in an earthenware receptacle, and taken to the bush, where they are devoured by the flies, insects, or animals. Sometimes the little victims are put into these receptacles alive, and are then eaten alive in the same way. The mother becomes an outcast. If she does not at once take her own life, she has to flee to the bush. If she ventures near the town or village, she must see that she does not remain on the path when any other native is coming. Her presence, according to their superstition, would defile the place for others. She must not drink from the same spring, must not touch anything even belonging to her own relations, and there was little cause for wonder that she takes away a life which has become a living death. —The Faithful Witness.