
Samuel Zook

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TABLE OF CONTENTS.

EDITORIAL.—Submissiveness 311
Special Mention 314

POETRY.
If We Only Understood 302
The Moral Warfare 303
Keep to the Right 311
Charity Balls and Mission Halls 319

ESSAYS.
Rights of Women, John Fohl 302
The Commandment, Joseph Zook 318
Only Trust Him, G. F. Ladd 308
An Open Letter to Mission Workers, Mary A. Romera 301
Experience, Ella Harvey 304
Hindo Marriage Customs, Eber Zook 315
Beginner's Bible Lessons, A. Z. M. 320

SELECTIONS.
A False Standard 303
Ought 308
Passionism 301
John Wesley on Love 307
Contentment 302
Holiness Neglected 308
The More Excellent Way 319
The Mormons 313

TEMPERANCE.

HEALTH AND HOME.

OUR YOUTH.

CHURCH NEWS.

MISSIONARY.
From India, D. W. Zook 315
Matoppo Mission, Jessie Eagle 316
Report of the Matoppo Mission School, H. Frances Davidson 316

OBITUARY.

SUBMISSIVENESS.

ONE of the great lessons to learn and the one so necessary to our spiritual welfare is submission. Man in his natural state is in rebellion against God, and consequently disobedient. His will stands out against God, and is not subject to God's will. Our will is the greatest obstacle in our way to become a Christian. All the difficulties that seem to stand in our way largely hinge upon our will. It is the hardest thing to give up. We know whereof we speak because we were there ourselves and shall never forget the morning in August of 1550, when God's spirit was powerfully striving with us, bringing conviction to our heart. It was a hard struggle for some days, but we praise God because that morning we yielded to the demands which God's spirit required of us and we said "yes" to him. It was born out in our heart and immediately we realized that our case was in God's hands and he undertook for us. Our will was dethroned and God's will was enthroned in our heart. It was our first lesson of submission to God. We have since realized that it was very necessary to remain submitted. Only as we are submitted can the Lord use us in his service. It means perfect obedience to his will, and how easy to obey when our all is submitted to him.

Sometimes the Lord has to chastise us when we want to have our own will. In the family the child that has its own will works its own ruin. Every wise and careful parent knows this fact: hence the necessity of government and training in the family. There must be law and order for the good of all concerned. In the family of God. There are those who must be recognized as rulers. "Obey them that have the rule over you and submit yourselves: for they watch for your soul as they that must give an account, that they may do it with joy and not with grief; for that is unprofitable for you."—Heb. 13:17. Oh how often we have seen the consequences that followed when there was no willingness to submit! Self will often sails under a cloak of religious zeal and a false conscientiousness. We get the idea that we must not compromise, when it is only Self asserting itself. It is true we dare not sacrifice a Gospel principle.

When the Apostles were required to obey magistrates contrary to God's Word they said, We must obey God rather than man. There is a time when we must stand true to God regardless of consequences; but we should be careful that self-will is not at the bottom of our conscientiousness.

Then again it is necessary to rule with diligence.—Rom. 12:8. Elders that rule well shall be accounted worthy of double honor.—1. Tim. 5:17. Elders should be very careful not to seek honor. We find a very good admonition to Elders in 1 Peter 5:1-4. When Elders fill the requirements set forth by the Apostle then it is safe for the younger to submit themselves to the Elder. There is just as much need for the Elder to be subject as the lay member, in fact more, because his example will go far in encouraging the younger. Hence where peace and good will shall prevail there must be a disposition manifested on the part of all, older and younger, officials and lay members, to be subject one to another and be clothed with humility; "for God resisteth the proud but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1. Pet. 5:5, 6.

Then, again, it is very necessary that no arbitrary rules are laid down which have no foundation in the Gospel; but where we have Gospel teaching we should by all means yield ourselves obedient, even if we don't see it in the same light as others do. When it leads us down and makes us use something separate from the world it is safe for us to obey. "Let us therefore follow after the things which make for peace and things whereby we may edify another."—Rom. 14:19.
Deborah was a prophetess and one of the Judges of Israel (Judges 4:4) and the Lord favored her with the honor of leading the nation to victory; and she was called a "mother in Israel."—Judges 5:7. Anna, a prophetess of forty score and four years, spake openly at the time when Christ was circumcised for the encouragement of those who looked for the redemption in Jerusalem."—Luke 2:36. The Mayas evidently preached the first resurrection sermon.—Matt. 27:7. And when the day of Pentecost was come (which was the birth of the new dispensation) the prophecy of Joel was fully exemplified in the gift of the Holy Ghost, in the language of the Apostle Peter: "In the latter days, saith God, I will pour out my Spirit upon 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 will I pour out in those days of my Spirit and they shall prophesy."—Acts 2:17,18.

Here it is evidently seen that the women were not in silence. Paul admonished the church to "help those women who labored with him in the Gospel," (Phil. 4:3) as he evidently recognized them as his co-laborers in the ministry. Philip, the evangelist, had four daughters, virgins, "which did prophesy."—Acts 21:9.

Those who have read the "Life of Madam Guyon," and that of the late Mrs. Wm. Booth can easily see what God can accomplish through what are called the weaker vessels; as "God has chosen the weak things of the world to confound the things that are mighty."—1 Cor. 1:27. And the apostle assigns the reason, namely, "That no flesh should glory in His presence."—1 Cor. 1:29.

If it be wrong for sisters to speak or pray in public it is equally wrong for them to sing, as by that they would break silence. And how would it be received if a minister were to arise before a congregation, read off a hymn, and then say, "Brethren sing; but let the sisters remain silent."

We are inclined to think there would be but little harmony in such worship.

Therefore ye daughters of Zion, come to the front. In the name of the Lord assume your rights; and by your influence and labors a great work may be accomplished in these latter days of degeneracy, as the harvest is great but also true and faithful laborers are few. Yours in favor of equal rights, JOHN FOHL.

Chambersburg, Pa.

For the Evangelical Visitor.

The Great Commandment.

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.—Mark 12:30.

This Commandment is binding upon all on earth and all in heaven. The love that it enjoins is the golden link that binds the whole universe together in harmony and bliss. It would inspire all with one desire and lead all to pursue one object—purposely supremely to glorify God and benefit man.

All this love is like the Father Himself—eternal. His mercy endures forever, and is from everlasting to everlasting upon them that fear Him. The heavens shall vanish away like smoke, and the earth shall wax old like a garment; but His salvation shall be forever.

Consider, dear reader, what real religion demands, and inquire whether yours is such as leads you to devote yourself entirely, unreservedly and eternally to God. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit which are God's." Behold what an unreserved surrender of yourself to God is enjoined upon you! With your whole heart you are bound to love Him. Our days are to be spent for Him. You are called upon to offer your body a living sacrifice to the Lord; to esteem yourself no more your own, but His; your feet to move at His bidding; your hands to labor for His honor; your tongue to speak to His glory; your body, with all its powers, to be holy and devoted to the Lord.

True devotedness to God is con-
For the Evangelical Visitor.

ONLY TRUST HIM.

There is much that happens in life that we cannot understand.

If we could but have our own way, things would often be very different; but no matter what happens to us remember that it must be for our good, for it could not have happened unless He had let it, and so there is a purpose in it all. Then let us rest in His words as recorded in John 13:7: "What I do thou knowest not; but thou shalt know hereafter."

Let us simply trust Him regardless of conditions. He has given us His Word that what we cannot now understand shall one day be made clear, and this ought to satisfy.

Too often do we dishonor God by doubting His wisdom in certain movements. We act so "disgruntled" and displeased that it is plain to all about us that we are not at all happy under God's leadership, and frequently do we give the impression that we believe ourselves much more capable of leading than our Heavenly Parent. We are apt to become flurried and discouraged over the least thing that goes contrary to our wishes and then we seem to think it is God's fault because we are so unhappy.

All this plainly shows that we do not know God; for to know Him means to have His peace, "the peace of God that passeth all understanding." The man who truly knows Him never has any fault to find with Him. He sees no cause to complain of God's leadership. He is always perfectly satisfied with all that God does and His constant prayer is, "Thy will be done."

It is such a man that God can use. It is such a man who can truly say, "I delight to do Thy will, oh, God." It is such a man (or woman) that you may be, if you choose. And it is the only life that brings true peace, rest and happiness.

Implicit obedience is the first step towards it. We must obey His commands without hesitation or question. We must learn to know that He never commands us to do unnecessary things and that there is reason and purpose in all that He does and that it all works together for our good.

It is indeed blessed to be in His plans. The true Christian life is one of actions, of blessed doing. We must not only be hearers but doers. God can find many who are willing to tell how to do it, but what He wants is those who will do it. And it is glorious service; for He tells us how, and then leads us on step by step so that there is no danger of failure so long as we trust Him.

Dear friend, let us say with Paul that we "glory (not growl) in tribulations," believing it to be for our good, and so let us gladly learn the lesson that He would teach.

Brooklyn, N.Y.

C. F. LADD.

For the Evangelical Visitor.

GIVING.

"Every man shall give."—Deut. 16:17; Ezek. 45:5-11.

"Give and it shall be given to you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. 37:3.

Dear readers, do we fulfill our duties towards our God, and also to His willing workers who have left home and home-comforts, fathers and mothers, and some have left children, in order that they may give the gospel to the heathen? What are we doing to help and encourage them?

On one occasion Peter said, "Silver and gold have I none; but such as I have give I thee."—Acts 3:6. It is the same with us—we cannot give what we do not have in possession. Christ sent out His twelve disciples and told them to provide neither gold nor silver nor ought else; for the workman is worthy of his meat.

What was meant by this command? Was it so that others could have a share in this noble work? Yes, we think it affords a blessed opportunity to do good. What a pleasure and delight it should be for us to give laborers of such things as they may need in order to make them happy and comfortable.
engaged in their labors of love. We who are in homes and have our crops of grains, vegetation and fruits, can we not spare some? Let us do what we can. Let us do it as unto the Lord. It has been the burden of my heart to stir up our pure minds by way of remembrance of these things.

We also have some Missions in the cities; also other Institutions and Homes. May the Holy Spirit direct us all in the right way so that we may be more united together in one mind to work for the eternal welfare of souls. Nothing gives us so much happiness as to yeild our lives in service to the Master's cause, thus helping to make others happy.

When any one gives me an offering for some charitable institution or for the missionary cause it affords me more pleasure than if it were for my personal use. How I do praise God that we have lived to see our loved ones go out into the noble work of foreign missions; also home work among the people in some of our large cities. We daily pray God to send forth more consecrated workers; for we learn that many are starving for the sincere Word of Life for the simple reason that no one is caring for their souls.

We read that the Elders were charged to support the weak and to remember the poor. Some find fault with Homes and Institutions built for the care and comfort of the poor and unfortunate, saying that the government has made ample provisions for the needs of all such. But what says the Psalmist?—

"Blessed is he that considereth the poor." Also in Prov. 14:21, "He that hath mercy on the poor, happy is he." Is their any danger of doing too much for the poor? Please read Psa. 113.

We hope that much good will be done through these various avenues in the name of the holy child Jesus; and it should be done quickly. We meet some who say that we must be good stewards over that which God has entrusted to us. This is true; but it is said by the Blessed Master that we shall not lay up for ourselves treasure on earth but in heaven.—Matt. 19:21; Mark 10:21; Luke 18:22. Set your affections on things above; not on things on the earth.—Col. 3:2.

Some persons say they must work so that they have something to give to the cause of God; but frequently such give the least, not even giving the tithe, which belongs to God. They do not even take thought that they are robbing God. Oh, how many persons there are who depend much on their riches. Let us all make a personal application of Rev. 3:17. Let us forget the past and ask the Holy Ghost to show us what we can do.

If we have a mind to work we will no longer fold our arms and say there is nothing I can do; but we will see as never before the need to work and that workers should go forth. Then we will pray the Lord of the harvest to send forth laborers into His vineyard, for the harvest truly is great but the laborers are few. God gave His best gift, and we are commanded to be God-like.

"O the good we all may do While the days are going by."

What do we mean when we sing these good old hymns?—

"Rescue the perishing, Care for the dying"

May the Lord wake us up out of our easy chairs so that we with the poet may say:

"Oh may it all my powers engage To do my Master's will."

A FEET IN THE CAUSE.

For the EVANGELICAL VISITOR.

AN OPEN LETTER TO THE MISSION WORKERS.

BELOVED in the Lord: God being my helper, I desire to drop a few words of encouragement to the dear brethren and sisters whom the Lord has called to go forth and labor in His vineyard. Especially have I felt to express my sympathies as being with the foreign workers in South Africa and Ceylona, India, as well as others who have left home-comforts and the association of dear friends in order that they might carry the "good news" of salvation to the darkness of heathendom.

O, dear ones, we who remain in our homes often feel that we would like to have a part in the noble work in which you are engaged. With much eagerness we watch for the soul-cheering messages which come to us through the VISITOR. Sometimes we are made to weep for joy and to praise the Lord for His marvelous love and care over His little ones; and we can say (not because it is a duty—but out of love) that we daily supplicate at a Throne of Grace in behalf of the work and the workers. We rejoice to learn that the Lord is fulfilling all His promises to those who obey His command, "Go ye * * and lo, I am with you even unto the end."

May you, dear ones, daily realize heaven's benediction upon you, and may Jesus be very dear and precious to your souls. God bless the dear souls that come to you for light. Tell them that some are praying for them with whom they will never meet on earth; but may we all meet in the "sweet-by-and-by."

Now I also feel to ask an interest in your prayers for me so that I may not neglect the little things which the Lord has for me to do.

"O, the good we all may do While the days are going by."

This message is to all the dear workers at home and abroad; and although I feel a lack of doing what I should like in giving expression to my heart-felt interest in your work and labor, I pray you receive this short message as it is sent out of love from your Sister,

MAY A. BOWERS.

Mechanicsburg, Pa.

For the EVANGELICAL VISITOR.

EXPERIENCE.

FOR some time I have felt led to write a few lines for the VISITOR. I could scarcely consent to do so, since I feel myself to be one of the weakest of God's children. I want to become more willing to suffer with Christ; for we can read in God's blessed Book that "if we suffer with Him we shall also reign with Him." We can also read that He was "a man of sorrows and acquainted with grief." This is great encouragement to me, as my pathway has led through many sorrows; but the past winter has been one especially which shall long be
remembered by me, because Jesus has been so very precious to my soul. He has so completely filled my heart that I have nothing left but love for the human family; yet not without persecution. But we can easily endure persecution if we have Jesus reigning in our hearts. Praise His holy name forever! for what He has done for unworthy me.

Some of the readers of the Visitor will remember reading of my conversion some years ago. Of late, since God has been blessing my soul, I have Jesus reigning in our hearts. He has so completely filled my soul that I have nothing left but love for the human family; yet not without persecution. But we can easily endure persecution if we have Jesus reigning in our hearts. Praise His holy name forever! for what He has done for unworthy me.

The scene I wish to relate is this: As I was lying upon my bed, sobbing out my sorrows such as tongue is unable to express or pen cannot describe, (it seemed as though heaven and earth had turned against me) suddenly Jesus appeared at my side. I saw Him and remembered how He looked, even as though it were but yesterday. He stretched out His arm and said, I am your friend.

Dear reader, I wish I could express to you my feelings. There were no more tears shed by me that night. I there promised that I would be a Christian. But my lot did not fall among Christian people and I made very slow progress in my Bible. The greater a man is, the longer it takes the world to get his measure. A light book wins its way more easily out of that state. Oh, it is so precious to be in perfect union with God! But how quickly we get into darkness if we disobey.

I ask all who know the worth of prayer to pray for unworthy me that I may be able to grasp all that God has in store for His little ones.

Domberville, Ohio.

ELLA HARVEY.

A FALSE STANDARD.

TO TELL a young man if there is anything in him worthy of recognition the world is sure to find it out, is to set before him a false standard. In the first place it directs him to the public eye rather than to the all-seeing Eye. In the second place, it makes popularity the measure of greatness. As a matter of fact popularity measures nothing. The world is slow to appreciate its best things—a large part of its best things. A light book wins its way in a day; a book born not to die lies a hundred years in its swaddling-clothes. The greater a man is, the longer it takes the world to get his measure. We are figuring on Paul yet, while a thousand lesser men have had their measure, received their honors, and worn them out and gone into oblivion. God has not promised to reward greatness with popularity; we can hardly afford to make the promise on our own responsibility.—Richmond Christian Advocate.

"Keep your eye on Christ!"

WE OUGHT to obey God rather than man.”—Acts 5:29.

When the demands of men conflict with those of God, then we are to obey Him rather than man. He has the first and highest claim upon us.

"These ought ye to have done," (Matt. 23:23), namely, “judgment, mercy and faith, and not to leave the other undone,” viz. tithing of mint, etc. "No such thing ought to be done in Israel."—2 Sam. 13:12.

"If a soul shall sin through ignorance, . . . which ought not to be done," etc.—Lev. 4:2, 27.

"Saying things which they ought not."—1 Tim. 3:13.

"Teaching things they ought not."—Titus 1:11.

"My brethren, these things ought not so to be."—James 3:10.

"We ought to lay down our lives for the brethren."—1 John 3:16.


"How thou oughtest to behave thyself."—1 Tim. 3:15.

"So ought men to love their wives as their own bodies."—Eph. 5:28.

Now let us for a moment look at the word “ought.” The word is used to express obligation or fitness. To be under moral obligation to be or do; be bound by duty or the principle of right. Should. Ought is the stronger word.—The Standard.

In view of this, who has a right to say that we are not under obligations to do what we ought to do unless we feel like it, or because men universally do not do it. Can it be said truthfully, because a man does not literally die a martyr, he does not lay down his life for his brethren? Certainly not. But if none did, would it be the less binding? Nor would it give us permission to disobey any other command.

For us to say, where is the man that does this? (lay down his life) is to expose our ignorance and our own guilt of not measuring up to the standard, or of seeking to pervert the Scriptures to apologize for our disobedience. What would we think of a minister who would teach that we ought to obey God rather than man, if we feel like it, if it does not cost our lives; and we ought to love our wives, as ourselves, if we feel
like it; if they please us, or if it is convenient? Suppose he would say, ought, is not a command; we do not need to do what we ought, if it should offend anyone. That we ought not to gratify our carnal desires, yet it does not condemn us, it is no sin. We read of one who was bound hand and foot and cast into outer darkness because he did not do what he ought to have done.

Says one, Who teaches such things? Let us see. Jesus says, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Surely words could not have made it plainer. Yet men will try to explain it away. It does not mean that we ought, unless we feel like it; or it means spiritual feet; or it was only for the disciples; or for those wearing sandals, etc. So they try to reason it away, but still it is there. Some say the apostles did not teach and practice it. Then we charge them with disobedience; for they were certainly commanded to observe it, and teach men "to observe all things whatsoever He commanded them."

We cannot say because we do not read more about it that therefore it was not taught or observed. It was more than sixty years after Christ that John wrote the Gospel. If it had not been taught and practiced, he would have introduced something new, and it would have found opposition in the churches. We read of Paul making mention of feet-washing in his epistle to Timothy twenty-five or thirty years before the Gospel of John was written. Now where did Paul get feet-washing if it had not been taught? Was he introducing a Jewish rite? or was it the duty of every widow especially to wash the filth of the saint's feet (with other requirements) to make her a subject to be provided for? Did Paul mean simply that they were to serve the saints, relieve and entertain them, etc? Let us see what he said: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work." Here we have it. If it meant lodge strangers, relieve the afflicted, diligently follow every good work, then it is a repetition and means nothing. If it meant an act of charity then it ought to be done to all, not only saints, for surely no saint would ask or expect poor widows, or anyone else, to wash the dirty feet, unless they were unable? Surely to teach otherwise would be wrong.

We conclude therefore that it was taught and practiced in the apostolic age and meant to be observed by all the followers of Jesus as an ordinance. How men get around this plain command and try to explain it away is a mystery to me. Let us beware lest we be found adding or taking from the Word, or laying aside the commandments of God by our traditions, teaching for doctrines the commandments of men.

But a compromising people want to compromise preachers, such that will tell them smooth things; encourage sinners to take part in religious gatherings; join the church without an experience. The pleasures and fashions of the world need not be given up, as long as the heart is right. One who says secret societies and life insurance are good things. A man may be as cold, worldly and formal as he can be, yet if he claims to be saved, do not question it or let him know you have doubts about his experience, lest he get discouraged. Pet him, so he does not get offended. He is a good fellow. We can't afford to lose him. This way of condemning things is not right, it might have been all right once but will not do now. Is this not about the way it goes? There used to be condemnatory preaching followed by glorious results, but now we must modify until the Scriptures mean little. Only let a man do his whole duty and he will soon be cried down as lacking judgment or wisdom, and not feeding the people but thrashing them. Lord, help us. Surely we are living in perilous times.—C. Raymer in The Gospel Banner.

P E S S I M I S M

Pessimism is begotten of unbelief. It is of too dark a mind to be a child of heaven, neither can it claim any kinship to faith or any other of the fruits of the Spirit given by Paul. It dies if it but breathes heaven's atmosphere. It is so dark and full of gloom that heaven's brightness is uncongenial to it. Neither does its dolorous, monotonous sing-song chord well with heaven's songs of joy, glory and gladness—heaven's hallelujahs.

Our Christ is the faithful high priest, and dwells in heaven with all his faith-filled children, and taught that is not of faith can enter those pearly gates. But pessimism is not of faith, it is of doubt, it doubts God's wisdom and power to cope successfully with sin, and of course must be of the nether region from "Twixt upper nether and surrounding fires." No where in the world do we find a hint of doubt and dark forbodings being among the cardinal virtues and graces. Christ nowhere teaches his children to indulge in such moods, but rather to look up and rejoice. Christ teaches not that his kingdom is coming to naught or that the nations are going to the bad; but we are assured of the triumph of the gospel, and "The earth shall be full of the knowledge of the Lord as the waters cover the sea." If these quotations be true why should we look on the dark side of life, on the bad? If these quotations be true why should we look on the dark side of life, on the bad? Why dwell on such man if it but made us sad? If this be true why should we pollute the soul that we so freely from the press and pulpit? It is not mum. To the spiritual it is not even a relish. We are weakness, God is strength. God is wisdom, we are foolishness. Then why should we judge God's power and wisdom, as if we could run God's church better, "and even if we could" as Luther says, "we would be the proudest asses under heaven." Is God's throne tottering? Wzza thought so.

Result. Now really it does not look
like astounding presumption, impiety to be thus barking on God’s failure in reclaiming and governing the world? Every tender, true, loving heart must needs shudder to read from the Christian press and hear from the sacred desk such faith-withering missals. Who can extract one particle of spiritual nourishment, neither sweet or joy, strength or hope or cheer from the nameless matter. Are not these faithless views of God’s supremacy a shame, and is not the exhibition of so much faith in Satan’s ability to triumph over Christ a great shame? Oh! yes of little faith, everything is not in Satan’s power. God is at the helm. Victory is emblazoned upon his banners. May not then the children of the King shake off this corroding care—despondency, and turn away from the dark pictures? Is it meet for the King’s children to wear sackcloth? God designed that their vesture should be bright and glistening and their crowns gold; and with harps of gladness in their hands, walk golden streets.

Say, Mr. Pessimist, if you really have any faith in the Scriptures, what do you make of “He shall see the travail of his soul and be satisfied.” If Christ be satisfied why should mortals repine and be depressed? Is it not the hour of God’s greatest triumph of Christ’s victory over death and hell. God always comes off victor. Why should man ignore these truths, but be continually looking for defeat?

Satan has made use of the so-called higher critics and Ingersolites and of these faggy exhalations of these blue, yet professedly christian croakers, to bring about the formalism and spiritual dunness of sight that we hear so much about in our churches. It is all the fruits of unbelief. But we do not deem this degenerate state of the church anything new. If we compare the state of the seven churches of Asia as set forth by John the Revelator, their lapsed condition would look very much like a forerunner of the present, past and very likely the future state of Zion. It is the old story over again of lapses, falling away, unfaith. For if we let this divine love slip from our hearts, we also will naturally gravitate to the hosts of fault-finders—that are so inti­ment, that are so intent to pull a mote out of some dear brother’s eye, but behold not the beam in their own eye.

It is claimed that vice multiplies on every hand. If so, grant it, but we do not. It is but the changing of the venue of the lower strata of Europe and Asia, from the Eastern to the Western continent. As ancient Rome was overwhelmed by the hordes of Goths and Vandals so our nation would have, ere this, been swept into a vortex of ruins, if it had not been for the uplifting, purifying, triumphant elements in the power of Jesus’ name. Then, “All hail the power of Jesus’ name;” not only to save souls but nations also. An abiding, loving faith in God will drive away the last vestige of doubt and dark forboding, and reveal the King on his throne. It is very easy to find fault. The half-witted can do that. Ingersoll has made that a life-long business and every pessimist lends to him a helping hand. But just as the ungodly begin to glory in having accomplished their end, “He that sitteth in the heavens shall laugh; The Lord shall have them in derision.” Thus it was when Christ was crucified. The faith of the most hopeful failed. Victory seemed already perched on Satan’s standard. The righteous stood aghast, at what was to human ken to the darkest hour earth ever knew. The sun hid; the earth quaked; rocks were rent; yet it was the hour of God’s greatest triumph of Christ’s victory over death and hell. God always comes off victor. Why should man ignore these truths, but be continually looking for defeat?

The love which our Lord requires in all of his followers is, the love of God and man;—of God, for his own, and of man, for God’s sake. Now what is it to love God, but to delight in him, to rejoice in his will, to desire to continually please him, and to thist day and night for a fuller enjoyment of him?

As to the measure of this love, our Lord has clearly told us, “Thou shalt love the Lord thy God with all thy heart.” Not that we are to love or delight in none but him. For he hath commanded us not only to love our neighbor that is, all men as ourselves,—to desire and pursue their happiness and as sincerely and steadily as our own,—but also to love many of his creatures in the strictest sense; to delight in him, to enjoy them: only in such a manner and measure as we know and feel not to indispose but to prepare us for the enjoyment of him. Thus we are called to love God with all our hearts.

The effects, or properties of love, the apostle describes in the chapter before us. And all these being infallible marks whereby any man may judge for himself whether he hath this love or hath it not, they deserve our deepest consideration.

“Love suffereth long,” or is long suffering. If thou love thy neighbor for God’s sake, thou wilt bear long with his infirmities. If he want wisdom, thou wilt pity not despise him. If he be in error thou wilt mildly endeavor to recover him, without any sharpness or reproach. If he be overtaken in a fault, thou
wilt labor to restore him in the spirit of meekness: and if happily that cannot be done soon, thou wilt have patience with him; if God, peradventure, may bring him at length to the knowledge and love of the truth. In all provocations, either from the weakness or malice of men, thou wilt show thyself a pattern of gentleness and meekness; and be they ever so often repeated, wilt not be overcome with evil, but overcome it with good. Let no man deceive you with words; he who is not thus long suffering, hath not love.

Again: "Love is kind." Whoever feels the love of God and man shed abroad in his heart, feels an ardent and uninterrupted thirst after the happiness of all his fellow creatures. His soul melts away with the very fervent desire, which he hath continually to promote it; and out of the abundance of the heart his mouth speaketh. In his tongue is the law of kindness. The same is impressed on all his actions. The flame within is continually working itself away, and spreading abroad more and more, in every instance of good will to all with whom he hath to do. So that whether he thinks or speaks, or whatsoever he does, it all points to the same end: the advancing, by every possible way, the happiness of all his fellow creatures. Deceive not, therefore, your own souls: he who is not thus kind, hath not love.

Further: "Love envieth not." This, indeed, is implied, when it is said, "love is kind." For kindness and envy are inconsistent: they can no more abide together than light and darkness. If we earnestly desire all happiness to all, we cannot be grieved at the happiness of any. The fulfilling of our desire will be sweet to our soul; so far shall we be from being pained at it. If we are always doing what good we can to our neighbor, and wishing we could do more, it is impossible that we should repine at any good he receives; indeed, it will be the very joy of our heart. However then we may flatter ourselves, or one another, that envyeth hath not love.

It follows, "Love vaunteth not itself;" or rather, is not rash or hasty in judging; for this is indeed, the true meaning of the word. As many as love their neighbor for God's sake, will not easily receive an evil opinion of any to whom they wish all good, spiritual and temporal. They cannot condemn him even in their hearts without evidence nor upon slight evidence neither. Nor indeed, upon any, without first, if it be possible, having him and his accuser face to face; or, at the least acquainting him with the accusation, and letting him speak for himself. Every one of you feels that he cannot but act thus, with regard to one whom he tenderly loves. Why, then, he who does not act thus, hath not love.

I only mention one thing more of the effects or properties of this love. "Love is not puffed up. You cannot wrong one you love. Therefore, if you love God with all your heart, you cannot so wrong him, as to rob him of his glory, by taking to yourself what is due to him only. You will own that all you are, and all you have, is his; that without him you can do nothing; that he is your light and life, your strength and your all; and that you are nothing, less than nothing before him. And if you love your neighbor as yourself, you will not be able to despise any one more than to hate him. As the wax melteth before the fire, so does pride melt away before love. All haughtiness, whether of heart, speech, or behavior, vanishes away where love prevails. It bringeth down the high looks of him who boasteth in his strength, and maketh him as a little child: deficient of himself, willing to hear, glad to learn, easily convinced, easily persuaded. And whosoever is otherwise minded, let him give up all vain hope; he is puffed up, and so hath no love.—Selected.

A seat on the New York Exchange costs about $40,000, on the Consolidated Stock Exchange about $2,200, and on the New York Cotton Exchange about $750. A seat in heaven and a crown of righteousness that faileth not away, can be had "without money and without price."—Ex.
Fretting will only magnify our troubles. Let us be content with such things as we have, whether it be food and raiment, riches or poverty, sickness or health, prosperity or adversity, or whatever it will; for we have the consoling words, “I will never leave thee nor forsake thee.” —Heb. 13:5. If trials or dangers come, what have we to complain? In ourselves we are nothing. If others prosper more or hold higher positions, why should we be discouraged? We belong to God and He has a perfect right to put us where He will. O, for more contentment among christian people. Why do professing Christians sometimes complain and say, “Why, life is such a dreary task,” and “I am denied all good things.”

Not long since I heard one of this class speak of her lot in this way and even to say, “I just prayed to the Lord to take me home.” It might be right to pray in this way if we were fully prepared to meet Him, and ask in submission to His will. But I would rather hear such a one pray to be kept from the evil and show a willingness to stay in this world as long as our blessed Redeemer has work for us. There are no souls to win in heaven.

If we could be convinced and firmly believed that we did not get into the places we are in by accident, but that they are the very places God meant for us, we would be more contented Christians. We must believe that God is not pleased with us when we spend the time we owe to Him in discontent. “Tis His presence makes our sunshine and His love destroys our fears. Though storm and sorrow darkly round our pathway rise, let us look up to Him for comfort, satisfied with His goodness. Here is encouragement from a friend.—“You may have a rough voyage through life; but you have nothing to fear while you keep unbelief below, faith on deck and Christ at the helm of your little bark.” However severe our tribulations may be in this world, in Christ we have peace. Then if we are faithful unto Him, we will hear those blessed words, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” One hour of heavenly bliss will abundantly repay you for all your sore afflictions here. Yes, one look at our blessed Redeemer’s face would repay us for a thousand years of this wearisome life.—Young People’s Paper.

**HOLINESS NEGLECTED.**

**WHAT are the results of neglecting to seek holiness?**

1. It affords fearful advantage to Satan, our great enemy. He comes to enslave the soul with fear, to induce with pride to stimulate it with the love of the world, to inflame its lusts, to excite anger, to obscure the path of duty and induce rebellion against God. In the soul but partially sanctified Satan finds some tendency more or less, to unbelief, to fear, to pride, to covetousness, to lust, and indeed to every sin. The seed of all sin is yet in the heart. What a fearful advantage is thus allowed by the enemy?

   "But of all the foes we meet,

   None so oft mislead our feet,

   None betray us into sin,

   Like the foes that dwell within."

2. It is occasion of frequent defeat in spiritual conflict.

Sinning and repenting, rising and falling, are prominent characteristics of those who refuse to seek the blessing of holiness. How truthfully does this familiar stanza describe the lives of multitudes of converted men!

   "Here I repent and sin again,

   Now I revive and now am slain,

   Slain with the same unhappy dart

   Which, oh, too often wounds my heart."

   "We are compelled to declare," says Bishop Peck, “In our honest judgment, there are few cases of partial sanctification in which many a day does not make bitter work for repentance. How many through the influence of remaining depravity, have been betrayed into angry passions, into vanity, pride and unbridled lusts! How many have gradually yielded to the suggestions of an evil heart and found at length that their strength was lost, their confidence gone, their souls brought into bitter condemnation!”

3. It is the origin of those grievous apostacies which have dishonored the church and ruined souls.

Can there be any question of this? Who, that believes in the possibility of either temporary or final apostasy, could suggest a mode of backsliding more effectual or more inevitable, than to allow the sinful propensities of our nature to remain undisputed—to disobey the great law of progress, which is revealed as sacredly binding upon every converted man? Dr. G. Reck says: “Leaving ‘first principles’ and going on to perfection, is the only way to secure final and total apostasy . . .

If, then, we do not wish to end in the flesh, to fall from grace, to lose our first love, to be deprived of the talent committed to us, to have the candlestick removed out of its place and finally to be cast into outer darkness, we must leave the things which are behind, and go forward to those things which are before.

* * *

If we resist it or neglect it, we are guilty of disobedience; we contract guilt and come into condemnation. What, then, is the condition of those Christians who do not seek at all the sanctification which God requires? Are they doing the will of God? Let all those concerned lay their hand upon their heart and decide this question according to the truth and evidence. But what I do mean is, that those Christians who do not seek, and seek constantly, for an entire sanctified nature, fall into condemnation. And I must add that this condemnation must be removed by pardon, upon repentance, or it will finally drown the soul in destruction and perdition.

Now may the Lord bless and help you my friend, to stop and consider just where you stand. If you have been neglecting this all important subject I pray the Lord to stir you to immediate action, as it involves your eternal welfare, for, “without holiness no man shall see the Lord.” —Selected.

It is easy to live in the world after the world’s opinion. It is easy to live in solitude after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of character.—Emerson.
TEMPE RANCE.

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

A TEMPERANCE SERMON.

The following remarks by Mr. Justice Valentine, of the Kansas Supreme Court, in deciding the case of State vs. Crawford, reported in 28 Kan. 518, are not altogether obiter dicta, for the question at issue was as to whether a certain saloon was a nuisance. It is perhaps as forcible a temperance sermon as can be found in the law reports. Judge Valentine says: "Probably, even independent of the statutes and of the constitution, all saloons where intoxicating liquors are sold are to be drank on the premises as a beverage ought to be considered as nuisances. Under the present laws they must be so considered, and under all laws they probably ought to be so considered, though where they are legalized the courts cannot so declare. Probably no greater source of crime and sorrow has ever existed than social drinking saloons. Social drinking is the evil of evils. It has probably caused more drunkenness and has made more drunkards than all the other causes combined; and drunkenness is a pernicious source of all kinds of crime and sorrow. It is a Pandora's-box, sending forth innumerable ills and woes, shame and disgrace, indigence, poverty, and want; social happiness destroyed, domestic broils and bickerings engendered, social ties sundered, homes made desolate, families scattered, heart-rending partings; sin, crime, and untold sorrows; not even hope left, but everything lost; an everlasting farewell to all true happiness and to all nobler aspirations rightfully belonging to every true and virtuous human being. If all drinking saloons and all social drinking establishments were utterly overthrown and destroyed, all sales and uses of intoxicating liquors at other places might probably be left comparatively free with but little danger to the general welfare of society. If these views with respect to the natural and ordinary consequences of drinking saloons are correct, then there are certainly very strong reasons for considering all drinking saloons as public nuisances. But, of course, courts of justice can declare only such saloons nuisances as are illegal."—Christian Advocate, N. Y.

BISHOP AGAINST BISHOP.

In Bishop Potter's tirade against prohibitionists he speaks of the grotesque hypocrisy of the prohibition system from Maine to Kansas. Over against this utterance of the New York bishop we place this statement of Bishop Millsap, of Kansas, which we copy from an exchange:

"When I went to Kansas I felt satisfied that there was no better way of handling the liquor traffic than by the high license system; but I am now quite as well satisfied that I was mistaken. I have changed my opinion of the prohibition law since I have seen its workings, and I regard it as very desirable. It is especially so from my own spiritual standpoint. For instance, Topeka is a city of 50,000 inhabitants, so that is quite a town. You can walk the whole length of Kansas Avenue, the principal street of the city, and not see a single saloon on either side. What is the effect of all this? The young men are not tempted to go into the gilded hells, where sweet music and every allurement are held open for them. There are no temptations for the young, and there is nothing to lead the man who does not drink habitually to take a drink just for the sake of being sociable.

"I find it easier to do missionary work in Topeka than I found it in Minneapolis or Omaha, (both under $1,000 license for saloons.) The young men you approach are more inclined to listen and give you a respectful hearing. There are more men in the Church, both as members and as mere attendants, in proportion to the population. This means something, and it is to be credited largely to the effects of the temperance legislation. The largest wholesale grocer in Kansas is a prohibitionist, but himself not a teetotaller. He gives it as his judgment as a business man that there is twenty-five per cent more business done by the grocery, dry goods, and hardware trades in Kansas than there was before prohibition was established. There is no probability that Kansas will ever go back on the prohibition doctrine."—Conservator.

THE EFFECTS OF TOBACCO ON PROCREATION.—In a paper published by the British Anti-Tobacco Society is found the following statement: "The tobacco smoker, especially if he commences the habit early in life and carries it to excess, loses his procreative powers. If he marry he deceives his wife, and exposes her to infidelity, and exposes himself to ignomy and shame. If, however, he should have offspring, they generally are either cut off in infancy, or never reach the period of puberty.

His wife is often incapable of having a living child or she suffers repeated miscarriages, owing to the impotence of her husband. If they have children they are stunted in growth or deformed in shape; or incapable of struggling through the diseases incidental to children and die prematurely.

Is it not amazing how we endure the liquor curse? If men would sell some kind of food or drink for horses that would cause them to fall down dead drunk, or set them crazy to kick men and run over children, we would stop the sale of such article speedily. If a firm should come to our city with a large box of rattlesnakes to lay out on the streets to bite children going home from school we would quickly prohibit them from such work. But the saloon comes to wither and blast, to destroy homes, to turn kind men into demons, who will crush the hearts of their wives, and leave their children unfed, unclothed, and untaught.—Er.

Here is one man who makes whisky, another who rents a house for the sale of it, another who votes with a party to license it, another dies drunk. Now if you can fix that up so that some of that crowd will go to heaven and some to hell, you are a profounder philosopher than I ever have seen.—Sam Jones.
The modern ministerial meetings are good; but there is still room for improvement. A paper on the "Transmigration of Souls;" or, "Was it a real whale that swallowed Jonah?" ought not to take the place of a paper on the "True Method of Filling the empty Pews;" or, "How to Induce Men to be Born Again." Leave such grave hair-splitting, scientific questions of the higher critics until a more convenient season. Some poor soul might go down to hell while you are reading "Ingersoll's Whale Story."

When the Eldership sends a Philip down to Samaria to preach Christ, it should not leave him until if and the next session of the Elders. Politicians do not do that. They send them letters full of encouragement, and then send them helpers. Would it not be a good idea for the church at Jerusalem to frequently send down a Peter and John to some working Philip among the Samaritans? Would it not help Philip as well as his hearers? Many of the little churches are never privileged to hear a sermon from the eminent divines, because they are far too far from the railroad, or are too poor. How shall we reach them? Do you think frequent ministerial meetings among them would be a step in the right direction? If frequent ministerial meetings are impossible, why not write a letter to some brother. We, as pastors, must be more in touch with each other's work if we would see good work accomplished.—W. H. Guyer in The Church Advocate.

**CLEARNESS.**

If a man cannot see clearly, we get him glasses; if a man cannot hear distinctly, we have multiplied varieties of phones; if a man cannot write distinctly, we give him a typewriter. 0, that our genius would go a step farther, and invent for all of us some kind of an apparatus for clear thinking and plain speaking. There is no place in which this is so much needed as theology. We are sure many congregations would invest immediately in some such thing for the minister if it were available. There is so much muggy preaching; so great is the lack of clear, definite teaching. Dr. Munro Gibson tells us of an old Scotch minister who was so deeply wrapped up in astruse metaphysical questions that his people used to say that he was invisible for six days of the week, and incomprehensible on the seventh.

Let us set it down, when we speak, or teach, or preach, that our greatest enemy is vagueness. Nothing that we can say can be of the slightest value unless it is understood. We must constantly beware of running into a fog. Elaborate the old proverb a little bit, and if you have anything to say, say it; say it so that it will be understood.—Good Way.

"There are a few wise, discreet, humble-minded, and spirit-aided evangelists in this world,—of whom my beloved Brother Moody is the chief. But nobody is more strenuous than Mr. Moody that every minister should sow his own seed and reap his own harvest. The surest way to hamstring any pastor is to make him believe that his only business is to make sermons, make visits, and officiate at funerals and weddings; but if sinners are to be led to Christ some one else must be sent for to do it! Paul never taught Timothy such pestilent nonsense. Since I have alluded to my own experience, let me say that in the seasons of the most abundant outpouring of the Holy Spirit, and the largest ingathering of converts, my church has done its own work, and the only help I ever sought was an occasional sermon from some neighboring zealous pastor. Brethren, if you want power, seek the power from on high! Don't send for a man; go straight to God! The only true fire is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled."

Ex-President Harrison is credited with having said recently, "I thank God every Sunday for a preacher that preaches Christ crucified, and does not say any foolish things." Here is a most valuable hint for young preachers. Saying foolish things in the pulpit has destroyed the force of many a sermon.—Ex.
HEALTH AND HOME.

THE MORAL WARFARE.

Our fathers to their graves have gone;
Their strife is past, their triumph won,
But stern trials wait the race
Which rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight;
And, strong in Him whose cause is ours,
In conflict with unholy powers
We grasp the weapons He has given—
The Light, the Truth, and Love of Heaven.

—Whittier.

MARRIAGE.

IT IS the happiest and most virtuous
state of society, in which the husband and wife set out together,
make their property, and with perfect sympathy of soul graduate all
their expenses, plans, calculations and desires, with reference to their present needs and to their future and common interest. Nothing delights me more than to enter the neat little tenement of the young couple, who within, perhaps two or three years, without any resources but their own knowledge or industry, have joined heart and hand, and engage to share together the responsibilities, duties, interests, trials and pleasures of life.

The industrious wife is cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, whilst, perhaps, the little darling sits prattling upon the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands and the best of fathers, when he shall come from his toil to enjoy the sweets of his little paradise.

This is the true domestic pleasure—the "only bliss that survived the fall." Health, contentment, love, abundance, and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries; that the wife must have no sympathy, nor share with him in the pursuit of it, in which most of the pleasure truly consists: and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is very unhappy.

It fills the community with bachelors, who are wanting to make their fortunes, endangering virtue and promoting vice; it destroys the true economy and design of the domestic institution, and it promotes idleness and inefficiency among females, who are expecting to be taken up by a fortune, and passively sustained without any care or concern on their part; and thus many a wife becomes "not a help-meet, but a help eat."—Selected.

TAKE A LUNG BATH.

DO YOU know your lungs get foul inside and need cleansing?
The air you breathe is poisoned by dead and decaying matter in your lungs. Then there are thousands of deep cells in the bottom of the lungs into which the air does not often get drawn. When the lower ribs are confined by strings or bands or corsets, the air is not drawn into the bottom of the lungs as it should be, and sometimes the lungs fill up and decay; and often persons who dress tightly only use a small part of their lungs at the top, and so get sick and die of consumption and other diseases.

You bath your skin with water, but you bath your lungs with air. In the lungs the blood which comes back to the heart almost black with poisonous impurities, meets the oxygen of the air and is turned into a bright red color, and then sent out again to make cherry lips and rosy cheeks and healthful bodies.

So the more air you breathe the cleaner your lungs and the better your health will be.

Now to take a lung bath, sit down, shut your mouth, and draw in your breath slowly, and hold a watch before you and see how many seconds you can draw in your breath. Then begin to utter a low sound, or note, and see how long you can do it without stopping to draw in your breath again. At first you may not be able to make a sound for more than ten or twenty seconds, especially if there is anything close about the waist; but by loosening everything around you, breathing deeply, and following this up two or three times a day, you will probably soon double the length of the sound you can produce; will fill your lungs to the bottom with pure air, will drive out disease, and be stronger, healthier, and happier than you will by moping over the fire trying to get warm, or sitting humped and cramped so that the lungs cannot take half their proper allowance of air.

Keep up this breathing and take good care of your health, and you need not fear consumption, but will have life and vigor and happiness, and will "prosper and be in health, even as thy soul prospereth."—H. L. H. in The Little Christian.

DEADLY DIET.

RADULENT foods are prevailing to an alarming extent. We are fast becoming a nation of dyspeptics. Foul sophisticated diet is one of the most fatal agents at work steadily undermining the health of the people. Most of the condiments of all kinds, coffee, jellies, and jam; syrups and sugars, as well as the more simple articles of diet are shown to be impure.

Nearly a score of specimens of what purported to be fruit jam were recently tested and found three-fourths of the number to be compounded of spurious materials and also artificially colored. Large quantities of glucose are used, and turnips and extract of coal-tar, and in certain kinds of jelly a variety of seaweed, and gelatine, and flavored with essence manufactured from tar-taric and other acids. Many substances commonly used in so-called fruit preparations, are fearfully deleterious. Bakers' bread is adulterated with destructive compounds of chalk, lime, alum, starch, etc. Analysis of numerous samples showed that not one half were made of pure wheat flour. We may protect ourselves against adulterations by buying the fruit, grains and vegetables, and preparing them ourselves. Those who keep to simple living may have a wholesome diet.—Hygienist.
OUR YOUTH.

Character is more than reputation.
"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

[Note.—The "Bible Study" of this department is conducted by Geo. Detwiller, of Sherkston, Ontario, to whom all communications relating thereto should be sent.—Ed.]

KEEP TO THE RIGHT.

Keep to the right, as the law directs.

1. For such is the rule of the road.

2. Keep to the right, whoever expects a wagon full of company.

3. Keep to the right and hold on to the true, and be not afraid of the road.

4. Keep to the right, and you need have no doubt that all will be well in the end.

5. Keep to the right in whatever you do, for He who keeps the right will never own his injured.

6. Keep to the right and hold on to the true, from the morn to the close of life's day.

OUR YOUTH.

What Caunoy Depeuw Says.

Twenty-five years ago I knew every man, woman and child in Peckskill, N. Y. And it has been a study with me to mark boys who started in every grade of life with myself to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his markable love better than life."—M. E. Gormley.

Disraeli.

Keep to the right, and you need have no doubt that all will be well in the end.

N. E. Bellingham.

BIBLE STUDY.

The topic for September is, "Goodness.—A Fruit of the Spirit."—Eph. 5:9; Psa. 112:5; Acts 10:38.

Geo. Detwiller.

No. 1.—Long-Suffering.—A Fruit of the Spirit.

Let us not forget the fact that long-suffering is a fruit produced only by the Spirit. It does not proceed from the natural man; but when we are changed, and have been made partakers of the divine nature, this fruit of long-suffering will certainly follow.

For in being born of the will of God we partake of His nature, and in whom can we see more long-suffering than in Christ, our example, "who did no evil, neither was guile found in His mouth."

Then let us remember that taking patiently the buffetings for our faults is not long-suffering; but when we do well and suffer for it, taking this patiently, is as described in 2 Pet. 3:9. Let us be patient at the Lord's patience: "The Lord is not slack concerning His promise, but is long-suffering to usward," which long-suffering is salvation; because He desires not the death of a sinner.

Oh, that I might be more patient toward men, letting this fruit be more abundant in my life is the prayer of your brother, waiting for Jesus coming.

T. S. Dorem.

Gormley, Ont.

No. 2.—Long-Suffering.—A Fruit of the Spirit.

Long-suffering is a test of the Christian's true worth and character. "Charity," which means love, "suffereth long and is kind." "Charity envieth not"—we are not to grudge another's good. Envy leads to hatred. We can hate the sinner's path, but yet love the sinner. The same with the path of God's children who are not walking in the light and allowing the blood of Jesus Christ to cleanse them from all sin (2 Cor. 10:6), being in readiness to revenge, forgetting that we shall not render evil for evil. "Therefore, if thine enemy hunger feed him, if he thirst give him drink; for so doing thou shalt heap coals of fire on his head."—Rom. 12:19,20.

The child of God, possessed with long-suffering, regards Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you do ye even so to them." "For with what measure ye mete, it shall be measured to you again."—Mark 4:32. True muscles, who "when He was reviled, reviled not again:" "for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully; this is acceptable with God."—1 Pet. 2:19,20.

"Committing yourselves unto God as unto a faithful Creator."—1 Pet. 4:19. "Cast thy burden upon the Lord and He shall sustain thee."—Psa. 55:22.

Let us endure scorns and trial, trusting in the promises of God, ever meeting the conditions, taking the whole armor of God. Eph. 6:18 is the key-note to success.

Your sister in Christ,

Bethesda, Ont.

N. E. Bellingham.

No. 3.—Long-Suffering.—A Fruit of the Spirit.

When we are persecuted for righteousness sake or imposed upon or caused to suffer wrongfully for well-doing on account of the hatred held against us by evil men, caused by the righteousness of our lives, we should not seek to repay for the Lord saith, "Vengeance is mine, I will repay." But we, being patient in the suffering, will meet with the approbation of God.—1 Pet. 2:20.

The abundant grace of our Lord is sufficient to keep us in the fiery trials which shall try us; and through the thanksgiving of many shall redound to the glory of God (2 Cor. 4:15) whom we should seek to glorify.

We shall be blessed if we suffer for righteousness sake, for we shall be happy (1 Pet. 3:14) and ours shall be the kingdom of heaven.—Matt. 5:10.

Let us consider these promises, living godly and we shall suffer persecuted (2 Tim. 3:12) and this blessed state of happiness shall be ours.

Paul could say that the sufferings of the present were not worthy to be compared with the glory that should be revealed. What of our sufferings? how much less worthy of comparison?

Let us take Christ for our example and not show hatred toward our enemies, but love; and if he hunger feed him, if he thirst give him drink. Although it may be like bread cast upon the waters after many days to return, let us patiently continue in well-doing and to us shall be rendered according to our deeds, even glory, honor, and immortality, eternal life. But if we are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish will be rendered unto us.—Rom. 2:6-9.

If we be tried it shall be to our benefit; for the trying of our faith worketh patience. "Let us have patience, for in due season we shall receive the Crown of Life which the Lord has promised to them that love Him."—Jas. 1:12.

M. E. Gormley.

Stevensville, Ont.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church. Published in the interest of the church of the Brethren in Christ.

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ELDER SAMUEL ZOOK, Abilene, Kans., Editor.
H. N. ENGLE, Office Manager.

To Correspondents:—Articles for publication should be addressed to H. N. Engle.

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2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas. 2 Canadian Currency is discounted with us.

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

Abilene, Kansas, August 1, 1899.

ADDITIONS TO MISSIONARIES.
Eld. Jesse Engle
Mrs. Elizabeth Engle (daughter of Elder David B. J. Engle, Middletown, Ont., who died in Philadelphia, Pa., Aug. 29th, 1898, aged 71 years.)
Eld. Isaac O. Lehman
Miss H. Frances David (daughter of Bro. Samuel David, Dallas Centre, la.)
Miss Alice Heise (daughter of Bro. Charles Heise, Des Moines, lowa.)
O. C. Cress
Mrs. Sara Cress
Miss Barbara Hershey, Forbshy, Johansburg, South Africa.
D. W. Zook and wife, 86 College St., J. R. Zook, Pittsburgh, Pa., 50c.
Mrs. Amanda Zook, Calcutta, India.
J. L. Long, Choshi Chiba Ken, Japan.
Miss Fannie L. Hoffman, Girgaum, Bombay, India. Care of Mr. Fuller.

RENEWAL PLEDGE.

Baker's Summit, Pa. $0.50
North Hampton, Ohio 10.00

FOREIGN MISSION FUND.
No. 143.

Bro. John M. Engle of Arme, Kans., returned from an extended visit to Pa. He was gone about 90 days, visiting friends and relatives. Stopping at Oklahoma City on Sunday the 6th with his daughter, he arrived at Abilene on the morning of the 8th inst. He reports an enjoyable visit.

We are sad to note the sad accident that befell our dear aged Sister Mellinger near Hope, Kansas. The sister is quite old, having passed the four-score years, and is a heavy, fleshy woman. She has been rather feeble on her limbs and being tottering, fell and either broke or dislocated her hip, which makes her entirely helpless. Her sufferings are said to be very severe, especially during this hot weather. Mother Mellinger is the widow of Bro. Abram Mellinger (deceased) of Cameron county, Pa., and has been a widow for more than 20 years. She has her home at her son’s place, Elder John Mellinger, near Hope, Kansas.

On Sunday the 6 inst. the new church in Dallas Centre was dedicated to the worship of God. The announcement was only made the week previous but notwithstanding the short notice the church house was well filled and the services were solemn and impressive. At the same time a daughter of Bro. Samuel Herr was received and baptized in the afternoon. This church was built by Elder S. M. Good of Des Moines, son of Elder Charles Good, deceased. The building is a fine plain edifice 24x40 ft., well furnished and equipped for the glory of God. May God bless Bro. Good and his wife our earnest desire. The church of the Brethren in Christ. Bro. Good is certainly to be appreciated all the more because Elder Good is not a member of the Brethren in Christ and has done this as an act of good faith in 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 to receive it.

On the 25th ult. we took train on the U. P. railroad at Abilene for Des Moines and Dallas Centre, Iowa. We arrived safely at Des Moines the next morning at 2:30, and visited our Bro. and Sister J. R. Zook and wife. We spent one night at the Mission. This Mission is kept open every night the whole year, and while the attendance is not so large during the hot weather, the interest is good. We are glad to say that Bro. Zook labors faithfully and hard to make the Mission a success; and we are pleased to note that good has been accomplished in the conversion of precious souls who are now earnest workers and faithful members. On that evening we met Bro. H. L. Trump of Polo, Ill. and on the morning of the 27th we went to Dallas Centre. Bro. Harrison Garwick met and conveyed us to his home where we met Mrs. Elizabeth Engle and some others of the Brethren of Dallas county, and arranged for the work of the committee. On the next day we were joined by Bro. J. P. Knupp of Canton, Iowa, and on Saturday afternoon we met with the Brethren and Sisters to adjust the difficulties existing among them. The committee witheld its decisions until Monday evening when a clearly defined plan of settlement was presented to the church, which we are persuaded will bring satisfaction if carried out. To which we wish the blessing of God.

CHURCH NEWS.

DES MOINES MISSION.

Meetings every night, interest good. Donations received since last report are as follows: Rose Bank S. S. Kans. 450.00
Bro. Higgins, City 100.00
Father Linz, Dallas Centre, la. 1 bu. apples.

These donations are as bread cast upon the waters, for which Jesus will reward the donor in the First resurrection—the resurrection of the just.

"The very poor, the Lord will crown; and will give them a crown of glory that fadeth not away, even the crown of life." (Rev. ii. 10.)

"Freely have ye received, freely give." (Matt. vii. 12.)

"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."

Affectionately yours,

J. R. Zook and Wife.
CHICAGO MISSION.
Belief and Sewing School Department.
Report for month July is as follows:

<table>
<thead>
<tr>
<th>DONATIONS</th>
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<tr>
<td>I. A. Eisenhower, Kas.</td>
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<tr>
<td>Sister Hiller, Morrison, Ill.</td>
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<td><strong>Total</strong></td>
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<tr>
<th>EXPENSES</th>
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<tr>
<td>Dry goods</td>
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<tr>
<td>Labor</td>
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<tr>
<td>Groceries, etc</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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SARAH BERT AND WORKERS.
6001 Pecoria St, Englewood, Ill.

BUFFALO MISSION.
Financial report to August 1, 1899 is as follows:

<table>
<thead>
<tr>
<th>RECEIPTS AND DONATIONS</th>
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<tbody>
<tr>
<td>Mission Board of Canada</td>
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<tr>
<td>Emma Winger, Ont.</td>
</tr>
<tr>
<td>Levi Winger, Ont.</td>
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<tr>
<td>Catherine Ruhl, Pa.</td>
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<tr>
<td>Leah Eheiman, Buffalo</td>
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<tr>
<td>A Brother, Pa.</td>
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<td><strong>Total</strong></td>
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<th>EXPENSES</th>
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<tr>
<td>Due Mission from last report</td>
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<tr>
<td><strong>Total</strong></td>
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J. W. HOOVER.
25 Hawley St, Buffalo, N. Y.

PHILADELPHIA MISSION.
Report for month ending July 31 is as follows:

<table>
<thead>
<tr>
<th>CREDIT AND DONATIONS</th>
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<tbody>
<tr>
<td>Balance on hand</td>
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<tr>
<td>Sonderton, Pa.</td>
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<tr>
<td>Elizabethtown, Pa.</td>
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<tr>
<td>Junction City, Kans.</td>
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<tr>
<td>A Brother.</td>
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<td><strong>Total</strong></td>
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<th>EXPENSES</th>
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<tr>
<td>Rent</td>
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<td>For the Poor</td>
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<tr>
<td>Shoes</td>
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<tr>
<td><strong>Total</strong></td>
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</table>

PETER STOVER.
Philadelphia, Pa., 3123 N, 2nd St.

ON OUR MISSION.
HUMMELSTOWN, PA., JULY 29, '99.

TO THE readers of the Evangelical Visitor we come with greetings in His name.

Since our last report we spent two Lord's days with the Brethren of North Franklin county, Pa. The meetings were largely attended and were of fair interest. On Tuesday eve, July 18 we had a very interesting meeting at the home of Bro. S. F. Martin. The house was well filled and we had a blessed time waiting upon God.

The intermediate time we spent agreeably, and we hope profitably to many in visiting among the dear saints. We are glad to be used of God in a small way, watering the lillies, some of which are sadly drooping for want of spiritual food.

July 22 we came to Harrisburg where, in the Messiah Home, we joined the Brethren in prayer-meeting. Here we met Bro. and Sister Michelfelder, two devoted Gospel workers who have spent the last five years in Gospel work in thirteen different states. They are very humble followers of Jesus, fervent in the Spirit, serving the Lord on the faith line. July 22 we met with the Brethren in a Harvest-meeting at the home of Sister Hershey near Hockersville. The meeting was well attended and interesting. Here it was our privilege of meeting our dear Bro. Levi Wenger of Kans. The evening of the 22nd and morning of 23rd the meeting was at the Hummelstown m. h. Attendance and interest good. In the evening of the 23rd the meeting was at the home of Bro. John Hoffman of the Zion's Children (Brenzer) church. This was a union meeting. The house was well filled and good interest. We long for the day to dawn when at least the common, plain people will join together more heartily in public worship. Let the walls of division crumble to the dust, for they are only by the teaching of man and not of God. Let us hold up the standard of pure and holy living and quit condemning one another because of some minor differences. Jesus prayed that the believers might all be one as He and the Father are one. The Holy Ghost has come to unite us and so let us stop dividing and subdividing the people into factions and sects.

At these last named meetings Bro. and Sister Michelfelder were used of the Lord to bring blessings to the people. To God be all the praise. This week we have spent most of the time visiting the poor and the sick, which is a part of the work of the Lord not to be neglected. We are blessed of the Lord for doing what we can in a public or private way. On the 25th we saw the bodies of a mother aged 62 years, and her son aged 35, lowered into the tomb in the Hummeltown cemetery. They were both instantly killed by driving in front of a train on the morning of the 22nd. Truly in the midst of life we are in death; and yet the people are rushing madly on. "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy."— Prov. 29:1. "Therefore be ye also ready."—Matt. 24:44.

Yours in the hope of His Coming.
Amen! NOAH AND MARY ZOOK.

MISSIONARY.

"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.

FROM INDIA.
CALCUTTA, INDIA, JUNE 29, 1899.

DEARLY Beloved in the Lord:

They that trust in the Lord are as mount Zion which cannot be moved, but abideth forever. As the mountains are around about Jerusalem, so the Lord is around his people from this time forth and for-ever-more." Praise the Lord!

It is now quite awhile that your humble servant has spoken to you through the columns of this paper. It is not that we do not think of you, for we think of you and pray daily for all those who are interested in the work the Lord has given us to do. You must forgive us if we do not write just as often as you think we ought, for our time is well occupied with other work. And here we try to put in all the time we can in reaching souls. Time with us is a very valuable thing. And especially since the students are returning to the city to take up their college work for the year. The work amongst them is very interesting indeed.

We do a great deal of personal work amongst them. We go to the places where they stay and visit them. They stay in hostels built for their purpose. A hostel is a great hotel or boarding-house for students only. Many also stay in messes or clubs. To those places we go and meet with them and talk to them about their soul's welfare and preach unto them Jesus, to which they listen with the greatest interest, and against which they bring their puzzling arguments. To see these young men is to love them. Here in the Y. M. C. A. building there are Bible classes held daily, beside the regular meetings held twice a week. In all these we have the privilege of assisting as opportunities afford themselves. When we can we do a great deal of tract distributing among the masses that throng the streets.

The children of India are also an interesting class to work amongst. We have only the four as yet in the orphanage that we started with. Two widows
came to us that were really destitutes, with a child apiece; but they became discontented and went away from our care. Those that we have are doing very nicely. They all pray very earnestly. It would do any one good to hear them. Then in the orphanage we have a school for other children from the outside. These little children are not allowed to run in the streets, so we hire a woman to bring them. This woman is called a "gee." We have now in this school fifty children. It is wonderful how rapidly they learn the scriptures and how well they remember them too. If the teacher is the least bit diligent in teaching them it is not long till they can repeat passage after passage and tell one story right after the other. Then on Sunday we have them come to Sunday School. They have learned to sing a number of gospel songs and they do it so heartily that it is a real inspiration to hear them. We believe that the seed sown into these young hearts will some day spring up and bring forth fruit unto eternal life, at least in some of them. It is our business to obey the command that God has given us to sow and look to Him in faith for the harvest. And he says, "By faith things which are not seen are justified." Again, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that or whether they both shall be alike good." —Ecc. 21:6.

It has been our privilege to be away again to the mountains for a much needed rest. The people of America have not the least idea of the intense heat in this country. I am sure if God had not called us to this county that we would have stayed in Japan. But we are willing to do anything, go anywhere, for the sake of Jesus and souls. It is so blessed to obey God at any cost. We will have crosses to bear and hardships to pass through; but when we do it for Jesus' sake He amply rewards us even in this life. We have had very few hardships as yet to pass through in comparison to what the first missionaries had to pass through. But what the future has in store for us we know not, but are willing for anything that He may see fit for us to pass through.

We are now contemplating going into a district where there is no mission work being done. What we will do as yet we do not know. We simply give those who are interested in us a hint so that they will know how to pray. We want nothing but the will of God to be done in all things. We ask you to pray earnestly for us. Yours for souls,

D. W. ZOOK.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, JUNE 27, 1899

WHEN we suffer our minds to cross the wide sea and take a view of the home land as well as of the nations at large and consider times and seasons, we see the busy throngs of people engaged in the pursuits of life. Some hastening to the harvest field to reap the golden grain, others driving the team before them through vast fields of corn, others running hither and thither filling stations and preforming a thousand duties with which they are encompassed. While still others are walking along the strands of time ready to step into the sullen stream of death, some have already crossed. Thus the countless army is marching leisurely to the funeral march. It is our business to obey the command that God has given us to sow and look to Him in faith for the harvest. And he says, "By faith things which are not seen are justified." Again, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that or whether they both shall be alike good." —Ecc. 21:6.

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D. W. ZOOK.
ance and superstition rule. Anything written or printed is altogether foreign to the conception of these natives; so much so that when anything is read to them it requires quite an effort at first for them to take their attention from the act to the thought presented. The people must get all their knowledge of divine things from direct contact with the missionaries themselves; and none but those who have lived among them can realize how slow the process of enlightenment is. They may accept all you tell them of Christ, but they need to be trained along other lines of industry. They are great lovers of music and, under the efficient instructions of Sister Heise, are able to read intelligibly; the others are making good progress in learning. Eight have completed the fourteen page chart and young people. Even the sewing school does its part in this, since it attracts some who would not come for the mental or spiritual training alone. They thus become interested in the more important things. We are made to rejoice at the clear understanding some are getting of God’s will for them, and how they are becoming interested in the Word as it is read and explained to them twice a day. Hearts which at first were claimed to be white are being thrown open to the searchlight of God’s will for them, and how they are being interested in the Word. The faces of some as they drink in the Gospel more frequently, and might be able to read it for themselves, the school was begun of which we wish to give a report. We have now been here about a year and school has been in session seven and one-half months in all. The beginning has indeed been small, but we are not to despise even the day of small things. The times during which the work has been carried on thus far covers the busy season for these natives, that of digging, sowing, cultivating, watching, reaping and threshing, all of which being done by hand requires much time and labor, so that the attendance at school has necessarily been small and irregular.

The entire enrollment has been 60, although the number enrolled at any one time has not exceeded 40 and sometimes it has been much less. Of this number a few have been in school only a few days, but they expect to return as soon as the busy season is over. The greater number have an average attendance of four or five months, while a small number have attended somewhat regularly. Those who have come regularly have made good progress in learning. Eight have completed the fourteen page chart and reading in all the light he has. He has much to learn however and needs all God has for him in order to get him out into full liberty and keep him humble.

None of this has come out of the general fund, but has been met as follows:

- Young People’s Paper $14.65
- Bibles, Testaments, Hymn books $39.50
- Other Supplies 6.00

Total: $96.50

There has also been sent from the churches of Dayton and Stark county, Ohio, a large supply of dry goods for the sewing school, and from Penna. slates and a large number of tablets and pensils. So that at present we are well supplied with books and everything necessary to carry on the work. We desire to thank the dear Brethren and Sisters and friends for their generous contributions. May they be returned in blessings manifold to the donors. The teachers tell us soon there will be a large number of pupils in attendance and we are thankful that we are so well supplied for all that may come.

The part of the work just mentioned, however, is only a means to an end, namely the salvation of these dear children and young people. Even the sewing school does its part in this, since it attracts some who would not come for the mental or spiritual training alone. They thus become interested in the more important things. We are made to rejoice at the clear understanding some are getting of God’s will for them, and how they are becoming interested in the Word as it is read and explained to them twice a day. Hearts which at first were claimed to be white are being thrown open to God’s searchlight and are seen to be full of wickedness. Many who are now kept at home to care for the grain contrary to be here, at least on Sunday; and in the Sunday School where they feel especially at home they often seem deeply touched as grave questions are brought to them face to face. All the scholars who are old enough to know good from evil have expressed a desire to be prayed for, and some have opened their hearts in prayer, confessing themselves to be gross sinners, and imploring God’s help for themselves and their people. They seem to be reaching out for all the light they can get. It would do you good to see the longing in the faces of some as they drink in the Word. Though we explain it to them day after day with stammering tongues, yet we rejoice that they have a much better interpreter in the person of the Holy Ghost.

These dear ones lay so much upon our hearts that I feel impressed to mention a few by name, and ask my readers to make one or more of them a subject of special prayer and holding on to God. First comes our boy, Matshuba, who lives with us and has been the most regular attendant at school, hence the most advanced. He is fourteen years of age and would be considered a bright boy anywhere. He can read the gospels understandingly and frequently surprises us by the intelligence of his questions and the accuracy of his knowledge. He has made some startling confessions of sin and seems to be walking in all the light he has. He has much to learn however and needs all God has for him in order to get him out into full liberty and keep him humble.

Ndalumani is the name of another pupil, a man in size and age but a child in many respects. He has seemed greatly interested in the Scriptures from the first, soon he could not feel that the Word fell on inattentive ears so long as he was present. He was such a slave to the pipe when he first came to school that he could scarcely remain through a session without having a smoke or becoming sick. Now the pipe is seen no more here at least. He is gaining a fair knowledge of the Scriptures and yesterday he opened his heart in a powerful deliverance from sin. Then comes Tebeugo, a boy about fourteen years of age, who comes from a kraal seemingly licentious in the extreme. He seems to be heartily sick of sin and anxious for all the help he can get. He too has opened his heart in prayer several times.

Masikna and Madhliwa are two bright boys of ten and twelve years respectively who are learning to read the Gospels. The former, especially, in his childish way seems desirous of doing God’s will. He has seemed greatly drawn from the
You to pray for them especially that the welfare of all heathen nations lies, in the hand of God. There are also a number of intelligent young men who have been in school a little and are drawn to the mission stations, in order to obviate these circumstances we cannot urge them to come; so that many who might attend are apathetic, they can be missionaries to their own people. Whether this is one of the thousand gifts the Lord might get out a people for Himself that will be an honor to His name. Remember us also, His servants, that we may, at all times, have the grace, wisdom, understanding necessary, yea that we may indeed live the very Christ-life before the world, for these souls to whom we present as an offering to the God, BRAHMA. A knotted cloth containing some fruit and betel-nuts is then tied to the groom's scarf and the bride's sari, signifying a union never to be severed.

Upon the couple's then repairing to another compartment, the women inside blow the conch shells, and the groom is made to stand on a stone under an awning, the four sides being bounded by banana trees. The women then pull the groom's ears and have a lot of fun at his expense. His sisters-in-law are most given to this, while the more elderly women cry out, "Uthu, uhu, uhu," sounds significant of excessive joy. He wears on each of his fingers rings made from a sort of creeper, while his hands are tied by a thread of the same length as his body.

His mother-in-law touches his lips with a padlock, that he may never scold his wife; touches his nose with a slender bamboo pipe and then breaks it; throws over his body treacle and rice together with spices pounded on a grindstone and kept covered in a sack for eight days by two women whose husbands are alive; and lastly touches his lips with honey and small images made of sugar, that he may never treat his daughter as a sweet darling.

This ends the religious ceremonies. There are yet a number of others purely the invention of women, whose sphere it is to perform the same. These are so trifling as not to merit mention.

No doubt these marriage customs will suffer severe criticism, and certainly are deservant of the same. On the other hand, the evils and dangers of courtship are entirely avoided. In America, we have the opposite extreme, and it is hard to decide which is the more objectionable.

We desire to enlist the prayers of all who read this paper, that a reform on these lines may accompany other blessings of the Gospel. God bless you all.

Yours for India,

H. FRANCES DAVIDSON.

318

For the Evangelical Visitor.

HINDU MARRIAGE CUSTOMS.

(Continued from July 15th issue.)

The women inside blow the conch shell as the bridegroom is conducted to his seat, which is covered with red satin, and having three pillows upholstered with the same goods. While the guests are assembling into the house, the company are entertained by a lot of school boys, who delight them with wrangling over literary questions.

In the meantime, preparations in the chamber of worship are completed, which consists in placing before the priests of both families a collection of bedding, carpet, wooden and embroidered shoes, gold watch and chain, diamond ring, pearl necklace, a set of ten each of silver and brass utensils, flowers, holy-water in copper pans, dura grass, kusa grass, sandal paste, etc.

The bridegroom dons his embroidered robe and puts on one of red silk, and lies into the Thakurdulan, or chamber of worship, where the bride, who wears a red silk sari and comes from her apartments veiled and trembling, takes her place on a wooden seat by his left side. The officiating priest now puts into his fingers the red silk sari, then pray the bridegroom fourteen blades of kura grass in two small bunches, which the latter twists and ties about his fingers. Holy water from the Ganges is then poured by the priest into the right hand of the bridegroom, the latter retaining it there while the bride's father repeats an incantation and then lets fall to the floor. Flowers, rice, and dura grass are then given him, which he places by the copper pan containing the holy water. Next water is presented as before, then sour milk, and then again water.

The bridegroom is now directed to place his hand in the copper pan of holy water. Then the officiating priest places the bride's hand upon the groom's in the water and ties both together with a garland of flowers. This done, the bride's father formally commits his daughter to her husband, who replies, "I have received her." His father-in-law then removes the garland binding the hands of the two, pours water upon their heads and pronounces his benediction. A piece of silk cloth is then thrown over the heads of both and they are asked to look at each other for the first time in their lives.

The groom's barber then gives to the officiating priest a small quantity each of parched rice and ghee (clarified butter), and some dura grass, all three of which are then presented as an offering to the god, Brahna.

The officiating priest presents the bride's scarf and the groom's sari, and the couple are asked to look at each other for the first time in their lives.

HINDU MARRIAGE CUSTOMS.

AMERICAN MARRIAGE RITES.

In the meantime, preparations in the chamber of worship are completed, which consists in placing before the priests of both families a collection of bedding, carpet, wooden and embroidered shoes, gold watch and chain, diamond ring, pearl necklace, a set of ten each of silver and brass utensils, flowers, holy-water in copper pans, dura grass, kusa grass, sandal paste, etc.

The bridegroom dons his embroidered robe and puts on one of red silk, and lies into the Thakurdulan, or chamber of worship, where the bride, who wears a red silk sari and comes from her apartments veiled and trembling, takes her place on a wooden seat by his left side. The officiating priest now puts into his fingers the red silk sari, then pray the bridegroom fourteen blades of kura grass in two small bunches, which the latter twists and ties about his fingers. Holy water from the Ganges is then poured by the priest into the right hand of the bridegroom, the latter retaining it there while the bride's father repeats an incantation and then lets fall to the floor. Flowers, rice, and dura grass are then given him, which he places by the copper pan containing the holy water. Next water is presented as before, then sour milk, and then again water.

The bridegroom is now directed to place his hand in the copper pan of holy water. Then the officiating priest places the bride's hand upon the groom's in the water and ties both together with a garland of flowers. This done, the bride's father formally commits his daughter to her husband, who replies, "I have received her." His father-in-law then removes the garland binding the hands of the two, pours water upon their heads and pronounces his benediction. A piece of silk cloth is then thrown over the heads of both and they are asked to look at each other for the first time in their lives.

The groom's barber then gives to the officiating priest a small quantity each of parched rice and ghee (clarified butter), and some dura grass, all three of which are then presented as an offering to the god, Brahna.

A knotted cloth containing some fruit and betel-nuts is then tied to the groom's scarf and the bride's sari, signifying a union never to be severed.

Upon the couple's then repairing to another compartment, the women inside blow the conch shells, and the groom is made to stand on a stone under an awning, the four sides being bounded by banana trees. The women then pull the groom's ears and have a lot of fun at his expense. His sisters-in-law are most given to this, while the more elderly women cry out, "Uthu, uhu, uhu," sounds significant of excessive joy. He wears on each of his fingers rings made from a sort of creeper, while his hands are tied by a thread of the same length as his body.

His mother-in-law touches his lips with a padlock, that he may never scold his wife; touches his nose with a slender bamboo pipe and then breaks it; throws over his body treacle and rice together with spices pounded on a grindstone and kept covered in a sack for eight days by two women whose husbands are alive; and lastly touches his lips with honey and small images made of sugar, that he may never treat his daughter as a sweet darling.

This ends the religious ceremonies. There are yet a number of others purely the invention of women, whose sphere it is to perform the same. These are so trifling as not to merit mention.

No doubt these marriage customs will suffer severe criticism, and certainly are deservant of the same. On the other hand, the evils and dangers of courtship are entirely avoided. In America, we have the opposite extreme, and it is hard to decide which is the more objectionable.

We desire to enlist the prayers of all who read this paper, that a reform on these lines may accompany other blessings of the Gospel. God bless you all.

Yours for India,

H. FRANCES DAVIDSON.

318

For the Evangelical Visitor.

HINDU MARRIAGE CUSTOMS.

AMERICAN MARRIAGE RITES.

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OHAEITY BALLS AND MISSION HALLS.

For the EVANGELICAL VISITOR.

CHARITY BALLS AND MISSION HALLS.

BY MOSER L. BUMBLE.

Once an old man cold and hungry, He, a stranger in the town, Begging food as well as shelter Though they gave him but a frown As they closed their doors upon him. There were none of them at all Had the time to think of beggars— They were dressing for the ball. While the band was playing gaily And the people gathering 'round, Still the old man, cold and hungry, Wandered to that music's sound; Hundreds coming, coming, coming From all quarters to the hall. Then the Governor with his lady Lighted for the fancy ball. Still the old man, cold and hungry, Wandered slowly down the street, When in front of Sunbeam Mission There a friend he chanced to meet— "You're a stranger in the city! Welcome, come inside the door: We have food and shelter plenty For the friendless and the poor." Now the old man's heart was melted As he passed inside the door; Then he heard the good folks singing: "We shall meet on Canaan's shore," There was none of them at all From all quarters to the hall. But she who saved her soul, When in the gates of heaven open, Barefoot captives just before them: Gabriel sounds his final call; Then the gates are closed behind them, Golden slippers for them all.

DEMIOLES, In.

THE MORE EXCELLENT WAY.

ARE you ready? I mean you to go a better way. The apostle then proceeds to show that the greatest thing in the world is love. "Thou shalt love the Lord thy God with all thy heart." The law of Christ seeks to control the life of a man by first controlling his actions—the heart. Hence, when his heart is right, his actions will be right, his conduct will be good.

The way of love under Christ is better and nobler than the law under Moses. Wherever we have a noble precept under Moses, we have a nobler one under Christ. Listen: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement." Now listen to Christ: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement; and whosoever shall say to his brother, Eaca, eaca, shall be in danger of the censur; but whosoever shall say, Thou fool, thou shall be in danger of hell fire."

The Savior looks beyond the action to the condition of the heart. If a man is angry with his brother without a cause, he is in danger. The law said: "Thou shalt not commit adultery." "Christ says, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." The precept under the law was good; under Christ, it is better. Christ looks to the heart, knowing that all good actions come from the heart. This is also true of bad conduct. Hence Paul admonishes, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Again, the law said: "An eye for an eye, and a tooth for a tooth." But Christ says: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also, And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." The law said: "Thou shalt love thy neighbor and hate thine enemy." Christ says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Under the law of Moses they were commanded to keep the sabbath; under Christ, we keep the Lord's day, or first day of the week. As the Christian dispensation is superior to the Jewish, so does the first day of the week commemorate a more important event than the Jewish Sabbath. The former commemorates the resurrection of the Lord from the tomb, and the sabbath was given to the Jews because they were delivered from Egyptian bondage. See Deut. 5: 15.

When our souls are filled with love for God it is a delightful service to walk in the way marked out by him. Therefore, let us serve him, "not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart."—Sel.

THE MORMONS.

ONE of the greatest wrongs this country ever did was to give Utah the power of statehood, and it is simply nauseating to think of the central government believing that the promises of the Mormon leaders to abolish polygamy would be kept. This constitutional pledge to the United States government is now violated in every part of the state with impunity. There is no effort on the part of the federal or ecclesiastical authorities, both of which are in the hands of the Mormon church, to prevent this crime against the nation.

In their magazines and papers they are continually instructing the young people to accept polygamy as one of the permanent institutions of Utah, which indicates the settled purpose of the Mormon church to continue their duplicity towards the United States government. Some of their reasons for advocating polygamy are too absurd to bear repeating, but yet they arefastened upon the minds of the young and bear fruit. Because of God's favor to Solomon, who was a polygamous child, we are expected to believe that God approved polygamy. One of the leaders of the church stated that our Savior came of the line of David who had many wives; therefore sons by other line of descent would have been chosen if polygamy were sinful.

But the crowning plea of all, which
BEGINNER'S BIBLE LESSONS.—NO. 2.

PART I—THE BOOKS OF THE NEW TESTAMENT.

For convenience we divide the 37 books of the New Testament into five divisions or classes:

1. Biographical Life of Christ. These are also called the Gospels and by this term they are best known:
   - Matthew written by Matthew,
   - Mark written by Mark,
   - Luke written by Luke,
   - John written by John.


3. Pauline Epistles. Fourteen Epistles written by Paul to special churches and four individuals:
   - Romans,
   - Corinthians, (double),
   - Galatians,
   - Ephesians,
   - Philippians,
   - Hebrews, (Pauline in teaching).

4. General Epistles. Seven epistles written to all Christians.
   - James, written by James,
   - Peter, (double), written by Peter,
   - John, (triple), written by John, 2 and 3 have one chapter,
   - Jude, written by Jude, has one chapter.

5. Prophetical. Foretelling things in the future.
   - Revelations, written by John: also called The Apocalypse.

The eight writers of the books of the New Testament:
   - Matthew wrote one book,
   - Mark wrote one book,
   - Luke wrote two books,
   - John wrote five books,
   - Paul wrote fourteen books,
   - Peter wrote two books,
   - Jude wrote one book.

Six of these—Matthew, John, James, Jude, Peter and Paul were Apostles. Luke and Mark were evangelists associated, Mark with Peter, Luke with Paul. All but John are said to have died martyrs.

The books do not stand in the order written. John’s books were last. Matthew possibly first and some of Paul’s were early.

PART II—WHY STUDY THE BIBLE?

Some Texts for Study.
   - John 3:16,17: It tells about Christ and eternal life.
   - Acts 17:11, It is the standard to test all teaching by.
   - 1 Thes. 2:13, It is in truth the Word of God, G. J. D.’s Word, it has power to work in us and to give us victory over sin.

The Books and their contents:

The New Testament contains 27 books written by 15 writers. The New Testament was completed about A. D. 90, and is the Inspired Record of the life and teachings of Jesus Christ. It is the guide for the Christian life and the standard for all teaching.