EVANGELICAL VISITOR.

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

"Some trust in chariots and some in horses; but we will remember the Name of the Lord our God."—Ps. 20:7.

VOLUME XII.

Abilene, Kansas, October 15, 1899.

NUMBER 20

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SOUND DOCTRINE.

But speak thou the things which become sound doctrine.”—Titus 2:1. These were instructions given to Titus. We read of this Titus, his titles, character, and active usefulness in many places. He was a Greek.—Gal. 2:13. The Apostle Paul calls him his son; (Tit. 1:4,) his brother; (2 Cor. 2:13,) his partner and fellow-helper; (2 Cor. 8:23,) one that walked in the same spirit and in the same steps with himself. He went up with the apostles to the church at Jerusalem.—Gal. 2:1. He was known at Corinth, for which church he had an earnest care.—2 Cor. 8:16. Paul's second epistle to them was sent by his hand.—2 Cor. 8:16-18. He was with the apostle at Rome and thence went into Dalmatia.—2 Tim. 4:10. At the time this epistle was written to him he was in Crete, a large island at the mouth of the Aegean Sea, where he was left by the Apostle Paul to “set in order the things that are wanting, and ordain elders in every city.” This pertains to matters of government, which the apostle as a wise master-builder found necessary for the furtherance of God's cause in all the churches. In the text he instructs him to speak the things which become sound doctrine. The teachings of the Gospel are sound, and apply to all the conditions of life. The aged men to be “sober, grave, temperate, sound in faith, in charity, in patience.” How applicable this is to those who are ripe with age and experience in the Christian religion, settled and grounded in the faith—the Christian graces established in the heart and life. This does not necessarily mean that aged saints should be what is called “long-faced,” but that it ill-becomes them to be given to levity or trifling in their manners or expression. Foolish talking and jesting is forbidden to all (Eph. 5:4;) but should especially be far from one who is classed among the old. “The aged women likewise, that they be in behavior as becometh holiness.” We are so glad for those mothers in Israel who through a chaste walk and a holy life become teachers of good things. This brings to our mind what was related to us by a servant of God many years ago. When young in the service he was given to levity, and two aged mothers in the church took him by himself and spoke kindly to him about it. He received their admonitions as coming from heaven and it effectually saved him from it. We need just such mothers in the church today, that may “teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Young men likewise exhort to be sober-minded.”

The Gospel of Jesus Christ comes to us as a blessing to humanity, and while it has brought to us the blessing of heaven in the atonement by the everlasting covenant, by which we are brought into the family of God as children—the adopted sons and daughters of God—it also teaches how to live; and we praise God today that its teaching applies to all ages and conditions of life.

The teachings of the Gospel are according to sound doctrine. What wonderful wisdom we have displayed in those teachings. The gainsayer can bring nothing against it. The great Apostle Paul with all his intellectual attainment was not ashamed of it. Praise the Lord! It is to us a sure proof of its inspiration, because nowhere else is such pure morality taught as we have in the teachings of Christ and the apostles. It becomes every faithful minister of Jesus Christ to-day, as well as it did Titus, to speak the things which become sound doctrine. We need men today like Barnabas, men full of the Holy Ghost and of faith (Acts 11:24;) men who are not ashamed nor afraid to speak the things which become sound doctrine; men who will teach a whole gospel in the face of men and devils—honor or no honor; friends or no friends; reward or no reward; whether it please the people or not; men who realize that a dispensation of the Gospel is committed to them, and who will preach not the Gospel. "The harvest truly is plenteous and the laborers few. Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest."—Matt. 9:37,39.
I'LL GO WHERE YOU WANT ME TO GO.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me;
But, if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

REFRAIN.

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea,
I'll say what you want me to say, dear Lord,
I'll go where you want me to go, dear Lord,
I'll answer, dear Lord, with my hand in Thine,
Bat. if by a still small voice He calls
My voice shall echo the message sweet,
There may be now in the paths of sin
It may not be at the battle's front,
O Savior, if thou wilt be my guide,
Perhaps today there are loving words
Which Jesus would have me speak—
Some wand'rer whom I should seek—
Some paths where I might be needed—

For the EVANGELICAL VISITOR.

For the Evangelical Visitor.

EXAMINE YOURSELVES.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?"—2 Cor. 13:5.

This was written to the church of God at Corinth, with all the saints in all Achaia. Joshua would not have found the golden wedge and the Babylonish garment, had he not sanctified or (examined) all Israel. Peter says, "The time has come when judgment (examination) must begin at the house of God." He, being inspired by the Holy Ghost, sets forth that this examination is to begin at those who profess to know God. Not as some would have it, to start at the vilest sinner and come up through the ranks of sin until it has come to the house of God, going through it until it reaches the purest of the saints! When once this examination begins at the most spiritual with a determination that everything must be eradicated that is not of God, then it will bring conviction to those less spiritual. Example always brings more conviction than precept.

To examine ourselves we must scrutinize our own movements, our own ways, our own works and our very motives whether they be purely of God. A good rule by which to examine ourselves is to see which is the greatest task for us to do. Generally that which is the greatest cross is what God wants us to do. Now if we are willing always to take up the greatest cross it is a very sure proof that we are on the right way. To examine ourselves we should always, after we have performed an act, ask ourselves these questions: Did I glorify God? Did it benefit me anything? Did this act help those around me closer to God? Cannot I improve the next time?

To examine anything we must give all our attention to that one thing. We dare not have our attention at one thing when we are trying to examine another.

A teamster, driving on the public highway, discovers that something is wrong with his vehicle. He drives at a great speed, going onward and thinking that he will soon detect the deficiency. Suddenly he hears some one saying, "Stop and examine! Look all about the conveyance! search every part closely and see whether there be anything wanting." By so doing he finds the very thing that caused the trouble. In like manner when we stretch every nerve and find ourselves swallowed up in the work of the Lord to win souls to Him, and we get to a place where we realize that something is wanting somewhere, God immediately says to us, "Be still. Be calm. Look all about yourself and cease to look at other souls for a while. Be quiet and meditate very seriously. Take a walk out the lane to your back woodland or to some secluded place where you are alone with God." Now take a look into your own heart and say, "Oh God help me to examine myself, my own heart, and let me see whether I am in perfect obedience to Thee. Help me to examine every act, word, the trend of all my thoughts and every motive, and see whether they all spring from pure love to Thee." Oh, Lord, help us all to examine ourselves.

J. O. Lehman.

And ye shall seek for me and find me when ye shall search for me with all your heart.— Jer. 29:13.

In Matthew we read, "Seek and ye shall find," and in the above text we learn how we must seek in order to find. The secret of finding is "earnestness." We are living in an age of half-heartedness so far as religious matters are concerned. The actions (which speak louder than words) of the multitude proclaim that "anything" is good enough for God. Oh, what a grave mistake is being made!

What would the merchant think of a clerk who cared little or nothing about business and who went about his duties in an aimless sort of way? He would soon come to the conclusion that such a clerk was a dangerous one to have in his establishment and he would quickly get rid of him.

Dear reader, are you a half-hearted professor of religion, going about your religious duties in an aimless sort of way? As such you are a menace to the younger members of the congregation where you may attend, and it may please God to place you so that you can no longer be a bad example. Have
you ever considered this? It is true that God “is long-suffering to usward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9); but let us bear in mind that the same Word also says, “He that, being often reproved, hardeneth his neck, shall suddenly be destroyed; and that without remedy.”—Prov. 29:1. Dear one, there is danger in half-heartedness.

Yes, but you say, I have sought, but somehow I have not found; I do not seem to have what other people have. Then let me ask, How did you seek? It makes all the difference in the world as to how you seek Him. If you have sought in a half-hearted, listless manner, you have never found and never will. There is no promise of success for anyone who seeks that way.

Notice the text: “And ye shall seek me and find me when ye shall search for me with all your heart.” Here we have a promise of success when we seek Christ from the heart. Notice also that the promise has not been fulfilled in your case, you must admit that it has been because you have not complied with the conditions; for let every seeker bear in mind that there is no possibility of failure if we come up to the requirements—and they are within the power of all. Dear one, seek now. Do not delay longer, for there is danger in delay. Do your part now and God will do His now.

Let the heart seek as well as the head, and you will find.

Brooklyn, N. Y.

C. F. LADD

“A statesman came to Sir Eardley Wilmont in great excitement over an injury just inflicted. He told the story with warmth, and used strong epithets. ‘Is not my indignation righteous?’ he asked impetuously. ‘Will it not be manly to resent such an injury?’ ‘Yes,’ was the calm reply, ‘it will be manly to resent it, but it will be Godlike to forgive it.’ The answer was so unexpected and convincing, the statesman had not another word to say. His anger suddenly departed, leaving him a different man.”

For the Evangelical Visitor.

MORE WORKERS NEEDED.

“For ye in the sickle, for the harvest is ripe: Come, get you down; for the press is full, the vats overflow; for the wickedness is great.”—Joel 3:13.

We are indeed come to a time when it becomes us as Christians to obey our blessed Lord in His every commandment. Well, the question may be asked, What are the most important of his commandments to believers? The writer can answer from experience to some extent of the great commandment of our Lord Jesus to His followers, which commandment is as follows: “Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.”—Matt. 28:19, 20.

As we daily see this wonderful condition of things of which the prophet Joel speaks, we do not wonder why our blessed Lord commanded us to pray “the Lord of the harvest to send forth [more] laborers into his harvest, for the harvest truly is great but the laborers are few.” When we consider the many millions who are living on this earth without hope and without God in the world, even Africa alone with its 200,000,000, who is willing to go forth with his life in his hands to tell this hopeless throng about the blessed Gospel of our Lord? Who will be held accountable for these perishing millions who go down into Christless graves? Ah, my brother and sister, do you know that the Lord says, He that hath clean hands shall ascend unto the hill of the Lord? Have you the assurance in your soul that you have been doing all that will be required of you should you be required to stand before the judge of the quick and dead this very moment? Answer this question in the fear of God, and, if you find that your hands are not clean from the blood of all people, hasten and have your title made clear.

Our hearts are often made sad to see the awful condition that the so-called Christian people have gotten into, even those who have gone forth as ambassadors for Jesus to bring the Gospel to the heathen, having been in the field forty years and are said to have no converts as yet. By looking at this account we can see that the need for true laborers is indeed great. The above-mentioned individuals are surely not where God wants them or the fruit of their labor would be different. We occasionally meet people who say that our work among these people is of no avail and that we will only make them worse. Then, in order to prove their statement, they will tell us about such who have been among the heathen for many years and have not had any success in winning souls to Christ. But we are glad to tell such that the Gospel of Jesus Christ is the power of God unto salvation unto every one that believeth; and can also tell them that some of these by whom we are surrounded have accepted Jesus as their Savior. We are thoroughly convinced that if these people are taught the pure Gospel that they will accept it and be saved from all uncleanness. But the great need is true laborers who are willing to leave a life of ease for one of toil. Who is there that will say like Isaiah, “Here am I, send me.”

We are compassed about by many who know nothing of Jesus; and since the writer has been in this place there have many come here who knew nothing about Jesus, or of God, and when they were told of our wonderful Savior their faces would light up as if they would desire us to tell them about his wonderful saving power. Oh, let every one that may read these few lines pray the Lord of the harvest that he will send forth more laborers into His harvest to gather in the sheaves which are wasting upon the plains. Let everyone do his part so that many souls may be gathered in before it is too late.

Your Brother seeking the lost,

ISAAC O. LEHMAN.

Bulawayo, South Africa.

The greater your real strength and power, the more quietly it will be exercised.—J. R. Lowell.
Dear Brethren and Sisters and readers of the Visitor: I praise God for the wondrous love and mercy He has shown to fallen man. When we behold all the temporal and spiritual gifts He is continually bestowing upon us poor, needy creatures, should we not be up and doing? Time flies fast, and we should improve every moment of our lives.

I will tell some of my feelings of late. I had been to McVeytown attending a lovefeast at Bro. Harrison Brouse's. When I got on the train I was met by Sister Bassler for whose company I was very glad. Arriving at McVeytown, Bro. Brouse met us at the depot and took us to his home. In the afternoon there was a lovefeast in the barn. Truly I could praise the Lord for the blessed privilege of company I was very glad. Arriving at McVeytown, Bro. Brouse met us at the depot and took us to his home. In the afternoon there was a lovefeast in the barn. Truly I could praise the Lord for the blessed privilege of meeting with the Brethren in that vicinity and from various other places. Praise the Lord for the blessed experiences which we heard. I truly believe that those who testified are building on a good foundation, which is Christ Jesus. I had attended many lovefeasts in the past, but never any at which I was built up as much spiritually. We heard many things which were for our good, some of which I want to keep in mind to profit, as I can not retain it all. Before I went, my prayer was that it might be to the honor and glory of God. I can say, To Him be all the praise, for to Him it belongs.

When I think how weak and unworthy I am, I wonder why I am thus favored. May the Lord bless the Brethren and Sisters abundantly, both spiritually and temporally, is my prayer, that we may ever be kept true to God till Jesus comes, which, according to the signs predicted in the Scriptures may not be long.

Love is a wide field to consider when we think what love God has had. I often think that if we would but show more love to sinners perhaps we might win them to come to the fold of Christ. Many times when I am so filled with the pure love of God I just think that if it were mine to give I would have all mankind enjoy it too. Let us as Christians be in real earnest prayer to God in behalf of the lost of earth that there may be an ingathering of precious souls before it is too late. Oh, we are in perilous times! We must ever watch and pray that we may not be taken captive by Satan or perverted by false teachers and deceivers, which are many. If we fully trust God and take His Word for our counsel and His Spirit for our guide we will not be led astray.

Pray for me that I may be humble at the feet of Jesus, ever learning of the Great Preacher who always gives good advice.

Yours for lost souls,

Anna J. Stone.
Martinsburg, Pa.

ONENESS IN CHRIST.

IT IS an important truth that each believer is one with Christ, by a tie which cannot be broken, being sealed by the Holy Spirit unto the day of redemption.—Eph. 1:13,14; 4:30. His life, righteousness and inheritance belong also to each member of His body.

Our purpose is to emphasize the truth that all who are one with Christ are also one in Him, with each other. These two things—our oneness with Christ and with each other—are equally true and necessary to each other. If we are members "of His body, of His flesh and of His bones" (Eph. 5:30), "we are also members one of another."—4:25; Rom. 12:5.

Believers have usually appeared to make more of their union with the Lord than of their union in Him with one another. Perhaps this is because their salvation—their life—is from Him and they have thought more of their personal safety than of their fellowship and use.

But in Him we are saved to serve; and the Lord is well pleased if in love we serve one another.—Gal. 5:13.

It is evident that if this truth were more fully realized it would have a great benefical effect on the conduct of Christians towards each other. Its being overlooked is no doubt the chief cause of divisions, in which oneness of opinion and union in externals are more prominent than the inner spiritual oneness. The conduct of Christians toward each other, not only in different organizations, but even in the same, has been much like children of the same parents denying each other, and treating each other like enemies. And is not the best remedy for this earthly, selfish spirit, to think more of our real spiritual union with Christ than with one another? The truth is not dependent on the knowledge of it, but the knowledge is dependent on the vital truth; and the practical results will be improved as fast as the blessed tie that binds us all in one is realized.

Any attempt to create a union of Christians, that is not based on the real vital oneness in Christ, must always be a failure. True union is the result of recognizing the essential unity. It is a matter of vital growth and not of union upon externals—which is necessarily artificial. Let Christians keep thinking of their own spiritual oneness with Christ, and looking in others for the marks of their oneness with Christ, and they will find themselves drawn to each other by the invisible "tie that binds our hearts in Christian love." The external differences will appear of less and less importance, and in due time they will disappear entirely. For such a consummation our Lord prayed, that by its manifestation the world might believe in Christ.—John 17:20,21.

In the development or growth of this spirit of unity, there will always be room for the exercise of "lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:2. Following this exhortation the apostle states seven elements of christian oneness—seven being a Bible symbol of perfection. There is one body, one Spirit, one hope, one Lord, one faith, one baptism and one Father.—Ver 4-6.

The last one may well be considered the foundation for all the others.
All believers are spoken of under the figure of one body—the human body being the illustration. As the human body is animated by the indwelling spirit of animal life, so the one body of believers is animated by the one Spirit of divine life. The smallest or lowest member of the body is not unimportant, and is moved by the indwelling Spirit as really as the greatest member. And the blessed "hope of your calling" belongs to the whole body. The one Lord (Jesus the Christ) is the head of the body, and is the ruling member; yet all in the body are joint-heirs with Him.—Rom. 8:17. But no one is in the Christ-body who has not His Spirit.—Ver. 9. "For as many as are led by the Spirit of God, they are the sons of God."—Ver. 14. The one faith is the active principle of the mind by which we receive or realize the truth—our relationship to the Head and to each other. The one baptism—symbolized by the ordinance—is the double process of dying to sin and rising to holiness, by which we become like our Head.

And the mission of Christ concerning His body is to bring it into oneness with the Father—His Father and ours. The Father loved the world and sent the Son to bring the world to Himself, that in due time He may be all in all.

There are seven Scriptural illustrations of the unity of the Church of Christ to which all who have the Spirit of Christ belong.

1. The first illustration is drawn from the mineral kingdom. It is the rock foundation and the living stone of the building. "Other foundation can no man lay than that is laid, which is Christ Jesus."—1 Cor. 3:11. When Simon confessed that Rock, saying: "Thou art the Christ, the Son of the living God," (not a mere principle of life) Jesus said: "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter [a stone, and all are living stones who are built on Christ] and upon this Rock [which Simon had just confessed] I will build my church; and the gates of hell [the powers of death] shall not prevail against it."—Matt. 16:18. Each figure used by our Lord and His apostles illustrates something peculiar to itself. This rock and stone figure illustrates especially the idea of solidity and durability. The church of Christ cannot be broken, nor divided, nor disorganized. Whatever has been broken, or divided, or disorganized was not His church. Seeing this, no one need be carried away with the idea of a "reorganized church of Jesus Christ."

2. Another illustration is drawn from the vegetable kingdom. It is the vine and the branches.—John 15. This illustrates our dependence on Christ for the inner life, and the fruit-bearing power. "Without me ye can do nothing." How much more important this unity, by virtue of the spiritual life, than the superficial unity of a church creed! The man was right who, when asked what branch of the church he belonged to, answered: "I do not belong to any branch, I belong to the vine; I am a branch myself." Oh! that all Christians in the various bodies may soon learn to emphasize more their union with and in Christ, and their sectarian ties less.

3. Another illustration is drawn from the animal kingdom. It is the Shepherd and the sheep.—John 10. Jesus said: "I am the good Shepherd, and know my sheep, and am known of mine." My sheep hear my voice, and I know them, and they follow Me: and I give [present tense] unto them eternal life; and they shall never perish." This illustrates more than the others,—even the love and care of Christ, and the knowledge and living trust of the believers. How safe they are in His fold! How sure they are to be fed! He protects them amid all dangers, and no power can pluck them out of His hands. What Jesus said then may be applied safely by each sectarian leader and follower: "Other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

4. An illustration familiar to all is drawn from the human body: (Rom. 12:1; Cor. 12; Eph. 4.) Christ is the Head, and believers are the members of His body, and as we have seen, they are "members one of another." This illustrates a vital relationship, and a wonderful interdependence. The Head is Master and Controller and Guide, but He never says to the hand or foot, "I have no need of thee."

This figure shows the unity and variety in the church of Christ.—See Rom. 12:4-8; 1 Cor. 12:4-11. "For as the [human] body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ."—Ver. 12. The following verses show that the serving members are important in the one body, as well as the members nearer the Head.

The truth, that the body of Christ is indivisible and indestructible, may be illustrated by the fact that the body of Christ was not broken, (though His heart was pierced), and His inner garment (a type of the righteousness which covers His body, the church) was not rent. It was woven from the top throughout. The Lord is our righteousness. He is well pleased (with us) for His righteousness' sake.

How it would affect the conduct of Christians could they more fully realize the fellowship in Christ.

"There should be no division in the body; but the members should have the same care one for another. And whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. 12:25-26. How it would shut the mouth against unkind remarks and petty slanders were this important oneness realized! The apostle goes on to show that whatever the excellency of gifts of the various members of the church, love is the greatest, and that is within the reach of all.

5. A fifth illustration of the unity of the church of Christ is drawn from the human family idea, according to which the Lord says: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.
7. The seventh illustration is drawn from the earthly marriage. It is the Bridegroom, and the Bride. In some respects this is the dearest and best of all. It is the consummation of that union based on the highest and best of human love. Before the marriage or during the gospel age of preparation, the church is not called the bride, but a chaste virgin espoused to Christ. She loves Him. She waits for His coming. Of her attitude, Peter says: "Whom having not seen ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. 1:8. Her hopes are realized when the Bridegroom comes.

As in Babylon the two ideas of a woman and a city are blended (Rev. 17:1-6,18) so in the new Jerusalem—called "the Bride the Lamb's wife."—Rev. 21:9,10. And here we come to the point in God's plan where there is a great out-reach to the world of mankind. God's plan includes the family idea, both on the natural and spiritual planes; and the bridegroom and bride gradually merge into the psalms of father and mother. The true object of marriage is childbirth—the generation of the race being the type of the regeneration of the race. Hence we find the bride-city standing before the world as a twelve-gated gospel of light and hope to the low and lost that are without her wall—that is to the unsaved, because her walls mean salvation.—Isa. 26:1. "And the Spirit and the Bride say come." The water of life will flow freely, and those who need it will be invited to drink, and they who accept and obey will enter through the gates into the city, and have a right to the tree of life, whose leaves are for the healing of the nations.—Rev. 21:1,2,14,17.

This invitation of the Bride, and this gracious work, are God's revelations of what will be done for the nations after the marriage of the Lamb. Can there be any higher glory for the church of Christ than to be married to Him and become mother of a redeemed humanity?

Selected by Sarah Bert.

**TONGUES.**

IN THE last few weeks I have learned several facts concerning tongues. It seems real hard for some people to control their tongues, and those are the persons who are continually causing trouble. I have noticed that when two persons get together whose tongues are loose it is an unreasonably hard matter for them to get separated, but not such a hard matter to get or news; but from where I do not know unless it can be an angel from woe sending his message through and by those tongues whose owners are not able to control. There are persons in nearly all churches who are causing much confusion, and surely it comes from nothing more or less than the "uncontrolled tongues." If we would all manage to keep our tongues still, I think there would be more wise heads, and surely much more good done in the world which God has built for us. People who call themselves Christians and are continually running down the members of their own church and their neighbors are surely doing more today toward keeping sinners out of the church than all the worldly amusements. The tongue is all right if rightly used. God did not make the tongue to abuse your neighbor, neither to take His name in vain. Such persons as use their tongue for slander only, I truly believe God will punish some time in the future.—Leelah Mann in the Conservatory.

**SUNNY-SOULED CHRISTIANS.**

A TRUE Christian has not only a right to be happy—he is commanded to be so. "Rejoice always," exclaims sunny-hearted old Paul—the hero who had not a roof of his own to cover him, and whose back was scarred by the lash of his persecutors—and again I say, Rejoice!" The secret of his perpetual cheerful-ness was that Jesus Christ lived in the very depths of his soul. A perennial well-spring was opened in the apostolic soul when he was converted: the novelty of the first experience at Damascus passed away; but the deep, clear, living fountain of joy never ran dry.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide: today they are happy, tomorrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray, and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and do not live on Christ.

Genuine spiritual joy is heaven-born. It is not the effervescence of animal spirits or exuberant health, nor does it depend on external conditions. There is a vast amount of wretchedness behind brown stone fronts, and a vast deal of genuine happiness under lowly roofs among those who wear coarse raiment and eat their frugal meats off pine tables. Some of the most miserable people in Greater New York are grumbling over their porcelain and silver, and laying their uneasy hearts and pinpricked hearts every night on couches of rosewood. During my long pastorate I loved to visit certain members of my flock who lived in such obscure quarters that the tax collector or did not discover them. Their worldly assets were not worth assessing. They have very little of this world, but a great deal in the next; they take short views of this life, but long views of the life to
come. They have a knack of setting open the windows of their souls for the Sun of Righteousness to stream in.

In the depths of a devout, loyal, and trustful heart, Christ kindles a glow that cannot be extinguished by pains of sickness, or storms of adversity, or even by the tears of bereavement. One of the most sunny Christians I ever knew was racked with the tortures of rheumatism that had distorted every limb. In the darkest hours Jesus can give triumphant “songs in the night.” When Dr. Horace Bushnell was writing a letter of consolation to a brother who had met with a severe bereavement, he said, “Soften your grief by much thanksgiving.” Gratitude for what Jesus has done for us sinners, for what He gives us every day, for what He has laid up in store for us in heaven, and for the solid assurance that we shall meet our loved ones there,—such gratitude can pour its rays into our hearts and put a new song in our mouths.

Is it possible for all of us who claim to be Christ’s followers to live steadily in the bright sunshine of Christ’s love? It must be possible; for the Master never bids us do what we cannot perform, or be what we cannot become. Sinless perfection may not be attainable in this world, or unalloyed happiness. But there is one thing which all of Christ’s redeemed people can do, and that is to keep themselves in the atmosphere of His love. “Abide ye in my love.” It is our fault and our shame that we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the bleak atmosphere of conformity to the world.

“If ye keep my commandments, ye shall abide in my love.”

THAT MEANS OBEDIENCE.

“Building up yourselves on your most holy faith, keep yourselves in the love of God.” That signifies godly character. “Praying in the Holy Spirit, keep yourselves in His love.” That means that the wings of prayer can lift us into the sunshine of Christ’s countenance.

Do you want peace, power, fruitfulness, and to be a blessing to others? There is one sure way—and that is to live in the light-giving sunshine of your Saviour’s love.—Rev. Theodore L. Cuyler in The Christian.

GROWTH BY SUFFERING.

Did you ever look upon the face of a mature Christian who had passed through the furnace of suffering and whose heart had rested upon God during every moment of trial? If so you have seen on expression on that face which is not a common heritage of the race. There may be lines of pain there, indicating that its owner has suffered, but there are no signs of peevishness or discontent. On the contrary, there is a sign of the heavenly peace with which Christ marks all whose souls are stayed on Him. It is not true that God sends suffering to any one in a spirit of cruelty. It is seldom that suffering is more than a permitted trial, but the fact remains that the soul that is rightly affected by its pain and alarm.—Central Christian Advocate.

FATHE AND HOPE.

How is it that a genuine Christian recuperates after being stricken down by a savage adversity or a sharp affliction? Simply because his grace survives the shock. For one thing his faith is not destroyed. When a ship looses her canvas in a gale, she can still be kept out of the trough of the sea by herudder; when the rudder goes, she still has her anchor left; but if the cable snaps she is swept helplssly onto the rocks. So when your hold on God is gone, all is gone. The most fatal wreck that can overtake you in the time of sorrow is the wreck of faith. But in the darkest hour you can trust God though He slay, and firmly believe that He “chastens you for your profit,” you are anchored to the very throne of love, and will come off conqueror. Hope also is another grace that survives. Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory dice! throw it which ever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford jail. But they were all put in the place where they could be most useful.—Rev. Dr. T. L. Cuyler.
Seek not to drop the cross you wear. Or lay it down; for if you do, another shall be built for you. More difficult and hard to bear. The cross is always made to fit. The back which bears it. Be content, accept the burden which was sent and strive to make the best of it.

Think not how heavy is your load; Think not how rough the road or long; Look up and say, "Lord, I am strong, and love makes beautiful the road."

Who toils in faith and knows not fear shall live, to find his cross, some day, supported all along the way by angels, who are walking near.

Prescott, Ariz.

THE OLD LANDMARKS.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls. But they say, We will not walk therein.—Jer. 6:16.

It is today as it was thousands of years ago with God's professing people. Many are not asking for the old path. They have a new path, like the one Jesus describes: "Wide is the gate and broad is the way that leads to destruction, and many there be which go in thereat."

Sometimes when old saints try to show the younger the old path, they say, We have learned better, we are not as ignorant as our old brothers and sisters were. True, we can learn all the time out of God's Word, but it must be God's Word, for there are many spirits gone forth, and we are to prove them with the Word of God—not by our feeling or what the preachers say.

We have many preachers today who have the gate wide and the road broad to the church, but they cannot make it so to heaven. They say, These people were a little peculiar; they have good hearts, they cannot make it so to heaven. They have a new road broad to the church, but they who have the gate wide and the road narrow, the world knows, the church ought to witness for God. Many there be which go in thereat. On which way are we? Jesus says, "If any man will come after me let him deny himself and take up his cross and follow me."

Ask for the old paths and walk therein. I once went to a singing school. The singing was all right. After a season of singing they commenced to say dialogues. I felt so concemed to sit there and listen, I promised the Lord with tears never to go into such a place again. I felt I was on the devil's ground.

Thank God I have kept that promise for over twenty-six years, and I mean to keep it as long as I live. We are to train our people in the way they shall go, according to the Bible, not give them our old clothes to put on and teach them to say things which they don't mean. Is it not hardening the young hearts?

Are not these unfruitful works of darkness? I would feel condemned to assist in any way for such an occasion.

If the devil could get us all on the new path he could lie down and sleep. The yearning and sighing and praying for sinners and compelling them to come to Jesus, would be gone. We would not feel like crying as Jeremiah of old: "O that my head were waters and mine eyes a fountain of tears, that I may weep day and night for the slain of the daughter of my people."—Jer. 9:1.

May the Spirit of the living God come down and breathe upon these dry bones that they might live. It is an unmistakable fact that the spirit of pride and worldly-mindedness has gotten hold of the church, consequently many are shorn of their strength. The world knows the church ought to witness for God. No wonder if we indulge in these foolish things that we have a dry, stale old testimony. Many say as of old, We will not walk therein.

HOLY THOUGHT.

Our character is the product of our meditations. Not of every thought that may flash into the mind; but of what we work over by imagination and investigation. "As a man thinketh in his heart, so is he." Thought excites will, passions, energies. Hence the necessity of having thought purified and made holy. Can this be? We ask the question because it is just at this point that many fail, and it is concerning this that the soul sincerely desires of a clean heart wants to know. We answer, It can be. The Holy Spirit, as we are meek and teachable and yield to Him for the work, grafts into our hearts the word of salvation and of righteousness—of gracious pardon and holy conduct. The grafting is perfect; and henceforth all the strength and energies of our manhood flow into the graft.
and holy actions are borne. We are the old stump; but through the engrafted word we become saved, rejoicing creatures and work righteous creatures, plants of righteousness. We are practically new when there is full surrender—is only good and that continually. If a brigand thought, sent in by the devil, enters against our will and to the abhorrence of our new heart, it is not taken up, it is not considered. Condemned immediately, the mind closes against it. We have for good and all decided that we will meditate only on whatsoever things are true, honest, pure, lovely, virtuous, praiseworthy and of good report. We "chew the cud" on these lines, and are reckoned among "clean" creatures. We obstinately refuse to follow with the second thought the germ of evil spawned by the devil, hence, it is cast on the waters of our mind to perish. We were among the wicked; but we have forsaken not only wicked ways, but wicked imaginations, meditations, devices, from which they spring.

Now a completely holy man is one who admits into his thoughts only what is good. Doing this, the meditation of his heart is acceptable unto God, his strength and his redeemer. The Holy Spirit having all the direction and sway turns out a holy man. Will any say we can not be thus holy? We can. Every thought and imagination can be brought into obedience and love of Christ. Made initially clean by the blood of Christ—by faith in the Lamb Who was ordained of God and slain for the purgation of sin, there can be added to this a heart clean and right from all sinful workings, and it can only be constantly clean by being filled with pure meditation. —The Reality.

**LORD, INCREASE OUR FAITH.**

**TESTIMONIES** have several times been published in the Herald of Truth from those who have been raised from beds of affliction in answer to the "prayer of faith." hence it seems the more surprising to find an article in a late number of the paper (Aug. 15) on "Faith Cure," wherein the writer endeavors to prove that the healing of the body in answer to prayer is not for our time and never was intended for believers or persons truly converted to God!

We presume that the brother was led to write this article by seeing the errors of "faith healing frauds," who, for "filthy lucre's sake," deceive the credulous and teach that it is wrong to use natural remedies on any occasion. It is certainly right and proper to warn "unsuspecting and credulous souls" against this great error, but on the other hand we should also avoid the opposite extreme, which may be equally dangerous. Only that which is good is in danger of being counterfeited, and frauds always appear in imitation of that which is genuine.

I have no desire to enter into a controversy on this subject, but I cannot refrain from calling attention to several inaccuracies in the article which seem to me to lead to wrong conclusions.

The brother says, "We would not by any means desire to discourage prayer in behalf of the physically weak." Why then, I ask, labor so hard to convince the reader that God does not now heal diseases of the body in answer to prayer? How can we as children of God pray for that which we already know is not for those who are "truly converted to God?"

When Christ commissioned His apostles to go into all the world and preach the Gospel to every creature, among the signs that He said should follow them that believe, we notice this: "If they drink any deadly thing it shall not hurt them." Did the writer think of this promise when he wrote, "If one accidentally or otherwise swallowed rank poison, does any sane man suppose that God would miraculously heal him? Nonsense."

When the brother speaks about bringing afflictions upon ourselves by violating nature's laws, and also about bodily afflictions sent upon us by God, I am unable to see the dividing line; but I know that God overrules all things for good to those who love Him.

The brother thinks that the whole difficulty of this "healing fad" (as he calls it) is "hinged on ignorance of the fact that all these healing miracles under God's economy of dealing with man in the introduction of the Gospel dispensation were performed among the unconverted," and he even claims that there is "not a shadow of an example of one truly converted to God ever having been miraculously or instantly healed." etc A strange assertion surely for a believer to make. We find that Christ on a certain occasion could not do many mighty works among the people because of their unbelief. The greatest miracle of healing recorded in the Gospels is undoubtedly the restoration to life and health of the body of Lazarus. This miracle which was a victory over disease by vanquishing death, the result of disease, was performed among a band of the converted (if there were any such at that time) and Lazarus himself was one whom Jesus loved. Among the miracles performed by (through) the apostles we need only point to the case of Dorcas as something more than a "shadow of an example" of Divine healing in answer to prayer after disease had even done its worst on the body of one truly converted to God. Other instances are not wanting in the Word of God where His miraculous healing power was manifested among the children of God. But we should bear in mind that "universal healing in answer to prayer never has been God's way of dealing with man in any age of the world. Every miraculous intervention no doubt was for some special purpose.

God knows what is best for His children, and He wisely bestows blessings and gifts according to our capacity to receive and ability to rightly use the same. "According to thy faith be it unto you." Then let us not limit the Great Physician, unto whom is given all power in heaven and upon earth, or say what He shall or shall not do in our time for the bodies as well as the souls of those who "ask in faith believing?" rather let us pray, "Lord, increase our faith."—S. P. Yoder.
TEMPERANCE.

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

Dr. Andrew Clark says, in referring to the use of intoxicating drinks: "So long as you take a little, there is in the human system a tendency to take more." This is just the difficulty; when you have eaten, your hunger vanishes, and there is no desire for more; when you drink water you are not longer thirsty; therefore in these cases your appetite is a sufficient guide and safeguard. But when you drink intoxicating liquors, your desire for them increases, and "there is a tendency to take more."

—Sel.

FEARFUL FACTS.

DURING the year ending June 30, 1895, 2,910,540 gallons of malt liquor were imported to this country, 2,599,693 gallons of wine and 3,432,457 dozen "packages."

There were during the same year 55,807 bartenders and 71,412 saloon-keepers. There are doubtless many more than these as recorded who engaged in the iniquitous business, but the figures given are appalling. And they do not include distillers who make the poison, druggists and doctors who use and prescribe it as "medicine" and the thousands who serve it at home-tables to innocent boys and girls and tempted men and women.

Under the head of merchants and dealers in wines and liquors, retail and wholesale, 13,747 are recorded.

Tobacco and cigar factory operatives, 111,422.

All of these busy in helping people away from God. Who will join them? Choose ye this day whom ye will serve!

The tobacco crop of 1894 in this country amounted to 406,678,375 lbs. A few days ago a poor laboring man very unexpectedly fell heir to a fortune of millions. When asked what he intended to do with it he said he was going to buy a tobacco farm.

Going to spend his money in helping a people away from God. Perhaps he has never been taught how tobacco poisons the body, hurts the brain, and does harm to the whole man. But you know these things and you can choose to walk toward God and help others walk in that good way.

19,973,314 pounds of tobacco used for cigars and cigarettes in the year 1894 in the United States.

17,499,711 bushels of material—malt, wheat, barley, etc.—used for the production of distilled spirits.

—Young Crusader.

SOBRIETY AND PERDITION RAILWAY.

WE SUBMIT, without comment or apology, the following clipping taken from one of our Exchanges:

The Great Central, through route, broad gauge—quickest time.

PROGRESSIVE TIME TABLE.

(In effect on and after the issuing of high license.)

Trains do not stop where no time is given.

Lv Sobriety 5.00 a. m.
Rum Sellersville 5.15
Sippington 5.25
Tippleton 6.00
Topersville 6.15
Loafersburg 6.30
Rowdyville 6.45
Liarsville 7.00
Fightington 7.15
Cursing Station 7.34
Drunkard's Curve 8.00
Rico's Hollow
Arson Crossing
Thieves' Gully
Gamblers' Causeway
Prison City
Beggarsford
Paupers' Desert
Ar Reformationburg 12.00 m
Lv Reformationburg 12.05 P M
Robberstown
Delirium Falls
Sinkingburg
Dismal Swamp
Dark Tunnel
Whirlwind Crossing
Poison Switch
Bloody Chasm
Maniac Marsh
Desperation
Suicide's Cave
Hangman's Hollow
Ar Perdition 11.40 P M

All trains will stop at Reformationburg if passengers desire to get off.

But all persons so stopping forfeit their through tickets to Perdition.

Stage coaches from Tobaccoland connect with trains at all points above Drunkard's Curve.

Any person desiring to leave the train at Drunkard's Curve will find temerance stages ready to convey them to any village on the Temperance Alliance Road.

The train from Drunkard's Curve is Express, and any person desiring to leave said train will be thrown out at their own risk. Through tickets on sale at all High License Stands at greatly increased rates. Sleeping cars are provided for through passengers, who will be awakened frequently for alcoholic refreshments. All baggage at risk of owner. Widows and orphans in pursuit of baggage lost by friends on this road are hereby notified that no baggage will be returned nor any damage allowed for the same. Persons living in the vicinity of the road must "lookout for the engine" as no bell is rung or brakemen employed after leaving Drunkard's Curve, and the company disclaims all responsibility for damage.

The conductor on the Lightning Express is T. H. E. Devil, Esq. He is well known to the traveling public who patronize our lines and principal stations. Being ruler of perdition, he spares no pains in securing through tickets or rendering other services to passengers bound for his kingdom.

Special trains will be dispatched at any time on application to the superintendent of political conventions and all associations owing allegiance to Gambler's Hell or to King Alcohol. Tickets are sold by all Sample Rooms and Rum Holes, they being our only authorized agents.

The finance of this road is double standard, requiring $1,200,000,000 annually for running expenses. Wrecks and other accidents occur daily. No less than 50,000 newly-made graves are required every year to hide away those en route to Perdition.


Rum Polley, Secretary.
THE SUCCESSFUL PREDACHER.

WILL be a visitor.
Will be a student.
Will be a good organizer.
Will look after the children.
Will be unconscious of slights.
Will have good social qualities.
Will be enthusiastic in the prayer-meeting.
Will not recognize discouraging circumstances.
Will take great interest in the Sunday School and its work.
Will not be slovenly in his habits or appearance, nor too fastidious.
Will be enthusiastic in his preaching.
Will not grumble at things that don't please him, but try to make them better.—W. Rees, in Western Advocate.

GOD'S HELP IN OUR STUDIES.

W e count it reasonable to look to the Lord for our daily bread; to apply to Him for aid and guidance in the trials and emergencies of life; but how few are they who seek for the same aid from Him and feel the same dependence upon Him in matters of the intellect—in learning, in study, in thought! It is very reasonable and becoming, it is very necessary, that when we go forth into the toil and business of the day, or when our affairs present perplexing difficulties, we should cast ourselves upon the Lord's protection and look to Him for counsel and guidance. But is it, can it be less needful that when we sit down to read, to write, to study, to think, we should lift up our hearts trustingly to Him and cry: "What in me is dark illumine, what is low raise and support?" God can and will do this for us; and it would please Him well to be asked to do it. Let us believe that to pray earnestly is to study well; and let us be sure that He will refuse nothing that we seek in singleness of heart only for His service and His glory. How many difficulties that seem insuperable would be smoothed, how many blessed thoughts might be suggested, how many forgotten things brought to mind, how many wearinesses refreshed, if we trusted more to God and less to ourselves, in the exercise of such gifts as He may have committed to us and in the supply of such as we want!—John Kitto, D. D.

SCOLDING PREDACHERS.

SCOLDING preachers are as powerless as nagging women. Nothing can stone for lack of kindness in spirit and courteous deference in manner. When one's voice rises to a shriek of petulance, it is a betrayal of conscious weakness." So says Frank Crane. He is right. We never knew of a case where a preacher did any good by scolding, in the pulpit or out of it. The worst of all times to scold is at the close of a pastorate. To accompany a resignation by a bitter and sarcastic statement of the causes which lead to it—whether true or not—is to destroy one's influence in that community.—The Standard.

OLD MINISTERS.

A CORRESPONDENT of the Herald and Presbyter, in allusion to the custom of some congregations to dismiss their pastors when they have advanced in years, remarks: The mistake is too often made of counting the man of fifty old and unequal for the tasks of manhood. His strength is not decayed. His judgment is ripe. He is then, if ever, a discernor of men. He has some knowledge of practical piety and can tell the genuine from the counterfeit. The great success of Satan is in persuading a congregation that a minister is too old when in the very prime of useful ness. The children of this world, in holding to men of experience for war, for law, for medicine, for legislation, are in their generation wiser than the children of light who call to the middle-aged prophets, "Go up, go up, thou bald-head." Many a white-headed man, as well as a white horse, is good for another ten years.

THE MODEL MINISTER.

He hath appointed me to preach.—

J ESUS was a model preacher. In the great essentials of proclaiming the Gospel, all ministers should be like Him. He was not a self-appointed, but a divinely called minister. He was a spirit-filled minister. He was a tender, compassionate minister.

He was a humble minister—dead to titles, positions and human applause. He was a faithful minister—true alike to the interests of His Father, His friends and His foes, preaching the terror of hell as well as presenting the joys of heaven.

He was a fearless minister, preaching the whole truth, when He knew it meant ostracism, misunderstanding, persecution and death. He was a holy minister, exemplifying purity, and commanding His followers to "Be perfect," to "abide in Him," and to "tarry" until they received power from "on high."—Ed.

The minister who preaches the Bible only in spots lives next door to the minister who believes the Bible only in spots. The Bible is the pharmacopoeia containing prescriptions not only for sinners in unis but also in political relations. Many chapters are filled with warnings against the false religion of Baal, which in our day has assumed the form of the secret empire. Ministers cannot be silent on this question without ignoring whole sections and chapters of divine truth. The fearful condemnation of the minister who holds back this truth is that of a nurse who withholds part of the medicine prescribed by the physician when the patient is sick nigh unto death.—Sel.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Psalm 144:12.

THE MUSIC OF LIFE.

Our lives are songs; God writes the words.

And we set them to music at pleasure;

And the songs grow glad, or sweet, or sad,

As we choose to fashion the measure.

We must write the music, whatever the song;

Whatever its rhyme or meter;

And if it is sad, we can make it glad,

Or, if sweet, we can make it sweeter.

—Selected.

NATURE'S SWEET RESTORER.

Do we lose time when we sleep?
or is it not the wiser economy
to take as much as we need? Here
is expert testimony on the subject:

Advocate.

During sleeping hours.—Christian
Gladstone slept seventeen hours a
day; to do more work?—Tesla, the

man; is that a great mistake, I
am convinced. A man has just so
many hours to be awake, and the
fewer of these he uses up each day
the more days they will last, that is,
the longer he will live. I believe
that a man might live two hundred
years if he would sleep most of the
time. That is why negroes often
live to advanced old age, because
they sleep so much. It is said that
Gladstone slept seventeen hours a
day; that is why his faculties re-
mained unimpaired in spite of his
great age. The proper way to econ-
omize life is to sleep every moment
that it is not necessary or desirable
that you should be awake.

Menander said that, all diseases
were curable by sleep—a broad
statement, in which, nevertheless, there
may be something that is true; for
good sleepers are ever, as I think,
the most curable patients. And I
would always rather hear a sick per-
son had slept than that he had taken
regularly the prescribed medicine
during sleeping hours.—Christian
Advocate.
Tight, that shineth more and more unto the perfect day.”—Prov. 4:18.

Simons, the gamoler, was killed in a fight; Johnson, the drunkard, is dying to-day, He'll be missed at the club, at the bar, at the

September in visiting in the Dayton

Come, leave your misgivings, there can be

May I not expect a

IF I WERE A GIRL.

If I were a girl, I would not make a

If I were a girl, I would be a Christian,

If I were a girl, I would not spend

Thomas A. Edison was once asked to reason why he is a total abstainer. He replied, in effect: “Because I always felt that I had better use for my head than to fog it with liquor!” The world would, indeed, have lost a great deal if the Edison brain had been confused by intemperate practices. Alcohol adds nothing of inventive quality to the human mind. Its line is not construction, but destruction.—etc.

One who, receiving seed to sow, has at seed-time not sown it,-inflicts less upon his Master; although he has not lost the seed, yet there is a loss in proportion as their might have been gain if he had sown at the fit time.—Aus.

Make up your mind to do your best work for God, and to give him your best years. You make a mistake if you sup pose that warped timber and broken brick-bats are good enough to build into his spiritual temple.—To-day.


**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.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

**Elders:**

Samuel Zook, Abilene, Kansas, Editor.


Abilene, Kansas.

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**Abilene, Kansas, October 15, 1899.**

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Miss Alice Heise [son]

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Isaac O. Lehman

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**BENEVOLENT FUND.**

Englewood, Ohio, ........................ $1.00

Ohio, .................................... 50

**FOREIGN MISSION FUND.**

No. 150 ................................... $6.00

A large number of subscriptions expired with Oct. 1. Renewals are coming in and we hope all, who see by their credit on the tag that they are indebted to us, will at once remit the amount due. Our subscription list should be increased by a few hundred new names, and we hope the friends of the paper will make every effort to accomplish it.

On Sabbath evening, the 1st inst., the Brethren met in their house of worship at Belle Springs, Ohio for ordination service. Bro. Jacob N. Engle, son of Elder Jesse Engle now in South Africa as Missionary, was elected for South Dickinson district. David Graybill was elected minister for Belle Springs district. Both Brethren having passed the regular examination were properly ordained to their respective offices on the above mentioned time. The services were of the most solemn nature and the attendance was very large. The Lord surely was graciously with us and we give all praise to Him.

Bro. Geo. Detwiler of Sierkston, Ont., is with us and will assume the duties of Office Manager. Bro. H. N. Engle who has been connected with the E. Visitor for three years retires with a good will and kind feelings toward all. We certainly have great reason to appreciate Bro. Engle’s efficient work while connected with the publication of the E. Visitor. And we pray that God may bless him in whatever capacity he may labor in the future. All communications relative to the Evangelical Visitor and all letters of business should be addressed to George Detwiler, Abilene, Kansas.

We wish to urge upon our friends to help us increase the number of subscribers to the EVANGELICAL VISITOR. It surely can be done if those who are friendly to the cause will exert themselves. There are those in every community who would take the paper if they would be individually approached and asked to subscribe. We will furnish sample copies to any one who will interest himself or herself in soliciting subscribers. As an inducement to new subscribers we will, upon receiving the subscription price for one year, send the paper free from this date to the first of January 1900. There are people outside of the Brotherhood who would subscribe if they have the paper handed to them and their subscrip-

**MY WESTWARD TRIP.**

Commit thy way unto the Lord; trust also in Him; and He will bring it to pass.

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Knowing that many in the home district as well as others feel an interest in me, and in the work in which I will be engaged in the future, and since it is impossible to write to all separately I will make use of the columns of the Visitor for the benefit and satisfaction of all concerned.

I had to feel, very keenly, what it is to suffer home ties as well as kindred ties with a beloved brotherhood, and I could not but appreciate the many expressions of kindly interest and well wishes for the future. According to previous arrangements, and by the request of the Brethren of the Dayton District, Ohio, to spend the month of September in that District, I left home on the afternoon of September 1st in company with Bro. and Sister C. Bitner who, to my joy, decided to accompany me in the visit in Ohio, and coming via Buffalo, Cleveland and Columbus we arrived safely in the city of Dayton, Ohio, at 10:00 a. m., of September 2nd and found kind entertainment at the home of Bro. Eli Boyer. A pleasant afternoon was spent, and in the evening we took train for the neighborhood of Fairview Meeting House. We found welcome and kind entertainment, and met for the first time in worship with the Ohio Brethren, at an evening prayer meeting, realizing that it was good thus to meet, and although mostly strange to those we met, yet as we engaged in prayer and fellowship we felt that in Christ we were not strange. The Lord was with us.

We spent one week in this neighborhood visiting from place to place and meeting for worship in the church six times. On Saturday the 9th we went by train to New Carlisle and found our way to Bro. Bucher’s where the evening meeting was appointed, and the following day we met the congregation in the Maple Grove church at Donnelsville. Here also we stayed a week visiting and conducting services in the church every evening but Friday. On
EVANGELICAL VISITOR.

CHURCH NEWS.

LOVE-FEASTS.

Pennsylvania.
Sonderton, on Bethlehem branch of Phil. and Reading R. R. Oct. 28, 29.
Zion.
Newbern.
Clay County.

Kansas.

Nov. 4-5
Nov. 11-12

CHICAGO MISSION.

Relief Department.
Report for month of September is as follows:

Dry Goods.
Necessaries for sick, etc.
Labor

Total

$3 00
1 50
1 80

$5 30

The Illinois Sisters have donated clothing for the poor children, for which we are very grateful. Winter is at the door and the needs are many. May God bless all who are interested in the welfare of others.

Yours to Him.

SARAH BERT AND WORKERS.
6001 Pocin St. Englewood, Ill.

PHILADELPHIA MISSION.

Financial report for month ending September 30, 1899 is as follows:

Credits and donations.
Balance on hand
A Brother
Lancaster City, Pa.
Canton, Ohio
Conoy S. S., Pa.
Solona, Pa.
Donated for lovefeast

$67 07
1 00
1 00
2 00
4 00
5 80
10 00
7 50

To al

$99 37

Expenses.
Rent
For the Poor
Coal for Mission
Lovefeast expenses

Total

$10 00
1 25
17 50
20 31

$49 06

PETER STOVER.
Philadelphia, Pa., 3423 N, 2nd St.

ON OUR MISSION.

Solona, Pa., Oct. 2, 1899.

To the dear readers of the Visor we come with greetings in His name.

According to previous arrangement, we came to Howard, Center county, Pa., Sept. 1st. On the evening of the 2nd we held service in the Evangelical church in Jacksonville; and on Lord's day, the 3rd, we held two services at 11 a.m. and at 3 p.m. in a grove.

Through earnest prayer we were enabled to preach the Word with power to attentive audiences, the Holy Ghost accompanying the preaching, and to rest upon the hearts and minds of the people.

On Lord's day evening we began a meeting in a fair-sized school house that was well filled with eager and attentive listeners to the truth as God laid upon our hearts the messages of the eternal truth of God. This has been a neglected field by many of the so-called shepherds, which after all are only hirelings and not shepherds, who care more for the fleece than they do for the flock.

We are glad it is our privilege to labor with and for the dear people of this mountainous region. The meetings of the first two weeks were held at the foot of the Allegheny mountains. The people are quite common, and, as in the time of Jesus, hear the Word gladly. They are in meager circumstances, and in our house to house visits make us feel that we are welcomed.

Walking up and down these hills tires the body; but we find many hungry souls, and as we inquire into their spiritual condition the tears frequently flow freely—tears of deep penitence over which the angelic hosts rejoice.

According to previous arrangements on the morning of the 17th, Bro. Daley and myself drove about 20 miles to fill two appointments, one at 3 p.m. and the other at 7:30 p.m., at two school houses where we were met by fairly well-filled houses. We delivered the messages the Lord gave and then went our way, leaving the result with Him who said, "My Word shall not return void, etc."

Owing to the interest of the meeting at the Mann school house the meeting was left in charge of the Sisters who are with us as laborers in the Gospel. They reported on our return a full house on Sunday evening and a very interesting meeting, for which we praise the Lord.

The Sisters who are laboring with us in the work here are Emma C. Long and her mother of Harrisburg, and Sallie Kreider of Lebanon county. They are all good helpers in the work and we appreciate their labors very much. Paul said, "Help those women that labored with me in the Gospel." Oh for more of the real spirit of consecration among the dear people so that many God-given talents might be developed and become fruitful in the knowledge of God and in winning souls for Jesus which is evidently the fruit in question by Jesus in John 15:16.

Yours in christian fellowship.

GEORGE DETWILER.
The young Sisters Long and Kreider are both consecrated to the Lord’s work, having both had a call for the African field and are waiting the time when the Lord shall say, “Go ye into all the world and preach the Gospel to every creature.”

It was our privilege to be present when Sister Kreider died out to friends and all to go to the utmost parts of the earth and become an ambassador for Jesus. She still rejoices over the blessed “talk” she had with Jesus. She used to be quite bashful and timid, but since the Lord sanctified her, her timidity is gone and she has been a witness for Jesus in New York City and Philadelphia and before hundreds of people in different parts of the country.

We write this to encourage others who might be equally useful in the great harvest of souls if they would cut the shore lines and launch out into the ocean of God’s love.

According to previous arrangements we held two services in the court house in the evenings of Sept. 21st and 22nd. Owing to the meetings not being well advertised, the first meeting was not very well attended.

On Friday we visited the jail and held a service with ten unfortunate sons of some food mothers. As we told them the story of love some were bathed in tears. We all felt blessed in paying this visit to the unfortunate ones. May it be said, I was in prison and ye came unto me.

On the evening of the 23rd we opened services in the Evangelical church about two and one-half miles from the Mann school house where we had been holding the meetings. Between 20 and 30 have made some profession during these meetings. The truth so located quite a number of professors to publicly confess that according to the standard of God’s Word they were not Christians. Some of them have gone to seeking in real earnest to get right with God; and to do that, some had to go to their neighbors and rectify wrongs according to Acts 19:18. Those that have come out as seekers range in ages from 14 to 70 years. Some of the dear young souls have been led to use the shears in trimming off some of their superfluities. Our deep concern and prayer for all, old and young, is that they may go all the way with Jesus.

May we remember how richly we are blessed in paying this visit to the unfortunate ones. May it be said, I was in prison and ye came unto me.

THE MESSAGE OF PEACE.

(Reprinted by permission of the Sunday School Times.)

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace—
Ever, guide your heart’s desire.
Let the crimson flood retreat!
Blended in the arc of love
Let the flags of nations meet;
Bind the raven, loose the dove.
At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Ner the sacred orb of man.
Blinding passion is subdued.
Men discard their common birth,
God hath made of kindred blood
All the peoples of the earth.
High and holy are the gifts
He has lavished on the race,
Hope that quickens, prayer that lifts,
Honor’s need and beauty’s grace.

As in heaven’s bright face we look
Let us kindling souls expand;
Let us pledge, on Nature’s book
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ’s better law
Fellowship for all the world!
—Julia Ward Howe.
he heart. It means His providential presence as sovereign ruler of earth and heaven and "Head over all things for the Church, which is His body." And so we read in the last verses of Mark that "they went forth and preached everywhere, the Lord working with them, confirming the Word with signs following." There never was a time when the providence of God in connection with missions was so marvelous as it is today. The story of the past summer shines like a record of divine light in the annals of the ages. The marvelous manner in which God has gone forth before His people, in opening up the West India Islands, the Philippine Islands, the vast Empire of China, and now the continent of Africa, is as vivid and as inspiring as the march of the pillar of cloud and of flame before the advancing hosts of ancient Israel. God help us to understand the times and meet the crisis.—Alliance.

MISSIONARY GUIDANCE.

SERVANTS of men must obey men, Servants of God must obey God. "He not ye the servants of men," says the apostle (1 Cor. 8:24); and he who would faithfully serve God must see to it that he is ready to obey the divine commands, and accept the appointments of God's providence. The man who will purge himself from iniquity will become "a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21); and when thus prepared for the work of the Lord, all things will work together for his good, and the most untoward circumstances will be controlled for the glory of God and the prosperity of His cause and His work. If he is forbidden of the Holy Ghost to preach the Gospel in Asia it is because God has destined him to labor in some other field; if he essays to go into Bythina and the Spirit suffers him not, it is that he may be ready to hear the call from Macedonia saying, "Come over and help us." Thus does God instruct His people; thus does He guide them with His eye.—Ps. 32:8.

The following instance of the guiding power of God is given by a writer in The Christian Missionary: "In 1833, a missionary by the name of Shaw went to South Africa. He was driven away from his chosen field by the Dutch Settlers. He was heart-broken at this calamity, but determined yet to work in Africa, he took what money he had and bought a yoke of oxen and a new cart. He and his wife put their goods into the cart, and headed the cattle that drew it toward the heart of Africa. After journeying thirty-seven days, they camped near a company of Hottentots. Upon inquiry, he found that they were a delegation, sent by their people down to the coast to get a missionary. Shaw says: "If I had been one-half hour earlier, or they a half-hour later, we should not have met." Thus led of the Holy Spirit, after a journey of three hundred miles into the interior of Africa, he found the work that God had planned for him."—The Christian Missionary.

FACTS ABOUT AFRICA.

THE continent of Africa has an area of 11,528,000 square miles. This is three times as large as the United States including Alaska.

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

Africa has six race groups, 438 languages and 153 dialects. Into thirteen of these the whole Bible has been translated, the New Testament into ten others, and portions into forty-three others still.

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

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

Old men and old women near the Congo if unable to provide food for themselves are put out into the forest to die.
The slave trade has been abolished on the west coast; but not on the east.
The drink traffic is a terrible curse to all parts of the continent and it appears to be increasing. A native evangelist said, "It is an enemy within the walls; an enemy that has taken the stronghold of the town; an enemy that has chained our elders, sent into poverty and bondage our young men and women, filled our streets with broken bottles, filled our homes with desperate and hardened inmates, and left unsaved souls that might have been saved by the sound of the Gospel."

Missionary work began in Africa in 1796. There are now forty-two societies carrying on work in that continent. There are in all about 1,200 missionaries, about 1,900 stations, and about one million Protestant native adherents. Of these over 100,000 are communicants.

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

While something has been done toward the evangelization of Africa, the great field has hardly been touched. Missionaries are pressing in from the Cape and along all the large streams, but there remains yet very much land to be possessed. The Arab carries the Koran into the heart of the country, traders go everywhere, gin and gunpowder are finding their way in all directions, but the messengers of Christ with the water of life are not—N. A., in Christian Standard.

BULSAR NOTES.

SATURDAY we had 1,000 people to feed. They were willing to work all day that they might have something to eat in the evening.

It was a question with us what we should do on Sunday. We talked it over and decided to give half-rations and no work. We told them all who worked to-day should keep the tickets we had given them so we would know who had worked. We told them to come together Sunday morning and we would preach and sing and pray, but they should leave all baskets and shovels at home. An energetic native brother came out that we should pray for rain tomorrow, for as yet the rain had not come. Some rain had fallen several weeks before, but so little and so long before that it seemed almost as if no rain had yet fallen.

Sunday was indeed a great day unto the Lord. Early in the morning hundreds assembled and sat down in the road before our house. It was cloudy. People came and came. Under the mango tree we put our goods and sang and then prayed. We prayed for rain. Two thousand people lifted up their hands toward heaven, and cried unto the Lord, "O God, send rain. O God, send rain."

Then we told them to have patience, for giving rice to so many would consume some time. Then the heavens opened and the rains descended, and of the 2,412 persons present for food, not one got away without a drenching. I never saw a crowd stand the rain so patiently. Sometimes a thousand at a time would clap their hands for joy. Sometimes a number would cry out, "Victory to Jesus." Sometimes we would hear them say, to each other, "This is, indeed, the true religion." As the rain continued to come for an hour I stood at the little gate and admitted one by one. Sister Alice La Personne remained near, with pencil and paper, keeping count, and at the door of
our house Sister Ryan, with some help, gave to the stream of people each a cup of rice as they passed along. It was a great day unto the Lord. In our private prayers that morning, as I learned by talking of it afterward, we had all sought the Lord that He should make Himself a name among the people today, or that it might surely rain, etc. We feel that the Lord hath done great things for us.—W. B. Stover in Gospel Messenger.

**FAITH MISSIONS.**

No signs of the times are more hopeful than the favor with which the common people regard the revival of the apostolic system of missions. Missionaries must make up their minds to have few wants. The system of foreign missions has been far too pompous and expensive. It needs to be cradled in the meager of Christ until it more conforms to the manners and means of those it seeks to save. The impression of opulence it has made upon the heathen has cultivated selfishness, and alloused them against Christ. The demand it has made for itself a name among the people today, awful mysteries of the kingdom of heaven, relative talent and classical culture, has been a terrible blunder. Missionaries of the apostolic school were unlearned in wisdom of the world, but they knew the awful mysteries of the kingdom of heaven; they had been with Jesus, and had heard and learned of the Father. Missionaries enlisted on the self-sacrificing plan, may not be noted for vast intellectual attainments, but they will, as a class, be far more zealous, devoted and successful workers. It is the glory of these faith missionaries that they have inaugurated a religion which does not withdraw into the unprofitable world, to come and beg to be welcomed by the wicked world, and a neglected and unwelcome world, to come and beg to be let into the mercies of Christ. There's a religion which issues forth from the dis graceful repose of the past, and sing's its hymn and offers a loving invitation out in the wide world, by every shore, under every sky. Amen.—Vanguard.

**WHAT SHE SAW IN CHURCH.**

He stayed at home and she went to church. After dinner he asked her, "What was the text, wife?"

"Oh, something, somewhere in Genesis." I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not see the minister? I wouldn't have worn such a looking thing to church if I would have had to go bareheaded.”

"How did you like the new minister?"

"Oh, he's splendid! And Kate Darlin was there in a Spanish lace cap that never cost a cent less than fifty dollars, and they can't pay their butcher bill, and I'd wear cotton lace or go without any first."

"Did he say anything about the new mission fund?"

"No; and the Jones girls were all rig ged out in their yellow silks made over, and you would have died laughing to have seen them. Such taste as those girls have. And the minister gave out that the Dorcas Society would meet at Sister Jones' residence—that old poky place!"

"It seems that you didn't hear much of the sermon."

"Well, I'm sure its better to go to church, if you didn't hear the sermon, than to stay at home and read the papers; and, oh, Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you the Riches are home from Europe, and Mrs. Rich had a real camel's hair shawl on, and it didn't look like anything on her."

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky or view, when all at once she suddenly exclaimed, "There! I knew I'd forgot to tell you something. Would you believe it, Harry, the fringe on Mrs. Jones' parasol is an inch deeper than mine and twice as heavy. Dear! what a world of trouble we get an occasional good article on the popular sin of extravagance, so common at funerals, in preparing a sumptuous feast at the house of mourning, to be eaten on the return from burial. Such articles are timely and in place. We should have more of them at funerals. The custom of blending the house of mourning and the house of feasting, merits a sharp reproof and the disapprobation of all intelligent, and especially Christian people. The former will come to all in due time, and will do us good, as the heart is made better.—Ecc. 7:3. 'The latter is of doubtful propriety, to say the least.'

"But why criticise the practice of feasting at the house of mourning, and pass unnoticed the expensive and vain display secured at the undertakers?"

The habiliments for clothing the body for burial, and the casket in which it is laid, often costs much more than a Christian burial would demand. While we insist on a respectable burial of the body, conducted with Christian decorum upon Gospel principles, we maintain that costly and vain display should be studiously avoided, and especially so when the life of the deceased was in harmony with the teachings of the Gospel and example of the meek and lowly Savior. If the dead would be edified by employing any such doubtful measures, as expressive of honor or sympathy, we would see more propriety in doing so; and the same could be said of the costly monuments erected in many of our cemeteries. It is a practice common to this age, and still on the increase. That the resting place of our friends should be modestly marked, I presume, no one will deny. We consider it a duty; Christianity demands it. It is only the abuse, or excess of the practice that enters into its line of thought. That the present practice on this line results in evil, I think, will be admitted by all. Let us ask a few questions and see!

1. Is it consistent to place a stone or monument at the grave of a meek and lowly saint, costing from one hundred to one thousand dollars? Consistency is a jewel that belongs to Christianity, but is not found when thus exemplified.

2. Who is benefitted by it intellectually, morally, or religiously? Not one. Oneself may be, sometimes accidentally.

3. Whose money are we spending? The Lord's. We have none of our own; we are only stewards over that which He has given us.

4. Are we responsible for the use we make of our money? We certainly must give an account of our stewardship, and the Lord wants all that we do not absolutely need, to forward His cause.

5. Does it damage any one? Yes, a good many financially; hence more or less morally and religiously.

6. How much are we using unnecessarily? This is hard to calculate, but nationally it reaches the billions; as professors of religion, millions; so far as it concerns us, and as a church, or Brotherhood, multiplied thousands. What will the judgment be? If the hungry are not fed, the naked not clothed, and the poor have not the Gospel preached to them with that money, will we do it, or will we continue to waste? Which? "Wherefore do you spend money for that which is not bread?"—Isa. 55:2.—Even Eddy in Gospel Messenger.
FRAGMENTS FROM THE HOLY LAND.

A ND the grasshopper shall be a bur­den." And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea." When we landed in Jaffa the land of Palestine was threatened with dire calamity. The season had been very dry and a severe drought prevailed. The growing crops were suffering for want of moisture and it was said that unless the "latter rains" came there would be no grain for the farmers, and famine would ensue. All over the country the people were praying for rain. And now came the grasshopper, the locust of the Bible, and added to the danger, becoming a burden to the land. Like a great army they were advancing in myriads over the fruitful fields of Sharon. Those who came down from Jerusalem to Jaffa by train said the dire calamity. The season had been闻 would be no grain for the farmers, and famine would ensue. All over the country the people were praying for rain. And now came the grasshopper, the locust of the Bible, and added to the danger, becoming a burden to the land. Like a great army they were advancing in myriads over the fruitful fields of Sharon. Those who came down from Jerusalem to Jaffa by train said the

ANCIENT WRITING MATERIAL.

WHEN the Prophet Ezeckiel was com­manded to write about the city of Jerusalem, he was compelled to write his account on smooth tiles, and we find fragments of such tiles to this day. The heaps of broken pots and crockery of all sorts, which are so abundant in all Eastern towns, prove that bits of smooth tiles were constantly used for this purpose. The Island of Elephantine, on the Nile, is said to have furnished more than a hundred such specimens. One of these is a soldier's leave of absence, scribbled on a fragment of old vaze. How little these scribels and ac­countants imagined the interest with which their descendants would one day treasure their rough notes! Still quaintier were the writing materials of those ancient Arabs who, before the time of Mohammed, used to carve their annals on the shoulder-blades of sheep. The "sheep-chronicles" were strong together, and thus preserved. After a while sheep's bones were replaced by sheep's skin, and the manufacture of parchment was brought to such perfection as to place it among the refinements of art. We hear of vellums that were tinted yellow, others white. Others were dyed of a rich purpel; and the writing thereon was in golden ink, with gold borders and painted rare illuminations; while the book was perfumed with attar of roses or with gold and silver dust, whereon were the name of Mohammed is adorned with garlands of tulips and carnations painted in vivid colors. Still more precious was the silky paper of the Persians, powdered with gold and silver dust, whereon were painted rare illuminations; while the book was perfumed with attar of roses or essence of sandalwood. Of the demand for writing materials, one may form some faint notion from the vast manus­cript libraries of which records have been preserved, as having been collected by the Caliphs both of the East and the West, the former in Bagdad, the latter in Andalusia, where there were eighty great public libraries, besides that vast one at Cordova. We also hear of private libraries, where a Persian who declined an invitation from the Sultan of Bokhara, because the carriage of his books would have required 400 camels.—Selected.
bricks. No one now advocates, like Monteiro, the introduction of cooies, or Chinese or European "navvies," to show native Africans how to work. There are 7,300 native navvies on the Congo railway, and all the stone-piers and long steel structures which bridge the ravines and rivers, and the gaps cleft in the rocky hills, have been made by them.—Henry M. Stanley in the Atlantic Monthly.

"Watchman, what of the night?"

ONE night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harbinger. It is a human commentator in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers, with torch in hand, stretch away in long lines on either sidewalk; the gay colored transparencies are ablaze with attractions; the balconies and the billiard halls are brilliantly illuminated; music sends forth its enchantments, the gay company begins to gather to the haunts and houses of pleasure, the theaters are wide open, the mills of destruction are grinding health, honor, happiness, and hope out of a thousand lives. The city under gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night in our cities is a dark problem, whose depths and abysses and whirlpools make us start back with terror.

Young man, tell me how and where you spend your evenings, and I will write out your character and final destiny, with all the details of circumstances and results. What of the night, Policeman, pacing thy beat, what of the night? Policeman, passing thy beat, what of the night? What are the young men of the city doing at night? Where do they spend their evenings? Who are their associates? Where do they go in and when do you see them come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit? Make a record of the nights of one week. Put in the morning paper the names of all the young men, their habits and haunts, that are on the streets for sinful pleasure. Would there not be shame and confusion? Some would not dare go to their places of business; some would not return home at night; some would leave the city; some would commit suicide. Remember, young men, that in the retina of the all-seeing Eye there is nothing hid but shall be revealed on the last day.—Y. M. C. A. Watchman.