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Samuel Zook

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THE SIMPLICITY WHICH IS IN CHRIST

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety so your minds should be corrupted from the simplicity which is in Christ.—2 Cor. 11:3. The apostles and also Jesus intimate plainly in their teachings that there is constant danger to which the children of God are exposed on account of the subtlety of the enemy. Not so much through the temptations to outward and bold sin, but rather through the subtlety of error and false teaching.

which if accepted would draw them away from the simplicity that is in Christ. As to what the Apostle means by the expression, “the simplicity that is in Christ”? we may to some extent gather from the context. The figure which he makes use of is very beautiful in its suggestiveness. Everyone of us has been so much corrupted from this simplicity, that the Apostle intimates in the fourth verse that the danger lies in three things. 1. The preaching of another Jesus whom he did not preach. 2. The receiving of another spirit which they had not accepted. 3. The receiving of another gospel which if accepted would draw them away from the simplicity that is in Christ. As to what the Apostle means by the expression, “the simplicity that is in Christ”? we may to some extent gather from the context. The figure which he makes use of is very beautiful in its suggestiveness. Everyone of us has been so much corrupted from this simplicity, that the Apostle intimates in the fourth verse that the danger lies in three things. 1. The preaching of another Jesus whom he did not preach. 2. The receiving of another spirit which they had not accepted. 3. The receiving of another gospel which if accepted would draw them away from the simplicity that is in Christ. As to what the Apostle means by the expression, “the simplicity that is in Christ”? we may to some extent gather from the context. The figure which he makes use of is very beautiful in its suggestiveness. Everyone of us has been so much corrupted from this simplicity, that the Apostle intimates in the fourth verse that the danger lies in three things. 1. The preaching of another Jesus whom he did not preach. 2. The receiving of another spirit which they had not accepted. 3. The receiving of another gospel which if accepted would draw them away from the simplicity that is in Christ. As to what the Apostle means by the expression, “the simplicity that is in Christ”? we may to some extent gather from the context. The figure which he makes use of is very beautiful in its suggestiveness. Everyone of us has been so much corrupted from this simplicity, that the Apostle intimates in the fourth verse that the danger lies in three things. 1. The preaching of another Jesus whom he did not preach. 2. The receiving of another spirit which they had not accepted. 3. The receiving of another gospel which if accepted would draw them away from the simplicity that is in Christ. As to what the Apostle means by the expression, “the simplicity that is in Christ”? we may to some extent gather from the context. The figure which he makes use of is very beautiful in its suggestiveness. Everyone of us has been so much corrupted from this simplicity, that the Apostle intimates in the fourth verse that the danger lies in three things. 1. The preaching of another Jesus whom he did not preach. 2. The receiving of another spirit which they had not accepted. 3. The receiving of another gospel which if accepted would draw them away from the simplicity that is in Christ.

sins.” The Jesus whom Paul preached was the Savior, and the preaching another Jesus would mean another Savior. Two distinctive titles distinguish the “Jesus whom Paul preached” from all others. “Jesus of Nazareth” “who was crucified” in His earthly relations, and “Jesus the Son of God” “who is risen from the dead,” in His heavenly relation. He was recognized by the Father who said “This is my beloved Son, hear Him.” And it is declared of Him that “there is no other NAME under heaven given among men whereby we must be saved.” The testimony of Jesus being the only Savior is overwhelming and Paul was fully assured of the correctness of his message when he determined to “know nothing but “Christ and Him crucified”. 2. The receiving of another spirit. The Spirit which accompanied the preaching of Paul was the Holy Spirit. It is He that must make all preaching effective in saving souls. There are other spirits gone out which also operate but we are to try the spirits whether they be of God. The Spirit which they received was the Spirit of revelation, (1 Cor 2:10), of justification and sanctification, (1 Cor. 6:11), by whom their bodies were made the temples of God, (1 Cor 3:16,17), the Spirit of assurance etc.” In these last days there is no less need of taking heed that we be not led away by seducing spirits.

3. Accepting another Gospel. The Gospel of Christ is still the power of God unto salvation, and it saves by faith in Him. Another gospel will bring into some form of legalism, as the Galatians under Judaizing teachers, or into that liberty which gives licence and occasion to the flesh, to fulfill the last that was committed unto Christ. May we all be kept in the simplicity as it is in Christ.
and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:13,17. "The dead in Christ" refers to the mortal bodies of the saints, which had yielded to death, but as their Redeemer appears, shall be quickened by the Spirit of Almighty God and made Spiritual, as also shall those that live and remain. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed. For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality."—1 Cor. 15:51,53. "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming."—1 Cor. 15:24. "This is the Father's will which hath sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—Jno. 6:40,54.

Martha said unto Jesus, "I know that he (Lazarus) shall rise again in the resurrection at the last day."—Jno. 11:24. "The body is not for corruption, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise us by his own power."—1 Cor. 6:13,14. "Our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile (corruptible) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 2:21. "The earnest expectation of the creature (creation) waiteth for the manifestation (revealing) of the sons of God. For the creature (creation) was made subject to vanity not willingly (not of its own will) but by reason of him who hath subjected the same, in hope that the creation itself (heaven and earth) also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body (not Spirits).—Rom. 8:19,23 R. V. The highest possible attainments (first fruits) without the resurrection of the body would leave the redemption incomplete. There are two resurrections in time and character distinctly spoken of in the Holy Scriptures. Jesus himself speaks out on that truth when telling His disciples whom they should invite when they made a dinner. "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:13,14. Jesus differentiates here by saying "the resurrection of the just" it follows then that there is also a resurrection of the unjust. This expresses character and time. Daniel also observes two characters in the resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2. "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:6. This scripture also expresses time, and character. Please carefully notice that the participants of the first resurrection
are not only happy, but holy. The time that shall elapse between the two resurrections, John says, is a thousand years. The first resurrection shall also be a

TIME OF REWARD.

“I have fought a good fight, I have kept the faith I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—2 Tim. 4:7,8. “For the Son of man shall come in the glory of his Father with his angels; and then (at that time) he shall reward every man according to his works.”—Matt. 10:27. “Now he that planted and he that watereth are one: and every man shall receive his own reward according to his own labor.”—1 Cor. 3:8.

“And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.”—Rev. 22:12. The parable in Matthew 20 relating to hiring men at different hours of the day, and all receiving equal payment, each a penny, might possibly be taken to counteract the above teaching and quotations. Let us examine. Where were those men found? Were they loitering in the highways and hedges? Were they lounging in their homes, being indifferent? No sir; they had apparently done all they could; for as was the custom they went to the market place in the morning, and waited in hope until some one came and employed them. Should not such persistency and patience be rewarded as well as actual labor? If you made a full consecration to God, which is all any body can do, are you then to blame if God does not employ you? Certainly not. God rewards for sacrifice as well as for active service.

REWARD FOR SERVICE OR SACRIFICE shall be proportional to merits: “Others were tortured not accepting deliverance; that (purpose) they might obtain a better resurrection.”—Heb. 11:35. “And every man shall receive his own reward according (in proportion to merits) to his own labor.”—1 Cor. 3:8 “My reward is with me to give to every man according as his work shall be.”—Rev. 22:12.

It should be remembered that eternal life is not reward, but a gift: something given to us without any consideration. Jesus purchased it for us, and gives it to us without money and without price, and all we must do is to repent and believe. “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”—Rom. 5:16-18. “For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.”—Rom. 6:32.

“Being justified by his grace, we should be made heirs according to the hope of eternal life.”—Tit. 3:7. “And this is the promise that God has promised us, even eternal life”—1 Jno. 2:25. “And this is the record, that God has given to us eternal life, and this life is in His Son. He that hath the son hath life; and he that hath not the Son of God hath not life.”—1 Jno. 5:11.

The reason that the Lord gives for the resurrection is obvious. How could saints be rewarded in full before the end of the millennium at which time he shall receive full reward for the evil he has done.

Among the various reasons for believing that the day of grace shall end at the first resurrection are these: 1st because all saints shall receive full reward; 2nd because Christ ceases his mediation as highpriest; 3rd because the wicked shall be destroyed at Christ’s coming; 4th because the redemption of the heavens and earth shall occur in the day of the Lord’s coming; and 5th because Christ shall take out of his kingdom all things that offend.

Let us be faithful to Him who has called us to glory and virtue that we may share a glorious reward in the 1st resurrection.

"In the resurrection morning We will see the Saviour coming, And the sons of God a shouting In the Kingdom of the Lord."

CHORUS

"We shall rise, we shall rise! In the resurrection morning we shall rise."

Our next article will be the Dawn of the Millennium. J. R. ZOOK. Des Moines, Iowa.

For the Evangelical Visitor.

RESURRECTION.

Dear Brother: We have just celebrated the anniversary of the resurrection of our Lord Jesus Christ from the dead, being one of the most extraordinary events that ever occurred in the history of the world, as our holy christianity concentrates upon this subject.

"For if Christ be not risen our preaching is vain and your faith is vain.”—1 Cor. 15:11.

By the disobedience of our first parents they were driven out of the garden of Eden, and God placed an angel at the gate with a flaming sword lest Adam and Eve should return and eat of the Tree of Life and live forever. They had already incurred all the misery, sorrow and pain upon themselves and their posterity unborn that is now incident to a state of mortality, and had that been suffered we would still have Adam and Eve and their descendants in the world. Language fail...
to portray such a condition, but God in His infinite mercy interposed by pronouncing the death penalty, "dust thou art, and to dust thou shalt return." Thus making it possible for us to escape by death, "as we must all needs die," (2 Sam. 14: 14), and our bodies return to the dust from whence we were originally taken.

But at the second coming of Christ the dead in Christ shall rise first and our bodies shall be fashioned like unto the glorious body of our Lord Jesus Christ. Death will be swallowed up in victory, but if sin had not been introduced into our world we should have remained in this lower state for a time, and then translated as were Enoch and Elijah, as God was pleased to demonstrate to us by these two witnesses what our condition would have been had there been no sin.

But should we remain alive in the flesh at the second coming of Christ we shall be caught up together to meet the Lord in the air so we shall ever be with Him, and we are commanded to comfort one another with these words.

Yours in the hope of Eternal Life.

JOHN FOHL.

Chambersburg, Pa., April 15.

For the Evangelical Visitor.

THE UNPARDONABLE SIN.

"While Peter yet spake these words the Holy Ghost fell on all them that heard them of the circumcision which believed and they were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10: 44, 45.

HAVING recently written on the Office of the Holy Ghost I will now by God's help and guidance write on the above subject. I am sorry to say that He, the Holy Ghost as our great teacher is honored little in so many sermons. Jesus said: "These signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall lay hands on the sick and they shall be healed." Undeniably these signs were to follow the preached Word until the end of time.

Now, there is danger of committing the unpardonable sin; in every community there are those who have stepped over the line, the line that forever separates them from the mercy of God, and exposes them for ever to His wrath. To be forsaken of God, and given over to hardness of heart is an awful condition to contemplate. Such have no desire to be Christians, and go on without a ray of hope. My Spirit shall not always strive with men, saith the Lord. That person's doom is sealed whom the Holy Spirit leaves for the last time. We must believe there are many who are guilty of this sin. Whosoever speaketh against the Holy Ghost hath no forgiveness, but is in danger of eternal damnation. It is not necessary to go so far as to ridicule or speak lightly of the workings of the Spirit of God, but need only to continue to procrastinate a little too long.

"He will reprove the world of sin, righteousness (of a change of heart, of the need of a Savior) and of judgment." This is what the Holy Ghost does for the sinner, this is conviction. He warns you of the awful doom in rejecting Christ. The converted man who has lost his first love, being in a lukewarm condition, is lost should he die without doing his first works over. The remark is often made, "I have a little spark left." I would that you were cold or hot. Such are guilty before God and should heed the warnings of Jesus and repent and get out of this condition. I will come and spue you out of my mouth. I will remove the candlestick and take away that little spark, then it is done the dead line is crossed. There is a class that is past feeling being alienated from the life of Christ, then there is another class whose hearts are cooled as if seared with a hot iron; no feeling, the Spirit of God has left them, they cannot repent, nor have godly sorrow. Then the devil comes as an angel of light and makes them believe a lie that they may be damned. They think they are right, will laugh you in the face, and go down to the jaws of death, and wake up in hell before they realize their peril. God will send them strong delusions for not receiving the truth; many are deluded. There are no real believers until they are given over to believe a lie. The Lord came to them again and again, the truth was presented to them. They fought instead of yielding and tried to believe what they knew to be a lie, thinking to ease their guilty conscience. When God shuts up a man there can be no opening. There is a sin unto death.

There are only two things that can quiet the guilty fear of man. One is to commit the unpardonable sin, the other, the blood of Jesus applied to the soul. When Adam and Eve sinned against God they were afraid to meet Him. Oh sinner, fly away from your fears and come to the loving arms of Jesus. God help you to take warning. Don't stay away from the dear Savior. May the power of God come upon you as you read these lines and give you no rest. May you now accept Christ and find Him precious to your souls. Amen.

L. BURCHELL.

For the Evangelical Visitor.

CHRIST THE HEAD OF THE CHURCH.

DEPENDING on God alone, feeling my own insufficiency in undertaking this word for the Lord, I would only depend on the leading of the Holy Spirit. I feel a great need of reminding the loved ones of the great necessity of looking to the Father of light. There are many children born into families with mothers so weak and sickly that they are not able to give proper care and food to them and so the children pine away and die, and such as grow to manhood and womanhood are more of a detriment in the home and community than of use, and if it be asked why so? we answer because of the lack of the right kind of food and care, they failed to develop. Then also the influences and teaching which met them outside of the home circle were poisonous and bad. Oh the many weak mothers! and yet they are so largely left alone in the care of the children. Where are the fathers? Some are drunkards, others are so absorbed in business that they have no time to care for the children, and many resign all the teaching and correcting to the mother. The need for con...
Christ and none of self? Have you the mind of Christ? are you willing to forsake all and follow the crucified one? It means much to forsake all even our own life and follow Jesus to the extent of being perfect. Matt. 5:38.

Measure yourselves by the Word and not by yourselves or some one who has been taught as you. Prove all things hold fast that which is good. The fruit determines the nature of the tree. Let us beware of the evil of formality, pride, and lust. The highway of holiness is a level way on which we can go hand in hand to meet the Bridegroom, but let us not forget the oil, the love, as did the foolish virgins.

Amanda Miller.

Masonville, Iowa.

NOTHING IS LOST.

To talk with God—no breath is lost; Talk on, talk on!
To walk with God—no strength is lost; Walk on, walk on!
To wait on God—no time is lost; Wait on, wait on!
To grind the ax—no work is lost; Grind on, grind on!
The work is quicker, better done; Not needing half the strength laid on; Grind on!
Martha stood—but Mary sat; Martha murmured much at that; Martha cared—but Mary heard, Listening to the Master's word, And the Lord her choice preferred, Sit on—hear on!
Work without God is labor lost; Work on, work on!
Full soon you'll learn it by your cost; Toil on, toil on!
Little is much when God is in it; Man's busiest day's not worth God's minute; Much is little everywhere, If God the labor do not share; So work with God and nothing's lost— Who works with him does best and most; Work on, work on!

—British Evangelist.

For the Evangelical Visitor.

EXPERIENCE

DEAR Readers of the Evangelical Visitor: I will try by the grace of God to write a few lines of my experience. It is a little over a year since I started out to serve the Lord, I often had deep con-
God thrilling the soul— all will be lost. Go to the bottom, get a real experience; get rid of the last root of bitterness, "be" not seem.

But "to be or not to be" a real bedrock Christian is the question which confronts every one. If you decide "to be" a real Christian and live on Bible lines in every phase of life you must decide to go the lone way of the cross. You must decide to go with the despised few who choose the death route and go all the way with Jesus. If you decide "not to be" a real Christian but a holiness professor you will have the crowd on your side. Jesus knew of what he spoke when he said, "marvel not if the world hate you," it hated Jesus and will hate his true followers down to the last hour of time. "They that will live godly shall suffer persecutions."—Sel. by Sister Minter.

SPURGEON ON WAR.

All swords that have ever flashed from scabbards have not aided Christ a single grain. The Mohammedan's religion might be sustained by scimitars, but the Christian's religion must be sustained by love. The great crime of war can never promote the religion of peace. The battle and the garment rolled in blood are not a fitting prelude to "Peace on earth, good will to men?" and I do firmly hold that the slaughter of men—that bayonets, swords and guns—have never been, and never can be promoters of the Gospel. The Gospel will proceed without them, but never through them. "Not by might." Now do not be deceived again if you hear of England conquering in C.—Do not go down on your knees and thank God for it, and say it is such a heavenly thing for the spread of the Gospel—it is just not. Experience teaches you that; and if you look upon the map you will find that I have stated the truth, that where our arms have been victorious, the Gospel has been hindered rather than not; so that where South Sea Islanders have bowed their knees and cast their idols to the bats, British Hindoos have kept their idols and where Benuchans and Bush.

men have turned to the Lord, British Kaffirs have not been converted; not perhaps because they were British, but because of the very fact of the missionary being a Briton, put him above them and weakened his influence. Hush thy trump, O war; put away thy gaudy trappings and thy bloodstained drapery; if thou thinkest that the cannon with the cross upon it is really sanctified; and if thou imaginest that thy banner hath become holy, thou dreamest of a lie; God wants not thee to help His cause. "Not by might nor by power, but by My Spirit, saith the Lord of hosts."—Selected.

WATCHMAN WHAT OF THE NIGHT?

The deeds done in one night often destroy a whole life. A night ill spent brings remorse of conscience in the day. Often more evil is committed in one night than during all the days through the week. The night is Satan's harvest time. Especially is this true in towns and cities. The gas-lamps, like watchmen with torches in hand, stretch away in long lines, on either side of the streets, where the gay and reckless have their enticing scenes of attraction, the saloons and billiard halls are running full blast, music sending forth its enchanting sounds from these haunts of attraction. The mills of destruction are grinding to pieces the health, honor, truth and happiness of the rising generation.

The city with its gas-light is not the same as it is with God's sunlight. The perilous places and pitfalls are a hundred fold more destructive at night than in the daytime. Many young persons just blooming into life are being drawn by the sweet siren calls of the brothel. We talk too much about this; much more than this, we should watch and pray. This man receiveth sinners, was the sneer of the bigoted Pharisee. It is a bastard Christianity which stands on a coarse reformatory or refuses to shelter the harlot who is struggling toward a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all his infinite sympathy—which drew not back from the bitter agonies of the cross—there was a sense in which Jesus Christ was "separate from sinners," He possessed a divine holiness, an unworldly spirit, and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to his followers, "because I am not of the world." Just here runs the line of separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of benevolence, peculiar in hating sin, peculiar in trying to copy Him who was holy.
According to one of the recent reports of the New York press, the people of that city spent during 1898 for wines, liquors and cigars, $109,000,000. This was $34,000,000 more than the clothing bill of the city, and $6,000,000 more than the grocery bill. The whole city government of Greater New York cost during '98 $77,559,332, or $32,000,000 less than the entire drink and cigar bill of that great city. And yet some people say that we are compelled to license this infernal traffic in order to meet the usual running expenses of the city government.—Baptist and Reflector.

**NEW YORK’S DRINK BILL.**

A **PREVALEING PRAYER.**

**AMID** the noise and confusion of battle we are rejoiced to hear the shouts of victory from various battle fields, and are praying the God of battles to increase the victories. While it is true that it takes more sermons, more prayers, and more entreaties to reach the hardened hearts of the people today, it is also true that we have the very same Jesus, and the same Lord Jehovah Who declares He changes not, but is the same yesterday, today and forever, and Who asks us the starting question, is anything too hard for the Lord? We must answer, there is nothing, absolutely nothing too hard for our God. You ask why there are not more great revivals? There are several reasons. One is the lack of unity among God’s people. Never was there a time when such intense divisions and differences existed among the professed followers of Christ. As to the cause of these differences we will not speak here, but this is seen on every side in the weakening of the confidence of the world in Christianity. Another cause is the growing darkness of the age. Darkness covers the earth and gross darkness the people. Wickedness is on the increase today, and men and women do things without shame which would have covered with the crimson blush of shame the faces of our fore-fathers and mothers. Vice is emboldened and comes forth to shine as things of little note which a few years ago were hidden in some dark alley or cave of the earth.

But the great reason why we do not have great revivals today is because there are not enough fathers and mothers in Israel. What we need is more consecrated lives who are so near to the Lord and so given up to Him that He can burden them for souls. If we had more “Piney’s” who would spend hours on their faces in their closets praying for souls and holding on till God said yes, deluging the people with Holy Ghost conviction, there would be revivals for when Zion travails she shall bring forth; one of God’s eternal shallas. Heaven and earth shall pass away but my words shall never pass away. We fear that a desire for the clash of arms and din of battle has caused some true children of God to forget that “not by might nor by power but by My Spirit saith the Lord.” In a desire to be intensely loyal to God and the truth, they have seemingly forgotten that agonizing prevailing prayer is the only way to bring down a revival and bring about the salvation of souls. All the great spiritual victories are won in the closet of secret prevailing prayer. Dear workers, out seeking to save the lost of earth, remember there is but one way to win souls; and that is to pray Holy Ghost conviction on the people followed by the clear preaching of the truth in the demonstration of the Holy Ghost sent down from heaven. When these two characteristics meet God will keep His word and souls will be saved. Amid all the black darkness there are more hungry souls than we think. Oh worker! “Let down the net on the right side of the ship.”—The Guide.

**OLD PEOPLE.**

I WANT to say a word to the old people. I see you everywhere I go. I see you on the street-cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth reading the paper.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you’d better be out of the world.

It is a great mistake. If the Lord thought that old people were useless, He would have devised some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet it is the most important factor in the household. Baby’s coming often makes father “straighten up”; often unites the estranged hearts of husband and wife; often
brings sobriety and industry to the home life.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience — more valuable than Klondike. That boy who has made the journey of life.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to us. The age that is wise has a bright boy who forms the acquaintance of some aged person.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society. — Advance.

"OUTWARD ADORNING."

THE Lord saw fit to give explicit directions regarding Christian attire, hence it must be important. Like all Scripture instruction these directions are founded upon unchangeable principles, therefore they are for all time and all people. These principles are both general and specific, leaving abundant latitude for all the rightful necessities in each particular case.

The Bible standpoint and the standpoint of the vain world are opposed to each other, hence the folly of trying to bring them together. Comfort, health, neatness and economy and all that is sensible and truly tasteful in dress belong to the Christian, in common with every human being. If the worldly minded have any of these they are so far on Bible principles. All that is for show and ornamentation is unscriptural and the professing Christian steps off Bible principles to become thus attired.

God gives some commands as to Christian attire in 1 Tim. 2:9,10; 1 Pet. 3:3,4 which are comprehensive as well as specific. It will also be well to read Isa. 3:16,24 and see the awful results to the "daughters of Zion" for pride. The Lord never trifles. He means what He says and the only way to have His favor is to pay attention to His word. Common observation convinces any candid person that pride in dress is one of the most glaring sins of the day among professing Christians as well as among non-professors. Go into the churches and look over a congregation. How many women or men who belong to the church do you see without ornamental attire? The clothing may be "costly array," or cheap, but the ornaments are everywhere apparent. The poor, ape the rich, and keep their standing of "respectability" by their "plumes" or "quill," ribbons or flowers, their cheap jewelry, while their bodies and their families are suffering for comfortable clothing. We are not astonished at such display in a theatre, but in the pretended worship of God it is abominable. Pro. 6:17;16:15; Psa. 138:6; Jas. 4:6. Such a practice is so contradictory to God’s word and so inconsistent with a Christian profession that even sinners wonder at it!

And what about the ministers? Sad to say, the majority encourage worldly dress by example and persuasion, and keep the people in darkness and turn aside those who seek light to the contrary. Instead of holding them to the word of God they brand those who walk in its principles as wanting in "good taste" or as being fanatical. The fear of this is turning many souls into the broad way which leads to eternal death. "For the leaders of this people cause them to err, and they that are led of them are destroyed." Isa. 9:16.

The money spent, even on moderately ornamental attire is much more than what is spent for the Gospel. Did you ever think, dear reader, that this money will have to be accounted for? "O," you say, "it is not much I spend!

Little or much it is a waste of God’s money. It is a prostitution of your powers to a pride principle. This desire for outward adornings springs from a depraved heart. If you did not want these things you would not have them. 1 John 2:16,17. Have you read Finney, Judson or Wesley on dress? True holiness saves from pride and the appearance of it and has "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Vanguard.

DRESS.

IT IS possible for the preachers and teachers of holiness to talk too much about what people wear. It is utterly useless to habitually speak of it. It is possible for men and women to lose their influence with some by talking constantly on dress even when all they say is true.

We know that there is another extreme that is more dangerous. Some affirm that holiness is not the cut of the coat, dress or garment that may be worn. We agree that it is not, but the statement is misleading no matter what the motive may have been in making the expression. It would do much harm and we will not allow it to pass.

It is true that some are very plain in their attire who have no religion, but that does not prove that Christian people can enjoy the experience of Perfect Love and dress if not altogether, partly in style of the day. It is a grievous matter for any preacher or teacher of holiness to give any inducement or license to professors of holiness to dress as they may be tempted to do by milliners and the devil.

Plainness is not holiness. Holy people who wish to retain the experience of Perfect Love are obliged to deny themselves of all that is possible for any person to do for Jesus’ sake. Those who covet to live, walk and shine, in all holiness will inquire from the strongest teachers on the subject. They will be perfectly teachable, and they will readily find out what they should wear, and they be abundantly blessed in their apparel.

So far as the holiness movement is concerned there is no trouble about it. We have accepted the Bible standard self-denial. It is not how much dress and ornamentation can I retain and profess to be holy. It
is how much can I give to be like Jesus. Those who accept the Bible spirit in the matter have reached the end of their trouble about dress. Men or women who contend for ornamentation or the cut of the garment will bring leanness to their souls.—Era.

P A T I E N C E.

P Atience is keeping sweet in the bitter. The end of human patience is the beginning of Jesus' sweetness which never fails. It is not like some things that are good to have but that we can get along without. We have need of it for it belongs to completion. Without it we are like a house without a roof, or a hat without a rim, or like a dreamer that is ready to leave on a train and then discovers to his surprise that he is only partly ready.

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” We need it to receive the promise. God does not waste His promised blessings on furtive, impatient people. It is upon those proven patient that He showers His wealth. “For ye have need of patience, that, after ye have done the will of God ye might receive the promise.” We are to be followers of those who through faith and patience inherit the promises, like Abraham who, after he had patiently endured, received the promise. Perhaps often their is faith enough to claim but no patience to wait; we must not let the lack of one ruin the effect of the other. We need it in order to be established. Impatient people are good nowhere. They are like foam or soap bubbles. They explode at nothing. God wants Jobs and Josephs whom He can and does develop it in various ways, waiting long sometimes for the precious fruit. Sometimes He makes us wait a long time just to see if we have patience to develop more. So it was with Abraham concerning Isaac the promised son, and so it was with Noah during his one hundred and twenty years of toil and preaching. Patience grows best in the rocky soil of affliction, suffering, chastisement, persecution, when the stiffness of the old will and the desires of the flesh are broken to pieces and put to nought. It thrives best in a host of surroundings that are anything but peaceful and restful. The patience of Christ is the best antidote for grudging, grumbling and groaning. In James 5 these two opposites are contrasted. Grudging is judging, which is the outflow of impatience. The Judge standeth before the door and if He finds anyone seated on a little judgment seat of his own with a poor culprit before him, it will be woe to the would-be judge, for he will be condemned by the great Judge. It is a preparation for His coming. Without patience we shall be overcome by the increasing wickedness of sin in these last days.

We need it as a preparation as well as a means of keeping prepared. Without it we cannot be adorned with a meek and quiet spirit which is of great value in God's sight. “The Lord direct your hearts into the love of God, and into the patient waiting for Christ.” “Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.” —Sel.

T H E H E A D A N D H E A RT.

T he people who plead that their errors are of the head and not of the heart must make sure that their errors are not intentional. What we intend to do must have been the subject of consideration, hence the subject of investigation, and to some extent the subject of knowledge, consequently the act which follows the formation of the intention is performed in the light of some knowledge as to whether it is right or wrong, and in every such case there can be no excuse for wrongdoing. Men may plead ignorance, but not when they have the opportunity to become informed as to the character and consequence of their contemplated action. It is also true in this same connection that the belief of the intellect has a powerful influence upon the character of those faculties commonly called the heart, hence what the head believes the heart, or the sensibilities, is almost certain to prompt us to act upon. It is not enough, then, that the heart must be kept right. The head must be corrected whenever it is wrong. When men honestly seek to know all that should be known they will not be likely to go far out of the way. Keep your head and heart right by the grace of God.—Wesleyan Methodist.

C L E A V E U N I O T H E L O R D.

A t the ocean side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled either with flesh or with air it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer who has been emptied of self, and therefore clings, by a Divine law of adhesion, closely to the Rock of Ages. If he should become puffed up with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away.—Biblical Illustrator.

A holiness sermon will get a soul under conviction; it will show what the conditions are in order to get justified, and will let in all the light that is necessary to get sanctified. Why not then make every sermon a holiness sermon and every meeting a holiness meeting? That would soon settle the basis question, and folks would call it a Holiness Church.
SEENING THE BRIGHT SIDE.

A young colored woman went to a delegate of the Christian Commission at Vicksburg, who was very ill with fever and much depressed in spirit, and said: “Massa, does ye see de bright side dis mornin’?”

“No, Nanny,” said I, “it isn’t so bright as I wish.”

“Well, massa, I allus see de bright side.”

“You do,” said I; “maybe you haven’t had much trouble?”

“Maybe not,” she said; and then went on to tell me in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years.

“Maybe I ain’t seen no trouble massa?”

“But, Nanny,” said I, “have you seen the bright side all the time?”

“Allus, massa, allus.”

“Well, how did you do it?”

“Dis is the way, massa. When I see the brack cloud coming over”—and she waved her dark hand inside the tent, as though one might be settling down there—“an’ pears like it’s coming crushin’ down on me, den I jist whips aroun’ de oder side, and I find the Lord Jesus dar; and then it’s all bright an’ c’lar. De bright side’s alius whar Jesus is, massa.”

“Well, Nanny,” said I, “if you can do that, I think I ought to do.”

“’Pears like you ought to, massa, as you’s a preacher of the Word of Jesus.”

She went away I turned myself upon my blanket, and said in my heart; “The Lord is my shepherd.” It is all right and well. Now, come fever or health, come death or life, come burial on the Yazoo Bluff or in the churchyard at home—“the Lord is my shepherd.” With this sweet peace of rest, God’s care and love became very precious to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. “Old Nanny’s” faith had made me whole.—Selected.

MIMIC MINISTRY.

The preachers that men make are ground out, but the preachers that God makes are thrust out. The first the Pharisees knew, John the Baptist “came preaching.” He came not from the classic shade of some gloomy old tabernacle or seminary, neither did he wait for a grand cathedral, in Gothic style, and stained windows, with solid stone steeples, and operatic choir. He came with a Gospel of the streets and the streams, the forest and the prison, as Pentecost people come, and thundering the same old unwelcome doctrines of repentance and holiness, and laying the ax at the roots of the tree, making straight in the desert a highway for our God.

Alas for polished, professionally cultured preachers, who put on pedantic airs and parade their college acquirements in the pulpit! Alas for the mimic ministry, this mockery of the humility and sorrows of the Son of God. God never made use of intellectual giants as such in the ministry. Galileans clad in fisher’s coats, “unlearned and ignorant men” “an herdm an or a gatherer of sycamore fruits,” but he shall say, “I am no prophet, I am a husbandman, and man taught me to keep cattle from my youth.” “But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world, to confound the things which are mighty.” “Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.” At that time Jesus answered and said, “I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Oh God, give us the wisdom of the Holy Ghost. The popular priesthood of the present day is puffed up with pride. There is a world of empty speculation in their preach-

PRAYER IN THE PULPIT.

Prayer in the pulpit or out of it, should be offered in a reverent spirit. It is a religious exercise of vital importance to the Christian life, and hence it is necessary so to engage in it as not to abuse and pervert it from its true aim and purpose. It is a fact, however, that many ministers of the gospel forget that they are addressing God and not men in their public prayers. The consequence is that instead of a conversation with God we have what partakes more of the nature of a sermon, a lecture, or a revival exhortation, than of an humble petition to our Father above. We have heard prayers so loaded down with the earthly that they could never find acceptance with God. It is often the case on public occasions, where the services are divided among a number of ministers that the one who is to offer the prayer really delivers the address which it was intended another should deliver. Sometimes the prayer is so eloquent that it is shorn of all reverence and leaves the impression that the man is laboring to get the ear of man instead of the ear of God.

So when prayer is made the vehicle of political feelings and opinions we cannot help but feel that the minister is forgetting his position. It was never intended that the exercise of prayer should be made use of to slap any one in the face because of a supposed or real offence, or to even up personal matters which should never be dragged into religion. These things should be guarded against, for there is no feature of religious worship in which the minister should engage with more reverence and circumspection than public prayer. —Christian World.

No man loves God a bit who does not love Him with every dollar he is worth.
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 114:12.

OUR CHILDREN.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. 6:4.

BY A close investigation of this injunction of the Apostle Paul we conclude that this inspired man had a clear idea of the purpose of God with children. And how can we fail to be otherwise impressed?

In Genesis 33:5 we find that the servant of God acknowledged children as a gracious gift from God, and also does David impress us with the same truth in Psalms 127:3,4,5. Solomon says: "Children's children are the crown of old men; and the glory of children are their fathers."—Prov. 17:6.

In view of these precious truths we are prompted to say that the father and mother who are not complying with the instructions given in Holy Writ are neglecting a noble work. We mean those parents who have the knowledge of these truths and also the means at hand to thus bring up their offspring. God wants to be praised by our little ones, because "in the mouths of babes and sucklings he has ordained strength, because of the enemy."—Psalm 8:2.

The blessed Savior enjoyed their praise and their songs when he made his triumphal entry into the Holy City. Why, then, should we not train them to sing, "Nearer my God to Thee," or, "Little Ones like me?"—Ex. 2:2.

Why will men persist in shaving? To all it is expensive in the consumption of time, and to many in the consumption of both time and money. As to whether or not it improves a man's appearance is purely a matter of opinion. Men who shave think it does; but men who do not shave, and women quite generally, think it does not. That all men, and especially preachers, should keep their hair and beard so trimmed as not to present an un­comely and shaggy appearance is certain. That some do not do this is to be deplored. Just why it is that the shaving of the face entirely smooth is so rigidly adhered to by the clergy of the Roman Catholic Church is a mystery to us. Surely, in this respect, they are not following in the footsteps of the patriarchs, prophets, and apostles. As to the loss of time in shaving, the following, from the Boston Journal, will be of interest: 'Think of the time lost in shaving! Campbell, the poet, calculated that a man who shaves himself every day and lives to the age of seventy, expends during his life as much time as would have sufficed for learning seven languages.'—Ex. 6:12.

"When he shaves himself, May 15, 1830, during the act of shaving, and he found the time employed nine minutes. He neither hurried the operation nor lingered about it. Listen, now, to William Cobbett about shaving: 'As it may cost only about five minutes of time, and may be, and frequently is, made to cost thirty or even fifty minutes, and as only fifteen minutes make about a fifty-eighth part of the hours of our average daylight, this being the case, this is a matter of real importance. I once heard Sir John Sinclair ask Mr. Cochrane whether he meant to have a son of his, then a little boy, taught Latin. "No," said Mr. Johnstone, "but I mean to do something a great deal better for him." "What is that?" asked Sir John. "Why," replied the other, "teach him to shave with cold water and without a glass."—Ex. 11:12.

THE WAIST HYGIENE.

 BETWEEN the pelvis and ribs, the only bones are those of the spine; five bones, having great freedom of motion. The waist depends for its strength and vigor upon the broad muscles which make up the walls of the trunk at this place: hence the need of that condition of these muscles which only exercise will produce.

Here comes in one of the great evils of any device in dress which by any degree of rigidity gives support to the body. To the extent of the support given, the muscles are relieved of their proper function. They accommodate themselves to the demands made upon them. The less the demand the weaker do they become. The tight or boned waist becomes a splint. A splinted muscle loses power. Strong abdominal muscles are a great essential to easy and safe delivery of children, since the abdominal muscles are the secondary force in childbirth. Weak and useless abdominal muscles have prolonged many a confinement and led to many a laceration by instruments, when the trouble might have been avoided had the mother possessed strong abdominal muscles. But this is not all. Many deaths have resulted from the same cause. For want of strength in these muscles, prolonged labor, and exhausted uterus, and an after hemorrhage have carried away the mother, and oftimes the child.—Ex. 11:12.
"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

**THE ROUGH MAN CONQUERED.**

There is in London a Thames Church Mission, which has its field of labor among the shipping of that great port. One day one of the missionaries visited a barque, and gave tracts to those on board, there being no opportunity for a general service. On leaving it occurred to him that the cook had been omitted, and he turned to seek him.

"He's in the galley," said the captain, "but you had better leave him alone. "He's the most ill-conditioned fellow I ever had under me; no one can get on with him."

"Nonsense, Captain; I'm not going ashore till I've delivered my message to the cook," and he knocked boldly at the galley door. It was instantly flung back, and a tall, ruffiauly man roared out:

"Who are you, and what do you want?" "I am a missionary, come to have a yarn with you." With an oath he bade him begone, or he would fell him where he stood. Unperturbed, the missionary, a short man, looked up into the giant's face, and said:

"Shall I tell you what I'd do if you did knock me down?"

"Do!" cried the fellow, "as if I cared what you'd do!"

"Well, my Father in heaven tells me, 'He that toucheth you toucheth the apple of mine eye;' and if you carried out your threat, I'd go down on my knees on the deck and ask Him to forgive you for knocking His child down."

Instantly the cook dropped his upraised fist, and saying, "Come along, I didn't mean any harm," he pushed the missionary before him down the companion into the forecastle, where he threw himself on the floor and burst into tears. Then it transpired that this drunken, depraved, ne'er-do-well, the terror of his shipmates, had received a pious early training, and for years the Spirit of God, amid all his wanderings, had been striving in his heart. In the result he found peace with God, and for eight years has lived "soberly, righteously, and godly," so prospering in his profession that he is now chief officer of a large ship, and using every opportunity to win others to the Savior.—

**DANGERS OF THE DANCE.**

There are many professed Christians in the churches who send their children to dancing schools. We wonder whether they know the dangers and evils to which they expose their children? We know a most excellent man who has his boy take lessons in dancing. Now what can be his object, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object, how can it be reconciled with the plain Word of God, "Be not conformed to this world?"

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance? Are the low-cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room, the early morning hour, and the position assumed in the waltz be tolerated in any other place? In a word, is it not all tending to temptation, if not actual sin, and how can a Christian pray, "Lead us not into temptation," and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil there seems to be almost no voice to speak out and warn against its bold effrontery. The dancing school is not only tolerated but it is supported by a large portion of the Church, while in many cases its members open their parlors for private dances. I know of an academy for young ladies, members of whose board of directors are among the foremost Congregational ministers of Massachusetts that allow the girls to have weekly dances among themselves. Though they come from Christian homes, and many have been taught by watchful parents to look upon dancing as worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been opposed to it, but finally she yielded to the solicitations of other girls.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" we will give the words of T. A. Faulkner, for many years president of Dancing Masters' Association of the Pacific coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or brothel. I do not say that it always does, but I do say that it often does. I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could see, as I have seen, their girls, some of them but twelve or fourteen years of age, dancing in a public hall, and with immoral men."

This is usually the result of teaching the child to dance and then restricting it to home dancing. If they once become fascinated with it, they must and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last.—Eben Bumstead.

Between the ages of 20 and 30, where 10 total abstainers die, 31 moderate drinkers die. Between the ages of 30 and 40, where ten total abstainers die, 40 moderate drinkers die.

"Since drunkards cannot enter the kingdom of heaven, the saloonkeeper, and every one who in any way encourages the saloon are, recruiting agents for the world of woe."
ABOUT SWEARING.

SATURDAY. Thou shalt not take the name of the Lord thy God in vain. Exodus 20:7.

SUNDAY. The Lord will not hold him guiltless that taketh His name in vain. Exodus 20:7.

MONDAY. Ye shall not swear by my name. Leviticus 19:12.


WEDNESDAY. Every one that sweareth shall be cut off. Zechariah 5:3.

THURSDAY. Swear not at all. James 5:12.

FRIDAY. Swear not, neither by heaven, neither by the earth, neither by any other oath. Matthew 5:34.

Read Psalm 115.

Words are little things, but what a difference it makes in the way they are used! If we breathe God's name in prayer, we are blessed, but if it is taken on the lips in an oath, all heaven is displeased. We cannot be too careful how we speak, for thoughtless exclamations sometimes lead to profanity. Such expressions as "Good Heavens!" — "O Fathers!" require but a very little change to become profane.

Never stay where there is swearing, for after you hear an oath a few times, it becomes a little easier to say it yourself.

A gentleman had his trip to California entirely spoiled by a man who sat in front of him, and who kept swearing every other minute. He saw nothing of the beauties of Nature, for he was counting how many times the man used profane language between New York and San Francisco. How many times do you think it was? More than a thousand times he took God's name in vain, and do you know he could not believe it when he was told of it. He said, "It can't be possible! I knew I swore occasionally, but I did not know it had come to this. It is time I stopped." He did stop, too.

Another man was broken of swearing in the following manner. Way off in India there was an officer in the English army who was a most profane man. In every other way he was a gentleman, and a good man. Among his friends was a missionary, and it troubled him very much to hear the name of his blessed Master spoken so lightly. He determined, therefore, to try and break the man of his bad habit; so he agreed with another friend to take a long ride with the English officer, and whenever he interspersed his remarks with an oath, they would put the words "hammer and tongs" into their conversation. This they were obliged to do very frequently. They would say, "Hammer and tongs, but I am hungry!" — "Hammer and tongs, how dusty it is!" — "Hammer and tongs, but this road is rough!" After a few such exclamations the officer cried out: "Have you gone mad? What sense is there in saying 'hammer and tongs, all the time'?" — "As much sense as for you to take God's name in vain every breath," they replied. The man's eyes were opened, and the bad habit was soon broken off.

Remember, God will not hold him guiltless that taketh His name in vain! — Little Christian.

NOVEL READING.

The harm done to young impressionable minds by reading novels cannot be estimated. Parents should guard their children from this evil as they do from bad associates. Books are companions, and often have as much influence on the young as intimate association with persons. When I was a child, I was fond of reading, and read everything I could find. My love of the pure strengthened, and no effort was too great to lead me to God.

Oh the incalculable injury done by these subtle fascinating, yet all the more deadly, romances and silly love stories which originate in some weakened and demoralized brain, through which the devil works for the destruction of souls, especially of the young. He knows better than to show his hideous form and cloven foot in the first trap for them, but takes a germ of poison, a deadly seed, and clothes it with something which appeals to their tender sympathy and impressionable hearts, and so lures them into the very sin they would recoil from if revealed in its true character.

A bright young girl, 18 years of age, in being talked with about her soul, confessed that this one thing was the great draw-back to her seeking God. She had formed an awful habit of novel reading, and it had so fastened upon her that she sought relief, or rather forgetfulness of any sorrow or trouble in reading a novel, very much as a man would drink for the same purpose. Oh the awfulness of such a habit! The mind becomes filled with such worthless, and unprofitable knowledge that it can retain nothing good or pure and the character and heart becomes so defiled that there is no love for anything higher. Oh parents, in Jesus' name wake up to your responsibility and "train up your children in the way they should go." Choose their friends or you will wake up to the sad fact that romantic love tales have defiled your pure young daughter's mind and made her ideal of life far below what you would have it, and the thrilling detective stories you have permitted your young boy to read has lowered his standard of true manliness and opened the floodgate of sin on his soul. What an unreal life novel readers live in! Young girls try to work out in their lives the lie they have feasted upon, and in working it out they fall into snares to their ruin. Just so with boys. We wonder why so many boys become criminals or take on a low-life, when they have had good parentage. Sensational and fictitious reading has had much to do with it.

Novel reading becomes a passion and the desire for solid, useful reading dies out. There is such a fascination about it that the night is often spent in poring over a love story even by mothers. Is it any wonder that such a mother neglects her children and such a wife becomes fascinated with another man, leaving husband and children and running away with him? There are many such cases. Or if there is not an elopement, their is a snare to their ruin. Divorce, suicide, and murder come from this source.

No wise and faithful parent will allow sensational reading or novels in their home; not even in Sabbath school literature. Strike out this source of impurity if you would have pure lives and pure homes. Furnish yourself and your children with the purest and best literature to be had, even at the expense of some comfort. No better investment of money can be made for them. Deprive them of this, and they will take to the low and vicious, and sorrow is sure to follow.—Vanguard.

Successful and delightful any girl may be, even though she cannot stay all day in the home. If it be her duty to be away, teaching in kindergarten or primary school, writing in an office or selling goods in a shop, she loses not a bit of her true worth in the household through her brave independence and her endeavor to relieve her parents of her support.—April Ladies' Home Journal.
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Geo. Detwiler, Office Manager.

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Miss Barbara Hershey
Inanda Mission Station
D. W. Zook and wife
J. Eber Zoob
Mrs. Amanda Zook
S. H. Zook
Miss Hettie L. Fernbaugh
J. G. and Mrs. Susan Cassel
Misses Fannie L., and Elmina Hoffman

INDIA FAMINE FUND.
Previously Reported $857 73.
A. S. Rowena, Pa. 1 00
M. L. G. Caldwell, Kan. 6 00
In His Name, Louisville, O. 5 00
M. H. Clay Center, Kan. 2 25
A. Sister, Preston, Oue. 1 00
M. E., Abilene, Kan. 1 00
Greenwood, (Mich.) c. c. 8 25

FOREIGN MISSION FUND.
191. $1 00
192. 5 00
193. 2 50
194. 2 50

INDIA FAMINE FUND.

195. $1 00
196. 5 00
197. 2 50
198. 2 50

LOVE-FEASTS.

Pennsylvania.

Ohio.
Valley Chapel, June 2 & 3
Ashland and Richland, June 9 & 10

Indiana.
Bethel

Ontario.
Black Creek, Welland county, May 26-27.
Howick, Huron

Ontario.

Ohio.

KANSAS.
Bellevue Springs, Dickinson Co., May 26

Indiana.
Near Nappanee, Brethren's m. h. June 9-10

Maryland.
Ringgold, W. M. R. R. Midvale Sta June 12-13

God willing, we expect to leave Abilene on Monday May 14, for the Conference which convenes at Donnelsville, Ohio, on the 18th inst. On account of this we send out this issue a few days ahead of time. We count on being back again and at our post of duty by about the 22 or 23rd inst. As to our future course in connection with the Visitor, it is entirely dependent upon the action of the Publication Board and Conference, and we hope whatever may be done may be in accordance with the will of the Lord.

Kansas looks wonderfully beautiful in her spring attire. The wheat was never more promising, other crops are well advanced, fruit trees give promise of a bountiful fruit crop. The streets of the city are shaded by the rows of green trees, and gardens are supplying early vegetables in plenty. The rains have been quite ample. In some places rather more than needed, and within the last week a number of places were visited by cyclones causing the death of a few people and doing considerable damage to property.

It was our privilege to attend the Love-feast in Clay County Kansas, 12 miles north east of Clay Center, on the 5th and 6th inst. A number of Brethren and Sisters from Dickinson county were present. The attendance was quite good, and the little band of members were permitted to enjoy the feast for the strengthening of their faith and encouragement to more earnestness and zeal in the Lord's work. The threatening aspect of the sky on Sunday evening hindered some from attending the Sunday evening service. May the Lord bless the pilgrims of that place, and may He send a gracious revival among them.

The following item we clip from the Martinsburg, Pa., Herald, and is suggestive. It is one way of calling attention to the "glamor of fight" which is so increasingly and manifestly itself everywhere. Sowing the wind, the reaping will be the whirlwind.

And now we have a city (San Francisco) superintendent of schools advocating the teaching of boxing—"the manly art of self defense," or as the empire state governor would phrase it, "the strenuous youth with militarism and the boxing classes in the public schools stimulating pugilism, the nation's cup of joy ought to be full. The sad truth is that all these are in training for Armageddon.

Of our departed Brother, Jesse Engle, we may say "he being dead yet speaketh." We are enabled to give another letter from his pen in this issue. Possibly this may be the last, yet we rather expect that he may have written another report about the first of April. He seems to have been quite busy writing letters in the recent past to the members of the family, and two to this office, as well as one to the Reflector of this city, which was published in that paper last week.

In our last issue we said that possibly we might be able to give more of the particulars of his death in this issue, but it is too soon. The fuller accounts will hardly reach us before June 1. It is arranged to hold a memorial service in the home neighborhood of Brother and Sister Engle—Belle Springs—on June 10. No doubt the Matoppo Mission will have peculiar interest for the Conference, and
while the outlook is not without its gloom and discouragement, we nevertheless have confidence that Conference will rise equal to the occasion, and that the places of the fallen heroes may be quickly filled with such as are prepared and separated by the Holy Ghost to that work. May the Lord especially comfort the devoted companion, Sister Engle, who so bravely undertook the long journey with her husband and who has no doubt been a mother and otherwise useful helper to the little band. And if, after the way is open, she should return to the homeland again, and spend her remaining days with her children, she would have the blessed consciousness of having done what she could.

It is only a short time since the Bishops of the M. E. Church sent out to that large body a call to fasting and prayer in view of the declension of vital piety, and the actual decrease in numerical strength during the year. Following close on the heels of this remarkable statement and call to humiliation and prayer comes the announcement that a strong agitation is under way in several of the conferences of that body to expunge from the Discipline of that church the prohibitions against the marriage of members of different denominations. It seems as though the call for fasting and prayer is too late, the church is "past praying as an appalling education in the wrong-doings of show-windows, on board fences and bulletin boards, for men and women and children to look at as they go to church or school or social call or business. The stupendous nuisance is getting to be unbearable. While this never has been an age since the world stood, in which the agencies for good were so potential as now, there never was an age in which the force of evil were so unblushing and blatant.

The Show-windows.

Whether God or Satan shall have complete possession of these cities is the question of the hour. Never so many churches. Never so many reformatory institutions. Never so many good men and women. Never so hopeful a prospect. But do not think that righteousness will triumph without many rebuffs and terrific and long-continued struggles. Take the one fact that many of the streets of our cities have become depraved picture galleries, by reason of the unclean figures represented in show-windows and on board fences. Many of the theatres and opera houses are, by mode of street advertising, practicing an indecency that ought long ago to have met the inroad of city authorities. Twenty-five years ago such pictures would not have been allowed. The manager who ordered them, and the bill-poster who carried them and the merchant who allowed them in his show-window would have been hauled up in police court to answer. Would you allow it in your parlor and in the presence of your family and the part of any one, such a lack of apparel? No! Then why allow it in the presence of the whole city?

"The Show-window?" We think the article is timely as we are in the midst of this stupendous and abominable nuisance. It is an appalling fact that these exhibitions of lewdness which meet the gaze of our children exerts a corrupting influence, and it is no wonder that sodomy is prevalent among children of tender years. If the mental uncleanness occasioned by this insult to decency and virtue were photographed the moral sentiment of our city would rise up in vehement protest.

While it is claimed that the Doctor aimed at conditions in large cities, it is very evident that the exhibitions on our own streets and show-windows appropriately come under the Doctor's arraignment.

Yours for the virtue of our boys and girls, and for the promotion of the morals of the city we have learned to love.

H. W. BRENNEMAN.
Abilene, Kan.

The Show-windows.

The locomotive stood puffing at the junction. We had travelled two hundred miles, and were walking up and down the platform to get a breath of fresh air. Passing close to the iron giant we noticed the sand box in front of its big drive-wheel. Even now some stray grains of sand were dropping on the rail. Then we understood why it was that the wheels of the engine had so closely hugged the rails as she pushed up over the mountain grade. If there had been no sand on the rails the big wheels might have repeatedly slipped and our progress would have been slow. Blessings on the man whose brain conceived the sand-box! That little invention has accelerated the speed of ten thousand railway trains, and given to travelling a new delight.

That locomotive sand-box made us thoughtful. Many people are making a laborious and uncertain journey through this world. Mountains are high. Grades are steep. Track has no grit. Wheels slip. They need help. They long for some one to put a little sand on the track. Some lack faith. Others lack courage. Others lack the courage of hard work. Others are fickle and fitful. Others lack the grace of consideration. Others, again, are without the optimist's sunny view. Hence, progress along the road is slow-like, and it seems doubtful if they ever reach the station of success. They puff and groan and exhaust much steam, but no motion.

Wheels turn round and round. Quick! Somebody, put a little sand on the track!


A good many of our brothers and sisters are having a hard journey. It is up grade most of the way, and the load is heavy. How the wheels of personal progress slip! To the rescue! Put sand on the track!—Epworth Herald.

That is not the best sermon that makes the hearers go away talking to one another and praising the preacher, but that which makes them go away thoughtful and serious and hastening to be alone. The Watchman.
Financial Report from March 15 to May 1, is as follows:

**DONATIONS.**

- A Sister, Pa. .................................. $1 00
- Sister Fannie Heise, N. Y. ...................... 5 00
- Aaron Ebersole ................................ 1 00
- Bro. and Sister Ben. Flagg, Ont. .............. 2 00

**Total** ........................................... $9 00

**EXPENSES.**

- Due Mission on last Report .................. $25 00
- Water, Coal and fuel ............................ 8 00
- Provision etc. .................................. 20 00

**Total** ........................................... $53 00

**Due Mission** .................................. $44 00

**J. W. HOOVER AND WORKERS.**

- 25 Hawley St. Buffalo, N. Y. St. B. ........ $1 00

**Chicago Mission.**

Report for month ending April 15, 1900.

**DONATIONS AND RECEIPTS.**

- For the work .................................. $2 00
- David Martin ................................... 1 00
- J. W. Virdeu, Park-falls, Wis. ................. 2 00
- In His Name .................................... 5 00
- Rhoda Zook ...................................... 1 00
- Rent ............................................. 4 00
- In His Name .................................... 12 00

**Total** ........................................... $27 00

**EXPENSES.**

- Provisions ..................................... $5 30
- Coal ............................................. $5 70
- Rent ............................................. 12 00

**Total** ........................................... $23 00

**Balance on hand** ......................... $4 60

**B. L. BRUBAKER AND WORKERS.**

- 6001 Peoria St. Englewood .................. $1 00

**Belief Department**

Report for month of April is as follows:

**DONATIONS.**

- In His Name .................................. $2 00
- Jacob Bert ...................................... 1 00
- D. H. Bert and wife ............................ 1 50
- For His cause sake ............................. 1 00
- Bro. Page ....................................... 1 00

**Total** ........................................... $6 50

**EXPENSES.**

- Clothing ....................................... $2 00
- Necessaries for sick etc. ....................... 3 00
- Board for Motherless Children ............... 3 00

**Total** ........................................... $8 00

**Sarah Bert and Workers.**

- 6001 Peoria st., Englewood ................. $1 00

**Des Moines Mission.**

Report ending May 3rd.

**DONATIONS.**

- Sister Boults, Des Moines, Ia................ $1 00
- Sister Colby .................................... 1 00
- Bro. Ragatz .................................... 1 00
- Bro. A. C. Higgins ............................ 1 00
- Rose Bank S. S. Hope, Kan. .................... 6 00

**Total** ........................................... $10 00

** Expenses.**

- Due Mission ................................. $295 65

**Total** ........................................... $295 65

**Church News.**

**Buffalo Mission.**

On the ninth day of April there came to our hearts the sad news of the death of our daughter in South Africa. With deep humility and with sad hearts we humbly and meekly bow to an overruling providence of a kind Father who makes no mistakes. We do not understand just why such who are so young and well qualified for the work should be removed so early. We hope that her early demise and that first grave under the bread-fruit tree may be the means of winning to Jesus some poor benighted souls whom she dearly loved and for whom she sacrificed her life. Her letters came to us so frequently and were so full of good cheer and hope for the salvation of the people of that clime, but alas! in a very few days the flower that had just begun to bloom and shed forth its fragrance was cut down. And the body that was so fresh and hale was laid away in an African grave, while her sweet spirit has gone to be with Jesus until He comes to raise up that which was sown a corruptible body, an incorruptible one, and according to Paul, Thess. 4, join the company that should be caught up to meet the Lord in the air. Blessed hope. Though it seems hard yet we would rather have our daughter die and be buried in Afric soil in the obedience to God than that she should stay at home with friends and die in disobedience.

Little did we think however that so soon there would come to us the second sad message from the Matoppo Mission announcing the death of our beloved Bro. George Eden, the leader of the band. The question comes to us who, who, whom will go and fill up the ranks of the fallen heroes.

Under the circumstances it would seem to us that the coming conference should be a time of fasting and prayer as did the apostles at Antioch, (Acts 13.) until the Holy Ghost will separate those whom the Lord will choose to fill the vacancies.

On our return to Buffalo we stopped for a few meetings with the Wainfleet Brethren and had a precious time with a well filled house.

April 15 we were in the New Pelham church morning and evening. Had a good attendance and good meeting. Rain interfered with the meetings for the three following nights. Following this we spent a few days very pleasantly visiting with the saints in the Black Creek Church. Sunday the 22 we broke the bread of life to an interesting congregation at Berrie and in the evening in the Menonite m. b. at Sherkston.

Following this we came to Buffalo.
where we spent one and a half weeks, we trust profitably, in the Brethren’s and also the town Mission. Buffalo, like other large cities is a field ripe for consecrated workers who will go after the poor down low. At present writing we are with the Brethren at Clarence Center, N. Y., where we hope to remain until after the lovefeast May 12-13. As we look back over the labors of the past winter we see the goodness of God and His kind hand over us and praise Him for all His tender mercies. So far as our labors are concerned we have aimed to preach nothing but what the Word of God affirms. The seed is sown and the results are all with the Lord who says His Word shall not return void nor unfruitful. Knowing that every man’s work shall be tried of what sort it is makes us rejoice with trembling. Will you pray for us?

Yours in the hope of His Coming.

NOAH AND MARY ZOOK.
Clarence Center, N. Y. May 9.

MISSIONARY.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, MARCH 1, 1900.

To THE friends of the homeland, greet- ing. We take comfort in Ps. 121: "He that careth for us never slumbereth, The watch of Israel never sleepeth."

Our last mail brought from the homeland, shall I say a report of your anxiety, or, of your confidence? no doubt both, but we indeed feel glad that so many of you can place implicit confidence in our Father in heaven, Who ever cares for His children. We observe by the auditors, to whom the Word was spoken. May the language of the prophet be verified, namely, that the Word may not return void, but accomplish that for which it was sent.

Yours in the call to the heathen.

JESSE ENGEL.

INDIA LETTER.

To THE readers of the Visitor. Dear- ly beloved in the Lord:—"Unto thee, O my strength, will I sing praises: for God is my high tower, the God of my mercy."—Ps. 59:17.

It is quite a while since you have heard from the writer through the columns of this paper. It is not because I did not want to write, but it was because I have not had time to write that I would like, and not being as strong in mind and body yet as formerly, I have had to refrain from a great deal of this kind of work. But in the name of the Lord I will again undertake and write as the Holy Ghost shall lead.

First I want to thank God for what He is to me in this far-off land. I am proving every day some new preciousness of my Savior. "The God whose I am, Whom also I serve" has never once left us nor forsaken us though He permits some very severe trials to come upon us. In the severest trials He has always shown Himself the nearest. Bless His dear name! We are in the midst of plagues, smallpox, cholera, in fact we may well say we are living in the land of death, and were it not for our God long ere this we would have been in the haven of rest where disease has no entrance.

Since the beginning of this year we have had a great deal of sickness in our family: first one then another and now at this writing our dear sister Amanda is lying very near death’s door with typhoid fever. We are holding on to God by faith for her deliverance yet we are re- signed to the will of God should she be called hence to be with our dear sister, Sara Cress. Eber went with her to the hills just one week ago and the last news from him was that she was nearing a crisis either for the better or worse. The sickness was undoubtedly caused by overwork in caring for the children that we had just brought from the famine field. Her sickness began with malarial fever. My dear wife had been overtaken by the same and I think she was speedily delivered while our dear sister continued to be sick.

PLEA FOR WORKERS.

We are in great need of workers to help in this life and soul saving work. Among all the young people are there not some that will give themselves for this work? God will speak to you if you will but give Him a listening ear. Can you not hear Him calling for you? We could rescue many more children if we had the helpers. What we want is workers called definitely to help in the work of this home. Who will come and undertake this work of faith with us? If any are definitely called to help the writer is open to corres- pondence.

We had hoped to have more than 29 children on hand before this but there are different reasons why there are not more. One is the size of the place we occupy or the part allotted to us, another the hindrance that ungodly officers of the government brought to bear upon the rescue work. They do all they can to hinder the children being taken up by missionaries. Why this is so I cannot say. Some say it is to keep on the good side of the natives. But be that as it may they would rather let them starve than allow us to rescue them.

The work amongst the children is very interesting. They learn the dialect of this place very easily, but the best part about it they will be definitely saved. Some of them are too small to know any- thing about such things as yet but I wish some of the people at home could hear the older children pray, I think it would put them to shame. They pray so earnestly.

It is blessed to see them lay hold of the
Lord for healing. They have gotten so that when any one of them gets sick and we ask him or her if they want medicine they nearly always give the answer that they would rather pray. The Lord has answered prayer in delivering them from dysentery, sore eyes, and other diseases. When one of the boys was very sick with bowel trouble I asked all the larger boys to come forward in our little meeting and had them to lay hands on him and to pray with me and the boy was delivered instantly. Another time one of the girls had very bad eyes and I had the older girls to come forward and do the same as in the boy's case and her eyes from that time began to mend and soon were all right.

This work is yet in its infancy but our plan is as the work develops to give these children work, and teach them carpentry, farming and other trades as the Lord shall give us those who can teach them. We have gotten the loan of a press and some type from a brother in the city and have been teaching the boys, some of them, press work and they have done very nicely on some tracts. They are in school three or four hours a day. They do their own washing and cooking. In this country the boys learn to cook as well as the girls. We are hoping also, from these boys and girls, to get workers in the Gospel. The Bible is one of their principal text books.

We had but one to die for us thus far and that one had the smallpox. He was in a hospital for natives and I think did not get the care he should have had. These children are very affectionate and have become very much attached to us. A week ago when my brother took his wife away to the hills the boys that went with us to the station cried as if it was our own little child. They are almost as near to us as our own little child.

We are glad for the interest people take in the work and you must look over our not writing as often as you think we ought. Our hands are full with work. Pray very earnestly for us that the work may prosper in His own way. Pray also for our health. Pray that we may have the wisdom necessary for the work, and that in our being led of the Lord we take not our own opinions for the mind of the Lord.

Yours for the perishing,

D. W. ZOOK.

10 Creek Lane, Calentuta, Mar. 28, 1900.

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me,'

MEXICAN MISSIONARY LETTER.

Dear Brother Detwiler:

WE HAVE much to praise the Lord for, as we are kept in health and are fed from His hand. He opens the way before us, as we follow. We are not without trials, but the good Lord keeps multiplying the grace.

We were to Havana last week and had a very enjoyable trip, giving out tracts and testaments all along the road, not one refused. As we drove up to one place several grown up girls came to the door. I said to the Brother, we must leave a testament here. When I stated what I had, inquiring if they could read, the answer was, no, but as she looked at the testament with a wistfulness betraying the eager longing, she said, "My brother can read." Every face was lit up with joy as they looked through this new book.

On another occasion I found a shepherd boy with his flock, and a small school book in his hand. Handing to him a tract something seemed to say he should have a testament. When we explained what it was he took off his hat to look at the wonderful book. I cannot describe the joy with which these people receive the ministering hand. Oh, pray that they may be really brought to know the Lord; some are leaving their grosser sins saying they want to be Christians. We need the power and wisdom of God in dealing with them. We cry repent too often for some of the workers, so we are somewhat hindered in the work but next week we expect, in company with a young Indian Brother, to open a Mission at the above named place (Havana, Texas) after which we expect to swing out farther in the work. I have felt since here that the Lord wanted this young Brother in the work so I will spend some time with him.

I have been invited by the Elder of the South M. E. Church to attend their Conference in July and then accompany him in the visit of his charge, which I was forbidden to consent to. So if the Lord tarry so long, and I am left in the battle I may be traveling through Mexico during that time. His testimony is, "there is only one man on all my charge who is accomplishing anything." Pray for me that I may be a blessing among them and that God may be glorified. Until further notice my address will be Havana, Texas.

Yours in the Holy War.

S. H. ZOOK.

BIDALGO, Texas, 4-30-1900.

THE SHEEP OF THE FLOCK.

We hear the plea for trying to keep "The lambs of the flock" in the fold, And well we may; but what of the sheep? Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,

In the parable Jesus told,

A grown up sheep that had gone far astray,

From the ninety and nine in the fold.

Out in the wilderness, out in the cold,

'Twas a sheep the good Shepherd sought,

And back to the flock, safe into the fold,

'Twas a sheep the good Shepherd brought.

And why for the sheep should we earnestly long,

And as earnestly hope and pray?

Because there is danger if they go wrong,

They will lead the young lambs astray.

For the lambs will follow the sheep you know,

Wherever the sheep may stray;

If the sheep go wrong it will not be long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,

For the sake of the lambs today,

If lambs are lost, what terrible cost,

Some sheep may have to pay.

—Charles D. Moir.

DEATH TO SELF.

This is the secret of true greatness. George Mueller said: "There was a day when I died, utterly died; died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the blame or approval of brothers and friends; and since then I have studied only to show myself approved unto God. The Lord smiled on me, and I was, for the first time, able unreservedly to give myself to Him. I began to enjoy the peace of God which passeth all understanding. Frequently fresh answers to prayer have quickened my soul, filling me with joy. During the last three years and three months I have never asked anyone but the Lord for anything. He graciously has supplied all my need." Selfishness, self-seeking, ambition to glorify self, has handicapped some, ruined others, and held many down in the strata of mediocre workers in the Lord's vineyard, who, if they had actually died to self, as Mueller did, and as Moody did, might have shone as stars of the first magnitude in the galaxy of soul-winners. As it is, they occupy ordinary positions, have become old, envious, and sour because they have not attained the object of their ambition, or have been outstripped by others. How sad to thus draw near the close of an earthly career. Better die to self and give God the glory of a life unselfishly devoted to His service. —Religious Telescope.
FAMINE NOTES.

WHAT IF YOUR OWN WERE STARVING!

What, my friend, if on famine plains
Your own child wandered alone:
On dusty prairies where falls no rain,
His only song—a moan?
Could your heart be light,
Or home be bright
While your darling starved alone.

What if your own were dying there,
And to help them you knew not how?
What would you do with such despair—
To the God of mercy bow?

Or would you go on
And heed not the moan,
Or would you answer it now?
What if your own kin were starving,
While you had abundant store,

Would you still enjoy your plenty
Or would you send food,
And riches good,
To your own whom want hovered o'er?

What if your own were dying now,
Of hunger and thirst so strong?
What if starvation was close on their track
Has it aught to do with your song?

To your own whom want hovered o'er?
What if your own in a trackless maze,
Is perishing on India's plain.
Fainting with famine pain;

To comfort them was nigh?
Or would you weep
And in a night keep
Till your own were safe along?
What if your own in a trackless maze
Were left alone to die—
No loving heart, no helping hand
To comfort them was nigh?

As an oft-told tale
Would you hear their wail
And leave them their to die?
But another's own is dying now,
Feeling with famine pain;
A father's joy, a mother's hope
Is perishing on India's plain.

Is it naught to you?
Can you nothing do
To bring them peace again?
A Heavenly One beholds the scenes,
The contrast bold and wide,—
The one of fainting, anguish and care,
The other, a bright fireside,
Is His heart not sad,
And can we be glad
When another's own has thus died?
—Floyd C. Aldrich, Wasind, Ind.

AN APPEAL FOR INDIA.

DEAR Brother—My heart is pierced through and through again and again as I receive letters telling of the great needs of the poor India famine sufferers. How I wish I could do more to relieve them by giving them the Gospel with a greater supply of temporal need than I have ever been able to give when I go to the table and there remember the goodness of the Lord in providing our needs, my debt of gratitude is greatly increased. I think of the millions who have nothing to eat. They are ever before me. Oh, that we could realize that they are only unfortunate, suffering brothers and sisters, who were purchased by the precious blood of Jesus, and that we are responsible to them and to God to do "so much as in me is." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John 3:17, 18.

These people in the famine district are mostly peasant farmers: they are wholly dependent upon the annual monsoon, or rainy season to develop the crops of rice and peans, etc., which forms their only living. They live within a few meals of starvation in prosperous years, consequently one annual failure of rains means famine, and famine means death for tens of thousands, and even millions. India's whole population of about 300,000,000 are destined to feel keenly the fearful effects of the present dearth, as the grain scarcity and the physical depletion of the former famine leaves both the country and the people in a very unfavorable condition to endure this one. Already hundreds of thousands are being helped by the government, and still hundreds are dying for food.

"The government has felt compelled to reduce the wages on famine relief work to one annas (2 cents) per day for a man, and three-fourths of an anna for a woman, and with Indian corn at three rupees and four annas a maund (82 lbs.) or say 70 cents per bushel. It will readily be seen that there is urgent need of the largest possible amount of private charity so that grain may be sold at a large discount to those who are compelled to work at such wages, otherwise they will waste away until when the rains come they will not be fit to work in their fields. It seems as if the time has come for the importation of ship loads of American corn to be sold at 50 cents per bushel. * * Are there not enterprising men and women in America who can devise and carry out something large for Christ and India at this time?"

M. R. FULLER.

When we come to meet the Lord of the harvest bow, shall we answer for the untimely deaths if we have not done all we could to relieve and prevent it? They are our brothers and sisters. We are our brother's keepers; we are responsible to them and to God, and it is our duty and privilege to share in the reaping of these precious jewels to decorate Jesus' crown with. "He that giveth to the poor lendeth to the Lord." Here is a glorious privilege to lend money at highest rates of interest; it would be given in returns throughout all eternity. It would be hard to find a more humane and Christian work than helping these starving people in their distress. Will the Lord have the privilege of saying, "Come ye blessed, for I was hungry and ye gave me meat; or ye were thirsty and I gave you drink; or ye were naked and ye clothed me; or ye were sick and in prison and I ministered unto you." Beloved, let us see our privilege and do our best to help in this time of great need.

"Less than the least," humble and thankfully in his service.—Minnie Perry.

FROM WITNESSES OF INDIA'S FAMINE.

T HE following incidents are related by eye witnesses of the terrible suffering:

A dear Salvation Army officer, who has been in India only about nine months, is laboring there heroically, with others. A short time since, she came across a whole family by the roadside. The father dead, a little dead child near; the poor mother still alive, with a little dead infant in her arms. The dear Swedish girl, with her heart full of compassion, laid the woman's head on her shoulder, but its sudden weight alarmed her, and looking down into her face, she found the poor woman had died in her embrace.

A poor widow who was very sick told us to take her two children and care for them. She said she would have to die, and would not come with us. We took the children and prayed for the mother. When we came to meet the Lord of the harvest bow, shall we answer for the untimely deaths if we have not done all we could to relieve and prevent it? They are our brothers and sisters. We are our brother's keepers; we are responsible to them and to God, and it is our duty and privilege to lend money at highest rates of interest; it would be given in returns throughout all eternity. It would be hard to find a more humane and Christian work than helping these starving people in their distress. Will the Lord have the privilege of saying, "Come ye blessed, for I was hungry and ye gave me meat; or ye were thirsty and I gave you drink; or ye were naked and ye clothed me; or ye were sick and in prison and I ministered unto you." Beloved, let us see our privilege and do our best to help in this time of great need.

"Less than the least," humble and thankfully in his service.—Minnie Perry.
OUR DEAD.

WHITEHEAD.—Frank E. Whitehead, son-in-law of Bro. and Sister Brundage, was born April 16, 1865, and died Feb. 17, 1900, aged 34 years, 10 months and 1 day. The deceased made no profession of religion. Funeral services were held at the Brethren’s Church, Black Creek, in Avoca, on Thursday following. Services were conducted by Eld. J. A. Stump as assistant to Rev. M. H. conducted by Eld. A. Bearss. Bro. J. K. Kreider and E. E. Brehm. Interment in adjoining cemetery.

SULTZABERGER.—Died March 20th, 1900, Susie Viola, eldest daughter of Mr. and Mrs. Sultzaberger, living near West Fairview, Cumberland, Pa., aged 5 years 7 months and 19 days. She leaves, a father, mother, three brothers and one sister, to mourn their loss, which was her eternal gain. Susie took her place in the heart of many friends to mourn their loss. Services were held on Thursday following. Services were conducted by Rev. M. H. conducted by Eld. J. A. Stump as assistant to Rev. M. H. conducted by Eld. J. K. Kreider and E. E. Brehm. Interment in adjoining cemetery.

MUMA.—Anna Sitter was born June 22, 1842, in Rainham township, Ontario, married Jan. 1, 1863 to Wm. Muma, lived at Arco. for some years, and moved with her husband to Greenwood, St. Clair county, Mich., Feb. 27, 1880. Died Feb. 27, 1900. She was the mother of nine children of whom seven (three sons and four daughters) and the husband survive. She united with the Brethren in Christ about sixteen years ago and his lived an exemplary life. She was an affectionate mother, a devoted wife, and a worthy sister in the church; died triumphant; with many friends to mourn their loss. Services were held at the Brethren in the Presbyterian Church, Avoca. Interment in Elmwood cemetery, Yale, Michigan.

SHENK.—Died, April 2, 1900 at Hummels-town, Pa., Bro. Peter Shenk, aged 74 years 6 months and 19 days. Bro. Shenk was converted and united with the Brethren in Christ Church many years ago, and always lived an exemplary christian life. He was one of the old land marks clinging to the simplicity which is in Christ Jesus. Thus one by one our aged fathers are called to their reward. He leaves a sorrowing wife and only daughter, Elizabeth, who is married to Bro. Jos. Gingrick, and a large number of friends and relatives to mourn their loss, which we believe is his eternal gain. Services were held at the Brethren’s Church, M. H. at Hummels-town, conducted by Eld. J. K. Kreider and E. E. Brehm. Interment in adjoining cemetery.

OUR SISTER’S GRAVE.

Out in the wild Matoppos,
Rise lofty granite walls,
Bordering grassy valleys
With sparkling water-falls.
In one of these valleys brand
With trees all girl about,
Close by a Mission Station
Where rugged skopjies stout.
Show forth the might and beauty
Of Him who rules all,
Lies a grave just newly made
‘Neath Umkuni towering tall.
One lone mound of yellow sand,
Marks Saras’ resting place,
With waving grass and Sigalop tree,
And flowers rare for it to grace.
Thus she so soon has left us,
Her Spirit winged its flight;
And now she dwells in glory.
In mansions fair and bright.
While here, the heathen greet us
With dusky faces sad,
Her Spirit seems to call them
To lock up and be glad.
She’s tried the way before us,
But we will labor on,
And when our work is finished,
We too, be gathered home.
In that Celestial City,
In our Eternal home,
We’ll see Him in his beauty.
Whe’er we shall call ‘round the throne.
A. ALICE HIRSCH.
Bulawayo S. Africa, Feb. 21, 1900.

THE KIND OF ENDEAVOR.

To keep the unity of the spirit in the bond of peace.” This should be the motto of every member of the church. If it is not yours today, accept it. Let the Holy Spirit impress it on your heart. Carry it with you all your life. Take it with you to prayer meeting, to conference, to S. S. Board, to the official board, to the ministerial convention, to the campmeeting—take it with you when you are about to slander your brother or sister. Repent it when you are tempted to think evil of your brother or sister. Have it lying before you when you answer that letter that did not just suit you.

—Gospel Banner.

A Moravian mother who had given a son to missions was approached one day by a friend wearing a sad countenance, who said, “Your son is gone.” She asked, “Is my son Thomas gone to heaven through the missionary life? Would to God He would call my last son, William.” Her prayer was answered. William went and also died. The committee came sorrowfully to break the news, but the mother exclaimed, “Thank God! would that He would call my last son, William.”

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