8-15-1900

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George Detwiler
A VERY affecting incident was related to me not long since by an eminent Christian lady. She has seven children, and for many years has been accustomed to pray for them individually and particularly. But while she remembers them frequently and definitely before God, she has for each child every week a day in which she pleads for him or her more fully. Her children are now all grown, and they are all professing Christians. Some of them are living far away from the old home. But they are happy in the knowledge that the dear mother is praying for them, and each remembers the day especially set apart for him.

One of the sons is an engineer, and of course, is often exposed to physical danger. At one time when at the head of a long and heavy train, he saw another train approaching on the same track. He knew a collision was inevitable. What should he do? To leave his post and jump from the train would be perilous to himself and might prove disastrous to the lives and property of others. He concluded he ought to remain and do his best to overcome the evil threatened. Just then he thought, “This is my day. My mother is praying for me.” This inspired him with new courage and strength. He gave the signal for “down brakes,” put forth all the energy and skill at his command to stop his train, and awaited the issue. The crash came, and although some damage was done, and all experienced a great shock, no lives were lost, and our engineer was not even bruised. Did it only happen so? Was this a bit of “good luck?” Rather let us believe it was a special providence, and that God watched over that young man and preserved him in answer to the prayers of his mother.

Would it not be well if we had more of this definiteness and individuality in prayer? There certainly can be no impropriety in it. Reason and Scripture are both in its favor. Hannah prayed for an infant Samuel. The early disciples prayed that Peter might be released from prison. They knew that God had heard and answered prayer when the apostle stood knocking at the gate, and to their surprise and joy they opened it and let him come in. The Bible is full of illustrations.

How could it be otherwise? If we desire a favor from a friend we don’t say will you help us?” and stop there. We tell him what we want. We are definite in our application. So should we be when we approach God in prayer. We do well to present our children and friends to Him by name, just as the people presented the maimed and the halt and the blind to Jesus individually. And then we should not only cry mightily to Him in their behalf, but we should express particularly what we desire for them.

Would it not be well for us like the dear old mother, to have our special days in which we prayed fully and definitely for our children and friends? And when we thus plead for them shall we not present our desires in detail before God and respectfully argue the case?—Peter Stryker in the Christian.

The Church of Christ is a revival Church. A denomination that forfeits a revival Spirit has no right to the name church of Christ. It must repent and be converted and receive its Pentecost, or give way to other movements. The great trouble today is, that the rescue of imperil souls the least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one’s prospects in society, business, or politics.—Sel.

Translators are always needed on heathen fields, but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering for the sake of others. —Gordon.
STAND BY THE BIBLE.

We'll stand by the Bible, God's message to man,
Revealing His love in redemption's great plan;
It tells how death entered with sin and the fall,
Of life freely offered 'tho Jesus to all.

CHORUS.
Stand by the Bible, walk by the Bible,
Teach by the Bible, revealing God's plan;
Stand by the Bible, study the Bible,
Live by the Bible, God's message to man.

No book so abounding in wonderful truth,
No guide so unerring for childhood and youth,
No counsel so needed by man in his bloom,
No comfort so sweet on the verge of the tomb.

Through ages when Faith spurned the fetters of Might,
It shone like a star in the bosom of night;
Its word was the rule of the millions who bled,
Its hope was their stay when the last prayer was said.

We'll follow thy teachings, blest word from above,
We'll live by thy Pattern of infinite love,
Believing, obeying, and watching with prayer,
Till grace shall for heaven our spirits prepare.

From Pentecostal Hymns, No. 2.

For Evangelical Visitor.

THE SECOND COMING OF CHRIST.

NUMBER SIXTEEN.

THE GREAT-WHITE-THRONE JUDGMENT.

In our last article we studied the resurrection of the unjust, and now we take up their judgment, or reward. That there is a day set to receive final sentence, and be consigned to the lake of fire there can be no doubt.

"I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. (This earth and heaven referred to unmistakably means the earth and heaven before purification and redemption. Read 2 Peter 3:7-13.) And I saw the dead small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:11, 12. There is a record kept of the sinner's life as well as of the saint for the purpose of administering punishment in proportion to the degree of sin committed. Without a single exception all unsaved must stand before God on this great judgment day and receive from the hands of Christ a reward based upon the degree of sinfulness of their lives. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Revel 20:11-15.

DEGREES OF PUNISHMENT.

While the wicked are all consigned and confined to the same place, there are degrees of suffering. Hear, what Jesus, the highest authority, says on this point: "Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation."—Matt. 23:14. "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."—Matt. 10:51. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes."—Luke 12:47, 48.

The great apostle Paul teaches the same doctrine—"After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."—Rom. 2:5, 6.

He that despised Moses law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unsanctified unholy thing, and hath done despite unto the Spirit of grace."—Heb. 10:28, 29.

JUDGED BY THE LAW UNDER WHICH THEY LIVED.

They who lived and died under the Theocratic government will not be judged by the Mosaic law: neither will those that lived and died under the Mosaic law be judged by the Gospel; but the people in each dispensation will be judged by their respective law under which they lived; for their responsibilities to God and man will be measured and ascertained by their respective dispensational covenant. Here is a quotation that applies to those under the Gospel—"He that rejecteth me, and receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day."—John 12:48. Reward shall be given by Christ himself—"In the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ."—Rom. 2:16.

PROVISIONS MADE FOR THOSE WITHOUT LAW.

"For as many as have sinned without the law shall also perish without law: and as many as have sinned under the law shall be judged by law; for not the hearers of law are just before God, but the doers of law shall be justified; for when Gentiles which have no law do by nature the things of the law, these having no law, are a law unto themselves; in that they show the works of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ."—Rom. 2:13-16.
who is a figure of him that was to come."—Rom. 5:12-15.

Adam and Eve were created pure and holy and without carnality, and for them to disobey God's command was a greater sin than it was for their posterity to sin, who became sinful through the fall; inheriting the tendency to sin—carnality—and nothing having a written law. Therefore Paul says, "Death reigned from Adam until Moses even over them that had not sinned after the likeness of Adam's transgression." meaning as I have interpreted that Adam's sin was greater. To prove that the degree of sinfulness of a sin is increased, correspondingly to the Christian development of the person who commits the sin, we refer you to Heb. 6:5,6.

ANTEDILUVIANS RECEIVE ATTENTION.

"Christ being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved through water."—1 Pet. 3:18 20. This people may have, through the preaching of Jesus, responsibilities, or privileges that are unknown to us.

NONE EXCUSED FROM APPEARING BEFORE THE THRONE.

Both just and unjust of all nations and peoples of every dispensation must appear before the bar of God. Paul to the Corinthians says, "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done whether it be good or bad."—2 Cor. 5:10 R. V. Jesus also speaks out on this point:—"When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * Then shall he say also unto them on the left hand, depart from me ye cursed into eternal fire which is prepared for the devil and his angels."—Matt. 25:31-33. Here is where many mistake in thinking that the final judgment of the wicked takes place immediately on Christ's second advent. There is nothing mentioned in Christ's teachings here, about any time intervening between the erection of His throne to reign and gathering of all the nations before the throne for judgment of the unsaved, but nevertheless, we have sufficient scripture that clearly shows that the unholy are not finally rewarded at the manifestation of Jesus. The Revelator plainly teaches that one thousand years elapse between the beginning of Christ's reign and the judgment of the unjust. How could all nations and peoples be gotten before the throne before the resurrection of the unsaved? Which resurrection occurs at the end of the Millennium. This authoritative scripture assures us that all will be there, both just and unjust. The just who have reigned with Christ for one thousand years are there to receive their welcome into the City of Gold and be conferred with their redeemer before God the Father and the holy angels; and also witness the awful solemn scene of the judgment of the unsaved giving their sanction to the anathemas of God pronounced upon them. Oh, what a painful day that will be for the sinners as they receive the curses of the Almighty, and take up their march from the throne to the lake of fire.

A word on 2 Cor. 5:10 R. V. which quotation I have given above. It may appear to some that this passage sustains the doctrine of those who believe that both the just and unjust appear at the same time before the throne for final reward. It does not say the same time, but the same judgment seat. "We must all be made manifest before the judgment seat of Christ." That Christ will reward both saint and sinner according to merits or demerits is indisputably true. The just at the first resurrection, and the unjust at the end of the Millennium. Jesus, speaking of good works, says, "Thou shalt be recompensed in the resurrection of the just." Which occurs at the rapture of the saints to remain in the air until the earth is purified by fire. "The rest of the dead lived not until the thousand years should be finished."—Rev. 20:5 R. V. This undoubtedly has reference to the general resurrection of the unrighteous, and shall immediately be followed by their judgment.

We must not fail to notice that when Christ comes the second time the unsaved that then live shall be entirely destroyed—this in a certain sense is judgment. And because the saints are present on the day of final reward of the wicked is no reason to believe that they shall also then receive their reward.

FALLEN ANGELS SHALL ALSO RECEIVE FINAL ALLOTMENT.

"And the angels which kept not their own principality but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."— Jude 6. R. V. "God spared not the angels that sinned, but cast them down to hell, and delivered them into the chains of darkness, to be reserved unto judgment." These angels or demons are apprised of this fact, because they declare it themselves—"And behold they cry out, saying what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"—Matt. 8:29. And Lucifer, himself, shall be cast into the lake of fire on that day. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and forever."—Rev. 20:10. The fallen angels and their deceivers, the prince of devils, are as hopeless of redemption now as they ever can be, but their final appointment will take place on the day of judgment at the close of the Millennium. This adds to the importance and solemnity of that awful day.

SAINTS SHALL JUDGE THE WORLD AND ANGELS.

"Know ye not that saints shall judge the world? Know ye not that we shall judge angels?"—1 Cor. 6:2,3 R. V. That this judgment by
saints has reference to the great day of judgment when sinful men and angels shall appear before the throne to receive final and full reward is made very evident by the following quotation—"Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts."—1 Cor. 4:5 R. V. Did we not say that Christ shall pass judgment in that great day? Yes. How then do saints judge? Are not Christ and saints one? And shall not the character of the saints of every dispensation, whose lives are in harmony with the law under which they lived, condemn the lost? For their lives are God's word in character, and as God's Word shall stand against the unsaved, so also, shall the lives of saints condemn them, both men and angels. Our next subject will be the close of the Millennium and Armageddon.

J. R. ZOOK.

De Moines, Iowa.

For the Evangelical Visitor.

Jesus at the Well.

Jesus sat at Jacob's well to rest. There was a woman, one who was living in sin, came to draw water. She had fallen very low, was despised by her friends, and no one to tell her of a better way. Jesus came to seek the lost, and lift up the fallen. (God help us to follow this example.) If they feel that their feet are slipping into the pit of hell, Jesus is a mighty Savior. He can lift them up and make them children of a King.

Jesus preached salvation. The woman was converted. She left her pitcher and took the well of salvation with her, and went through the streets of the city, her face shining with the glory of God. Likely the people would have scorned her an hour before, now they saw and felt the change. "Look" she says, "what He has done for me; He will do the same for you." The people left their stores; their places of business, they left their parlors and kitchens and came in great companies to the Savior of the world. Their was a great revival at the well. Jesus went into the city and stayed two days. The wave of salvation went on and on, the result of one sermon by a weak woman. Many were converted and made to rejoice in a Savior's love, by the preaching of a woman who said He told me all things that ever I did. They came to her and said, we know now for ourselves, realizing that the half had not been told.

My dear Sister and Brother in Christ. May the Spirit of God come upon you and may you willing to do the work assigned you. Men are dying; the grave is filling; hell is boasting; it will all be over soon. The church is entrusted with the glorious work of soul-saving. It (the church) is composed of men and women. A building of God is being put up and every one has a part in it. If we cannot be a pillar or corner stone, let us be willing to be a nail. Let us not despise the day of small things. Whatever we do for Jesus, with the right motive, is precious in His sight. Dear ones, God has called us into His vineyard to work. He said, "Why stand ye here idle all the day? Go work in my vineyard and whatsoever is right, that shall ye receive." God's church is a workshop; no idlers allowed there. Notices should be put up. To work, to work, everyone at his post. When Satan tempts us, we should answer as did Nehemiah, "I am doing a great work, I cannot come down." I am commissioned by the King of Heaven to work for Him. The work is great and the time is short. He offers a great reward. Let us not be idle. Like the blind man let us tell what the Lord has done for us. Once I was blind but now I see. Like the man rescued from the wreck, "there is another man" were the first words when speech returned. If we have been, like David, taken out of the horrible pit where we were hanging by the thread of life, if our feet have been taken out of the mire and the clay, if the chains of Satan like brass and iron which bound us have been broken, if our feet have been placed on the solid rock, and a new song put into our mouth, if we have been adopted into the family of God of which a part is in heaven and a part on earth, if our names are written in the book of life, then have we Eternal life. We are heirs to the bank of heaven, to an eternal inheritance, a mansion in the Golden City, a robe and a crown. We are sons and daughters of the Most High God.

Then, should we not honor our high calling and do all we can to save those who sit in the valley and shadow of death? Let us not plead weakness. God can use the weak things of this world for His glory. When He wanted to introduce His glorious Gospel to a dying world He did not go to the Jewish Sanhedrin, and select the wise and mighty, but chose His twelve apostles from the ranks of the Galilean fishermen, saying, "Follow me and I will make you fishers of men." They went forth in the strength of God. They were led on by the Mighty Conqueror, and today His scepter sways "from the rivers to the ends of the earth." Our God is marching on to victory. But the hosts of Satan are gathering. They are out canvassing for souls. They are trying to cheat the Lord. Jesus is calling for soldiers, brave soldiers who will put on the whole armor, who will not desert the captain when the battle is raging. There are many cowards in the ranks who are a disgrace to the Captain, who run at the approach of the foe.

Today Satan is marching through the land with his mighty army taking captive thousands of men, women and children and dragging them down to a burning hell. O could we see their misery, we would take our eyes off of each other, and see only dying souls rushing on to judgment. O hear the Master call for soldiers. He does not ask you to die but to live forever. He will give a glorious bounty. We shall be rewarded according to our works. "They that turn many to righteousness shall shine as the stars, forever and ever. We may, and let us all win stars for the glory of the Master.

Dear reader, have you won a single star? Look over your past life. What have you done for Jesus? We have all come short. The day is far spent and the night of death
will soon overtake you. O sleeper, arise from the sleep of death and call upon God to give you light before it is too late. Let us work for Jesus. If we go forth sowing precious seed, weeping bearing persecution and trials, having our names cast out as evil for Christ's sake, we shall not lose our reward.

Dear ones, can we say, "Here am I and the children Thou hast given me." Amen, Praise the Lord.

ISAAC BRECHBILL.

For the Evangelical Visitor.

The Burial of a Red Man.

Dear readers. There is a scene vivid in our memory, which brought sadness to our hearts. It was the burial of a young man 24 years of age of whom it was said, "He was a gentle and moral young man. It was our privilege to visit him about a week before he died. As he lay upon his bed the value of his soul became a burden to us. The doctors (four in number) had forbidden any one to speak to him, and his father (who is an avowed infidel, a reader of "Tom Paine") and a periodical entitled "Truth Seeker,"" was sitting by his bedside. We watched the young man as he lay on his dying bed. We felt we would not be free, from the blood of that young man if we did not speak to him of his soul. We turned to his father and asked may I speak to the young man? He gave his consent. So we addressed the young man saying, "You are very sick." He replied "Yes." "Has any one spoken to you about your soul?" "No." "Do you believe that Jesus came to save you?" "Yes." "Do you want him to save you?" No reply. Quoting various passages of God's Word to him we told him there was salvation for him if he would meet the conditions of Rom. 10:13. Then we asked, "Shall I pray for you?" No reply. After having delivered our soul we left him and as far as we could learn he passed away without leaving any evidence of his salvation. His mother flattered herself that Harry was always a good boy, but she being unsaved had never spoken a word to him about his soul or eternal welfare.

The funeral was largely attended by old and young. The minister who preached the funeral sermon endeavored to show that there was salvation by no other means but the gospel plan. When the obituary was read we were told when he was born and when he graduated from the common schools and also from high school and when he joined the "Order of Red Men," but not a word of when he was saved. He was buried by the order who turned out en masse in full regalia. The officiating members of the order read their ritual at the grave and prayed (or read prayers) to the Great Spirit (Indian fashion) but the name of Jesus was never mentioned.

The speaker said the spirit of the departed brother had gone to the heavenly "wigwam" in token of which a white pigeon was let fly into the air which flew around the burial place several times and then flew away to her home. In token of respect every brother of the order, as he passed the grave, threw in a bit of evergreen saying, "Farewell my brother." How could it be well with the man in the grave in eternity who had not met the conditions of salvation by accepting Christ as his Savior.

To us it seems that such proceedings savour much of idolatry and heathen worship. We feel as though we should sound an alarm to both young and old against the awful deceptions of our day. That of joining fraternities which are out of scriptural and unholy things for salvation by accepting Christ as his Savior.

To us it seems that such proceedings savour much of idolatry and heathen worship. We feel as though we should sound an alarm to both young and old against the awful deceptions of our day. That of joining fraternities which are out of Christ and depending on such unscriptural and unholy things for salvation when we are distinctly informed by the Word of inspiration that there is salvation in no other name but the name of Jesus. "Wherefore come ye out from among them (unbelievers) and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." Read 2 Cor. 6:17-18.

Dear readers, we who profess to be followers of Jesus let us show by our walk and conversation that we have in Christ all that we need to make us perfect to do the will of our Father in heaven. "For not every one that saith Lord, Lord shall inherit the kingdom of God but they that do the will of my Father in heaven."—Matt. 7:21.

The righteous have hope in death, "But there is no peace to the wicked saith my God."—Isa. 57:21. Yours for the welfare of Zion. NOAH ZOOK.
ing was introduced in Europe by Sir Walter Raleigh in the latter part of the 16th century. On returning from one of his voyages to the New World he presented himself at the Royal Palace with pipe in mouth, for an interview with the Queen. Her servants seeing him approach with smoke issuing from his mouth and nostrils, hastened to the Queen informing her that Raleigh was coming and that he was actually on fire. While the fright of these uninformed people must have been great at the idea of a man burning up in so mysterious a manner, it would have been simply indescribable had they fully realized the magnitude of the blaze and the immensity of the volume of smoke that would eventually result from the modest spark in Raleigh’s pipe. Oh that the rising generation would become thoroughly frightened at the similar apparitions they meet daily, and resolve never to indulge in the degrading habit.

Thus while we have been spending millions of dollars and thousands of lives to infuse our civilization and the christian religion into the American Indian, we have, without any effort on his part to transmit it, freely wove into every part of our social fabric, this vicious relic of barbarism. The history of the world teaches us that many nations have attained high degrees of civilization, and then by indulging in various vices have been relegated into obscurity and oblivion. Since this is a habit that has been borrowed from a degenerated people, who were preceded by a nation much more advanced in civilization, it is to be feared that this is one of the lingering germs of vices that hurled them to civil and social distraction, which when so freely imbled by us, together with its power for leading to other vices, might eventually produce similar results in our own civil institutions.

Thus from the foregoing thoughts it certainly appears that to live for the highest purpose in life and the greatest good for humanity, we should totally abstain from this obnoxious habit. JOHN B. HERR. New Lisbon, Ind.

For the Evangelical Visitor.

A WARNING WORD.

We notice the following taken from the Pentecostal Herald, written by Bro. H. C. Morrison. “Rev. B. Irwin, editor of Live Coals of Fire,” the official organ of the “Fire Baptised Holiness Association of America,” was seen on the streets of Omaha, Neb., a short time ago drunk and smoking a cigar. When recognized he tried to hide his cigar, and at first denied being drunk, but afterward offered to give money to the party who found him drunk, if he would keep the matter quiet. I have these facts from the man he attempted to bribe, and the names of good witnesses who saw Irwin drunk. I regret to have to make this publication and if it were the first time this man had been detected in sin I might refrain from doing so. I do not publish this matter as a punishment for him but in order to protect others, who are being imposed upon by him. It is hoped this unfortunate man will confess, repent, and seek forgiveness of his many sins.”

We also notice in a special dispatch from Rockford, Ill., to the North American of Philadelphia that the “Heaven” at Rockford, Ill., which was presided over by G. J. Schweinfurth has come to an inglorious end. He was building up an earthly Heaven, but it is now being deserted by the Father himself. It adds, “He is now humiliated.” “The thoughts of my former days are most humiliating to me, unutterably so. They come to me now as horrible night-mares. I see so clearly now the utter outrageousness of my ideas at that time.” He said positively that he believed he was inspired. He designates this as a delusion. And now he desires to join the Christian Scientists.

The intention of the writer is specially to draw the attention of the elect to these false teachers of heresies, who teach for doctrine the commandments of men, and thereby make the commands of God of none effect. Let every true child avoid such as he would the poisonous serpent. I again say beware that we be established and settled. Not as clouds without water, carried about with the winds, wandering stars, to whom is reserved the blackness of darkness forever. “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.”—Matt. 24:24.


S. G. ENGEL.

For the Evangelical Visitor.

A KNOW-SO SALVATION.

“Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen: and ye receive not our witness”—John 3:11.

THIS subject presents itself forcibly to me since I have come in contact with so many people who claim we say too much when we say that we are saved, and have the witness to it.

The desired end of this life is only reached by those who know who they are and what they are. The reason so many people fail in business, fail in reaching the desired end in starting some charitable institution or in all lines of business is because they do not know some things. The reason that so many preachers hardly ever find any souls saved in their ministry can only be answered by saying they do not know what they ought to know. That they do not know shows that they never got to the place where they might know. To really know a thing is to come in contact with it. Christ says, “We speak that we do know and testify that we have seen.” He knew because He saw it—came in actual contact with it. The man who says, he does not know if he is a man, does not know where he belongs. So it is with the one who does not know if he is saved; he does not know whether he belongs to the saints or sinners. Many look too far in the future. They seem to think, yes, are almost positive of a long tiresome journey. Many years of hard fighting with the hosts of hell, whilst we only have the promise of today. They say we cannot tell how it will go with us yet, if we can hold out or not. This does not concern us. Christ’s time is now. The question that confronts us is, are we
saved now? Not tomorrow or next day or in the dim, misty future we cannot tell when, but now.

If by the Spirit, God makes known to me that I have a life of hardships and severe testings to undergo, it should not concern me so much about the end as today, right now. Are you ready now? Christ says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." To be ready is to be saved. When one is ready he knows it too. Glory to God. It would be absurd for one who intends to take a tour after he has made thorough preparations, goes to the train, purchases his ticket, waits on the platform, to say, I do not know whether I am ready; I may lose my ticket or some one else may take my ticket from me. God does not want you to bother so much about being side-tracked as He wants you to know whether you are on the main track. Be sure you are safe and then look for the breakers. First be saved and then "Watch and pray." Please do not confuse these and try to watch before you are saved.

In the second chapter and the third verse of the first epistle of our beloved apostle John we read, "And hereby we do know that we know Him, if we keep His commandments." Now if it is possible for us to know God in this world, it is absolutely necessary for us to be saved before we are able to know Him. Philip was saved about three years before he knew Christ. This old Gospel is so good for it saves one right now and makes him acquainted with Christ in the world. Praise God.

A knowledge of salvation makes one positive, straightforward and gives him something in his soul that he knows when he has it. It makes him that he does not speak of things that he does not know, but Christ-like he speaks that which he knows and testifies of the things he has seen. It is not hard these days to get people to speak. They will stand for hours about farming, but it would be like teaching rhetoric and philosophy to a new school-boy to get them to take hold of the plow handles and follow them all day long. Just so there are men who will talk about salvation and have never experienced it themselves. This is the cause that so few are saved these days. What God wants are men who are saved and know that they were there when He did the work, men who are saved from all sin and filled with the Holy Ghost and fire. Then when they are sent forth by the Holy Ghost something will happen, something will be accomplished for God. Souls will be saved and born into the kingdom of God.

There are so many still born children these days. The first thing to be done with them is to take them to the graveyard and bury them. This is not what God wants; the graveyards are full enough already, but He wants children that are born like those that are born into this world. The first thing they will do is to make a noise. If a child is born into the kingdom of God without a shout, not necessarily an audible shout, there is manifestly something wrong. If there is joy in heaven when one sinner repeats should it seem incredible if the saints on earth shout and praise God? If it is not for us to know that we are saved then we cannot shout, but the knowledge of being saved causes anyone to leap for joy.

Dear reader, be sure you are saved now, for it will be too late at death's door. Your saved brother.

J. O. LEHMAN.

I have God, and His Word is sure; and though the superstitious of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all, yet my hope, fixed on that sure Word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire.

"The dews of grace fall during the night of sorrow."
satisfy the hungerings and thirstings of a human soul as it says in Jer. 31:14, “I will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness saith the Lord.” And again twenty-fifth verse. “For I have satiated the weary soul and I have replenished every sorrowful soul.” Now what more do we want? When Christ becomes the life of the soul and plants the seed of truth in our soul and puts His law in our inward parts and writes it in our hearts then the soul may be satisfied. And now God has given unto us these glorious riches, the Love of God, peace and joy, unspeakable and full of glory, this everlasting consolation and good hope through grace. From an unworthy Brother.

THOUGHTS ON 1ST CORINTHIANS.

(Chap. 1 Concluded.)

In Verse 10 the apostle sets forth, by way of admonition, what the church ought to be: No divisions, all speaking the same thing, perfectly joined together in the same mind and judgment. This is the oneness Jesus prayed for in the 17th chapter of John. Does it not appear in the light of such passages, that we make too much allowance for our differences of opinion? Are not the Scriptures and the Holy Spirit able to bring us into the unity of the faith?

Verses 11, 12. In these verses is brought out the fact of the contentions and divisions that were in the church. Four parties are mentioned. It is possible that those who said, “I am of Christ,” were as contentious as the others. At least we see how this is so in our day. There are those who profess to hold to the primitive faith and to Christ alone, who are yet so contentious and evidently on the same plane as other parties.

The three questions of verse 13 carry with them an unanswerable argument, and they show not only how inconsistent but also how sinful are all divisions among God’s people.

Verses 14-17. Some men may glory in the number of converts they have baptized, but not so Paul. He even thanked God that he had baptized only a few, lest any should say he had baptized in his own name. He recognized his higher calling, that of preaching the Gospel, and was quite willing that some one else should do the baptizing. We see here the subordinate place that baptism occupies to the preaching of the Gospel. There is also a silent rebuke for those who go about proselyting, preaching baptism instead of the Gospel. The Lord Jesus did not commission His apostles to preach baptism, but He did commission them to preach the Gospel, and to baptize those who believe. Without first believing, baptism is of no avail.

Paul tells us in verse 17 not only that he was called to preach the Gospel, but also that he was not to preach it with wisdom of words, lest the cross of Christ should be made of none effect. There is much preaching in man’s wisdom in which the cross is hidden from view. Such preaching may feed the intellect, but it cannot save the soul, and it was never ordained of God. The preaching of the cross is still foolishness to them that perish, but, thank God, it is still the power of God, too, unto us who are saved.

Verses 19-21. God has rejected and turned into foolishness the wisdom of this world, and has chosen by the foolishness of preaching to save them that believe. See Isa. 29:14; 44:25. Jer. 8:9. The world by wisdom knew not God.

Verses 22-24. Here are three classes: the one stumbles over Christ, the other regards Him as foolishness, and to the third He is the power of God and the wisdom of God. To which class do you belong, dear reader?

What shall we understand by verse 25? Is there really weakness and foolishness with God? As to His essential nature and character, certainly not. That which seems foolish and weak to man in God’s plain dealings is indeed wiser and stronger than man’s greatest wisdom and strength. Christ in His humiliation, became weak, and through weakness was crucified. But it is even here that His power is manifested; for death could not hold Him, and now He liveth by the power of God. 2 Cor. 13:4.

Verses 26-29. It is indeed true that not many wise men after the flesh are found among God’s called ones. It is not said that there are none, but not many. The few who have entered the strait gate, have done so by laying aside their earthly wisdom and greatness and becoming as little children. Paul was one of these. See Phil. 3:3-8. God has chosen the foolish things, the weak things, the base things, and things that are despised to confound the wise and the things that are mighty; and finally the things which are not to bring to nought things that are.

We find abundant illustrations of this truth in the Bible. For example: Israel marching around Jericho blowing ram’s horns.

In verse 29 we are told why God works thus. It is that no flesh should glory in His presence. By using the weak things, and even the things that are not, it becomes so manifest that the work is of God, that there is no room for man’s glory. But when a man’s natural gifts and mental attainments are the admiration of the people, and they speak of his eloquence etc., it is evident that the Lord is not getting all the glory.

Thus we infer it must have been at Corinth: they were occupied with their leaders more than with their crucified Lord. And this led, as it always does, to divisions. The argument of the apostle in this and the following chapter is intended to turn them away from man to Christ from the natural to the supernatural; from human wisdom to divine wisdom.

Verses 30,31. “But of Him (God) are ye in Christ Jesus.” It is the act of God that puts the believer in Christ Jesus. “Who of God is made unto us wisdom,” or as it is in the R. V., “who was made unto us wisdom from God.” God rejects the wisdom of man and chooses the weak, despised nothings, that He may give His wisdom and strength in Christ Jesus to them. Oh let us not shrink from the thought of being nothing, for it is only as we give up all our
own resources that the fulness of Christ can take possession of us. Not only is He made unto us wisdom, but also righteousness, sanctification and redemption. He does not give us these things apart from Himself, but He gives Himself, and with Himself all things. He is all our righteousness. He is our sanctification. It is only as the life of Jesus is inwrought by the Holy Spirit that we can be sanctified in every part. He is our redemption, God has centered everything in Christ Jesus, thus the whole secret lies in trusting fully in Him and having Him fully formed in us. And this gives no room to glorying save in the Lord. Jer. 9:23, 24.

J. G. CASSEL.
Gracias, Honduras, May 10, 1900.

TOO MUCH HAT AND FEATHERS.

T IS not often in church matters that men have to enter complaint against women, but it seems it has come to that in the Presbyterian church in Los Angeles, as well as at some other places. These good Presbyterian brethren have wisely reached the conclusion that the great mass of hat and feathers worn by the sisters is a decided detriment, and obstructs the view of the pulpit and preachers in a way that is not reasonable. They have therefore, decided that during services the sisters must remove the stack of millinery from their heads. It is hinted that these sisters may even go so far as to appeal to what Paul in Cor. 11 says about women appearing in services with uncovered heads. Thus the women will bring forward Scripture, in a perverted manner, to sustain them in the practice of wearing a headgear that is not only a hindrance in the public assembly, but a real violation of the Gospel. Did these Presbyterian women adorn themselves in modest apparel, as the Scriptures teach, there would be no occasion whatever for complaint. If worldly women will keep up with all the ever-changing and unreasonable styles of dressing, let them do so. They belong to the world, and so long as they are in an unconverted state we can expect nothing better of them, but why should the ladies of the Presbyterian church, or any other church for that matter, want to fall in with these sinful ways? Why can not the women who claim to be walking in the way of holiness, dress as becometh women professing godliness? — Gospel Messenger.

PREACHING DOCTRINE.

TO KEEP out of a rut, study the almost infinite variety of sacred Scripture, with its narratives and matchless biographies, its jubilant psalms, its profound doctrine and its tender pathos, its rolling thunders of Sinai, and its sweet melodies of Calvary's redeeming love. Never try to prop up God's Word; your only office is to point men to it. It is suited to all times, and goes infinitely beyond the most "advanced thought." In your most practical discourses "for the times" you will not need to cul your topics from the daily papers, or tell the Almighty the news of the day in your papers. Give no heed to the silly dictum that people in these days will not stand doctoral preaching. They will if it is not embalmed in a mummy-case, but presented with warm red blood in its veins and preached with holy passion. Spurgeon was the most intensely doctrinal, and yet by a long way the most popular preacher of the century. Lay hold of the great themes. Illustrations are always of great value, provided that, like transparent windows, they let in a clear light upon your theme. The moment they become decorated stained glass for mere ornament they are worthless in pertinence.—Pittsburg Christian Advocate.

For ages the Chinese have followed a funerary practice which has been held in more reverent esteem than the pigtail. When a man dies his son dedicates to his memory a tablet is taken home, set up in a specially prepared place, and the eldest son, morning and evening, for the mourning period of three years, sets before it offerings to the soul of the dead man. This custom is not religious any more than is the Christian custom of strewing flowers on the graves of the departed. It is only the peculiar fashion in which the Chinese honor the memory of their ancestors. And strange as this may seem, this practice has stood between Christianity and the millions of China for two centuries.

—Selected.

SUFFER LONG.

ONE of the best tests of the experience of perfect love is not our emotions, but our fulfillment of the thirteenth chapter of First Corinthians. This chapter is the straight edge which, laid alongside of our experience, will surely show us whether we have it or not. If we fulfill this measure we need not look at the experience of others to see whether ours is like theirs or not, nor need we doubt as to its possession. St. Paul says of love: It suffereth long." It is opposed to haste and passionate expression of our thoughts and feelings concerning others. It suffers their treatment without irritability or vindictiveness. It is not in haste to trace out the motives of others. It shows itself an example of meekness and forbearance. It is not overcome of evil, but overcomes evil with good. It loves its neighbor, when perhaps there is nothing lovely in him—loves him not for his sake, but for God's sake and the sake of the truth. It seeks to be kind to the failings of others as it knows God is kind to its own faults. It treats others as it desires God to treat it. The question to be decided is not how straight and uncompromising we are on "the doctrine," nor how much we shout, nor how easily we can weep, nor how ecstatically we can glow, but have we the love that suffers long? — Christian Witness.

From every one we meet we receive either help or hindrance, however small in our soul's development. The atmosphere of each life we enter is breathed up by us, if only for a moment. So with our own life, we must help or hinder, to some degree, each man we meet. Are we helping others or hindering them by the atmosphere of our daily lives?
MINISTER'S PAGE.

KEEP YOURSELF OUT OF SIGHT.

PREACHERS are unobtrusive and self distrustful men. Many brilliant and successful men, now in the field, would be following plow handles or looking after other secular interests but for an inner voice which none save themselves ever hear, and which they dare not disobey. A dispensation of the Gospel has been committed unto them, and despite their natural backwardness they give themselves to the work of the ministry. These faithful preachers, ever ready to obey the Master's command, or answer the call of the Church, find no difficulty in keeping themselves out of sight while they proclaim the Gospel. It is the Master whom they desire the people to see, His message they desire them to hear. They would not obscure His glory by making themselves prominent.

St. Paul was a remarkable example of the meekness and humility of the preacher who prefers to hide himself rather than throw a shadow on the Cross. He came as near imitating the spirit of His Lord and imitating his example in "making himself of no reputation" as it is possible for men to do. His opportunity for self-glorification was ample. He might have placed himself at the very front of the philosophers and men of learning of his day had he been so disposed, but he was not seeking place nor power, nor the applause of the world. His feelings on the subject and the policy of his life were set forth in the Epistles to the Corinthians: "And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

"Not with wisdom of words" was the apostle's motto, "lest the cross of Christ should be made of none effect."

But it must not be understood, as some one has said, that "simply because a man is profound, brilliant, or famous as an orator, he is emphasizing himself rather than his Savior." It is only when Christian ministers purposely display their learning, and love and seek to have the pre-eminence that they take unto themselves the glory which ought to be given to our Lord. A preacher may be perfectly sincere, and conscientious in his methods, and, whatever else may be said, it cannot be said that he is doing the best work possible to him unless he stands behind the cross while he preaches Jesus to the people. Somebody heard Dr. Joseph Parker, of London, and at the close of the sermon inwardly exclaimed: "What a wonderful preacher!" The same individual heard Mr. Spurgeon, and, losing sight of the man, said: "What a wonderful Savior!" A preacher now living went many years ago to New Orleans. On Sunday morning he heard the most famous preacher of the Southwest. He was learned, fluent and an orator, but not a thought or a word lingered in the hearer's ear. In the evening he heard an old man, plainly but neatly dressed, who looked as though he was accustomed to preaching to country congregations: "That sermon," said the visiting brother, "is ringing in my ears until today." William Winans was the preacher of the evening. We do our best as preachers when we keep ourselves out of sight. Christian Advocate

THE CROSS.

BEWARE of a religion without the cross. Reader, as long as you live, beware of a religion in which there is not much of a cross. We live in times when the warning is so much needed. There are many places of worship, in this day, in which there is almost everything except the cross. There is carved oak and sculptured stone. There is stained glass and brilliant painting. There are solemn services and a constant round of ordinances, but the real cross of Christ is not there, Christ crucified is not proclaimed from the pulpit. The Lamb of God is not lifted up, and salvation by faith in Christ as the only Savior, is not proclaimed. They are not apostolical. They would not have satisfied St. Paul.

There are many religious books published in which there is everything except the cross. They are full of directions about sacraments and praises of the church. They abound in exhortations about holy living, and rules for the attainment of perfection. But the real Christ who can save to the uttermost, is left out. The Savior and his dying love are either not mentioned, or mentioned in an unscriptural way, and hence they are worse than useless. They are not apostolical. They would never have satisfied St. Paul.

Dear reader, St. Paul glories in nothing but the cross. Strive to be like him. Set Jesus, crucified, before the eyes of your soul. Listen not to any teachings which would interpose between you and Him. Do not fall into the old Galatian error. Think not that any one in this day is a better guide than the apostles. Do not be ashamed of the old paths in which men walked who were inspired by the Holy Ghost. Let not the vague talk of men, who speak great swelling words about catholicity, and the church, and the ministry, disturb your peace, and make you loose your hands from the cross.

Churches, ministers and sacraments are all useful in their place, but they are not Christ crucified. Do not give Christ's honor and glory to another. "He that glorifieth, let him glory in the Lord.—Conservator.

"Supporting the minister, who devotes all his time and energies to the preaching of the Gospel, is all right, but woe be unto the minister who will not preach unless he can see a five-dollar bill at the end of the sermon."

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding."
Looking for Flaws.

Don't look for the flaws as you go through life:
And when you happen to find them,
It is good and kind to be somewhat blind,
And look for the virtues behind them:
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.
The current of life flows ever away
To the bosom of God's great ocean;
Don't set your force against the river's course,
And think to alter its motion.
Don't waste a curse on the universe,
Don't shrink at the trials before you;
Don't butt at the storm with your puny form
But bend and let it go o'er you.
The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes him into God's plan
As the water shapes into the vessel.—Ella Wheeler Wilcox.

Forcible Facts.

Mental and Moral Heredity.

It is not difficult to prove that physical qualities are transmitted from parents to children, for such is a matter of daily observation to every one. It is equally apparent that disease of every form is bequeathed from generation to generation. Mental and moral heredity are recognized in a general way, but without a full realization of their deep, lasting, and far-reaching consequences and results.

Hereditary influences and education together make up the most important items of character, and thus mainly shape the destinies of man. Marriage and parentage are the foundations of society. These subjects should not be treated lightly or irreverently, for the fathers and mothers of today are responsible for the happiness and fortunes, or misery and misfortunes of the generations to come. Women, and mothers especially, are the arbiters of the human race. They start us, immortal travelers, in the path of virtue, health and happiness, or on the other hand, in sin, wretchedness and eternal ruin.

It is a commendable desire in parents to have bright, beautiful children. The beautiful has always something divine about it, in whatever form it appears. Beauty that is the outgrowth of a strong and healthy body, pure, lovable spirit and educated intellect is a wonderful help to success in all life's endeavors. To have such beautiful children, parents must fully establish in themselves the habits of temperance, continence and other kindred virtues. As the parents, so will be their children. In all nature like produces like. The mind and physical constitution have their laws as definite and certain as those of astronomy. The peculiarities of either parent are transmitted to the child, and should both parents possess the same peculiarities, the child is doubly liable to receive their impress. Tendencies for either good or evil thus become intensified in the child.

The study of eminent men and women with their ancestral bias is highly interesting. Emerson's lineage shows eight generations of talented ancestors. Sir. Wm. Herschel's sister, son and grandson reached fame and fortune through the inheritance of intellect. The mother of Lamartine each evening recorded the experiences of the day as well as her reflections. As her son states, "This habit of registering her own life produces fifteen or twenty volumes of intimate communion between herself and God, which I have been fortunate enough to keep, and in which I find her all alive and loving when I feel the want of taking refuge once more in her counsel."

Upon the mothers of today there rests a grave and important responsibility. Our race is implored salvation at their hands. More temperance, chastity, continence and a higher spiritual life are a great need of the age. A large majority of children are chiefly endowed with the accumulated sins of their parents.

It is no wonder that there is so much sin, sickness, intemperance, licentiousness, murder, suicide and premature death, and so little purity, chastity, success, happiness and long life in the world. Stand upon a street corner and notice the pulsing throng of marked humanity that passes by you and ask yourself these vital questions: Where lies the blame? What is the cause?

It is a sad and sickening thought that parents may, and two often do implant in the embryo child the terrible causes which lead him or her by step by step to the dark and gloomy prison cell, and to the scaffold. Probably nine-tenths of the criminals who are convicted and have to pay the penalty of their crimes by years of imprisonment or death on the scaffold are far less responsible for the violation of law against God and man than their parents. Such lamentable facts, with the great prevalence of crime and vice of every form, occurring in all grades and ranks of life throughout the country, forcibly appeal to every promoter of public good to vigorously disclaim every phase of evil in its very inception.—Dr. Sarah F. Wells. Tract.

Beware of the Two Liberal Use of Salt.

Salt draws the juices from beef in cornings, toughens the fibre, makes it very indigestible and less nutritious. On cucumbers it draws out the water, toughens the fibre and renders them very indigestible. Salt acts in exactly the same way on fish as on meat. There are two ways of considering these changes. I would hardly say that salt destroys the food value, although it robs the flesh of part of its food value by making it less digestible.—Mrs. S. T. Rorer, in August Ladies' Home Journal.

There is no more absurd cant than that the culture of the mind favors the culture of the heart. What do operas and theaters for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.—John Lord.
remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking phonographs, and register with a fearful accuracy everything we see, touch, feel, think, or experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics if they live with scorners, mean if they live with the covetous, affected if they live with the affected, and actually catch the expression of each other's faces."

Every youth should choose a high ideal in the person of some one to whom he can look up and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it. —Sel.

THE MYSTIC SHRINERS IN WASHINGTON.

For several days there were in this city men and women dressed in Turkish garb. They call themselves "Shriners."

Their appetites and passions have been provided for, the city being given over in a large degree to their vanity and debauchery. That they have money and are willing to spend it is well known. The newspapers give glowing accounts, and pictures, and long lists of imperial potentates. Business men who may hope for gain decorate elaborately and join in praising. Hotels, saloons, restaurants, playhouses of all descriptions, do their best, for they well know how to work depraved human nature for the largest revenue. Oh, the folly, the depravity of men. Well may Puck say, "What fools these mortals be." If these people believe they are one-half as great as they are proclaimed by those who flatter them, one might wonder how they could content themselves to live in a world like ours.

The President of the United States bade them welcome as they came carrying their large butcher knives and other emblems of the unspeakable Turk. The music, the bright, flashing costumes gave vent to their vanity, while the costly liquors and viands contributed to the general inflation.

WOULD give my right hand," said John B. Gough, "if I could forget that which I have learned in evil society; if I could tear from my
OUR YOUTH.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf-tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand;
Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet with their own folk,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or a soft word
The wrath of the household away.
The girls that are wanted are careful girls.
The girls that are wanted are girls of sense,
Who use with a prudent, generous hand,
Who count what a thing will cost;
They are very few understand;
But see that nothing is lost.
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COURtesy ONE ROAD TO SUCCESS.

A MEMBER of a tourist party traveling abroad was always complaining of the uniform lack of courtesy in the people he met. He was forever being snubbed and insulted. Another member of the same party finally told him he would accompany him through the streets of London, and would address strangers of all ranks in life whom they met, and assured him that they would receive, in every instance, nothing but courtesy and kind treatment. They started on their tour. The one who proposed the experiment would often stop persons on the street, and ask them all sorts of questions as to where they could find this or that place of interest, and how to get to it, etc. He would detain boys who were hurrying to perform errands; merchants who were occupied with business concerns; women, gentlemen, noblemen, and people of all classes; and in every case, the two were treated with the utmost courtesy. Nearly every one accosted seemed interested in their inquiries, and was only too glad to assist them if possible. The secret was in the kindly tone and courteous manner in which the people were approached. Action and reaction are equal.

We receive what we give. The world is a whispering gallery, and will return a harsh or a pleasant tone, according to what we give out.
The world is a mirror, and will reflect faithfully the faces we present to it. If we smile at it, it will smile back at us. If we look at it with contemptuous expression, we shall get a reflection in kind.
A kindly, courteous manner has been to thousands the secret of their rise to positions of honor, wealth and power.

A young lawyer left his home in the country and went to a large city to practice law. He was entirely unknown, without friends or influence. He did not have a college education or a broad culture. He had not, been in cultivated society. He lacked polish and was awkward. He did not have even a thorough professional training, but he possessed a certain dignity of bearing, delicacy of fact, and a large-hearted courtesy, with a cordial manner and a ready smile, and a pleasant word for all. These things rapidly gained him friends and clients, and he became a wealthy and influential man.

Courteous is not a substitute for a college education, nor is it a fitness for occupation, but it is a powerful aid to success in life.—Success.

SWEET VOICES.

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and to keep a voice which shall speak at all times the thoughts of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed you hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief and falls like a drop of gall on the listener. Some people have a sharp home voice for use, and keep their best voice for those whom they meet elsewhere. We would say to all girls and boys, "Use your best voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea.

A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Boston Journal.

COULD YOU DO IT?

The time to learn things is when you are young. If instead of wasting time in reading novels, stories, trash and lies which fill the "story papers," and the Sunday school books, children would read history, and learn facts, they would find themselves far wiser, and better fitted for whatever might come to them.

A good story is told of how a young American Albert H. Washburn, astonished some Germans with whom he was dining, and who insisted that he could not name in order the presidents of the United States. He promptly accepted the challenge, and coolly remarked: "While I am about it I may as well name the vice-presidents, and also the secretaries of state." The incredible Germans took down a book giving the names of all these officials, and were astonished to hear them correctly repeated. Then the young man turned upon them and asked if they could name the Prussian rulers from the time of Charlemagne down to Emperor William. Not one of them could go half through the list, and their chagrin was complete when Mr. Washburn said: "Perhaps I had better do it for you!" He named them all without a mistake, and modestly said, when asked how he ever accomplished these feats of memory: "Oh my father had a taste for such things and taught them to me when I was a boy, and you see they are sometimes useful to know."

Childhood is the time to learn such things, and childhood is the time to learn the Holy Scriptures, which are able to make us wise unto salvation.

Let us begin today to search the Scriptures, and learn the way of God in childhood, and we shall remember the good lessons in old age!—H. L. H.

TEACH CHILDREN ECONOMY.

Teach children not to waste trifles which they often throw away without thought, and which if saved might be of use to others if not to themselves. Wrapping paper, pieces of twine, odds and ends of various kinds may do service a second time if put away until the need for them arises. The habit of economy is one that ought to be cultivated, for careful saving makes lavish giving possible. Hoarding is not a vice of childhood, nor should it be encouraged, but the wise husbanding of resources for future expenditure is a valuable lesson that cannot be learned too early.—August Ladies' Home Journal.

When the liquor dealers are busy the devil is glad.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the Church.

Published in the interest of the Church of the Brethren in Christ.

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GEORGE DETWILER, Abilene, Kan., Editor.

Elders W. O. Baker, Louisville, Ohio; Elder Samuel Zook, Abilene, Kansas; Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

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To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

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

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poors,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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Abilene, Kansas, Aug. 15, 1900.

ADRESSES OF MISSIONARIES.

Mrs. Elizabeth Engle.
Miss H. Frances David.
Mrs. Alice Heise.
G. C. Cross.
Isaac O. Lehman.

Miss Barbara Hershey, Inanda Mission Station, Dutton's Road, Natal, South Africa.

D. W. Zook and wife, 4 Tilijula Road.
J. E. Zook, Baliguggu, Caleutta, India.

J. S. H. Zook, Havasupi, Texas.

J. G. and Mrs. Susan Casse, Gracias de Gracias, via (New Orleans) Honduras, G. A.

Misses Fannie L., and Elmina Hoffman, Khamgaoon, Bear, India.

LOVE-FEASTS.

ONTARIO.

Markham, York county, Sept. 15-16.
Nottawa, Simcoe " 22-23.
Waterloo, Waterloo " 22-23.
Black Creek, Welland " 29-30.
Wapello, Haldimand " Oct. 6-7.

PENNSYLVANIA.


CANADA JOINT COUNCIL.

Markham, York county, Ont., Sept. 13.

IOWA.


The Brethren of Thomas, Oklahoma, announce that they will, D. V., hold a ten days meeting at that place commencing on Sept. 27. An invitation is extended to all who wish to attend.

Sister Mary Zook hereby notifies all interested in sending supplies to India to please send it to Mr. Joy, P. A., in care of David H. Engle, sending it so as to reach the above named place by the tenth of September. The goods can be gathered in the different localities and packed together in a box and forwarded by express or freight.

We have on hand quite a supply of the pamphlets gotten up some years ago on "Baptism," "The Lord's Supper," and "Feetwashing" which might do good if they were scattered among the people. They can be had by addressing this office enclosing eight cents stamps for the three bound together or four cents for each separately.

We have received from the Sanitary Nut Food Co., Battle Creek, Mich., the first number of their new paper "The Nut Cracker," which speaks interestingly about the food-value of nuts etc., and gives some directions as to how to prepare and use them as a healthful article of diet. Roasted peanuts, so largely eaten everywhere, according to this authority are indigestible, and should be prepared by cooking. Our readers can have this paper free by asking for it, addressing as above.

What then is "worldliness?" Worldliness is living for the present time: finding life's guerdon in present applause and in the distinctions which the present time confers. It is the "lust of the eyes and the lust of the flesh and the ostentation of life." Unworldliness is living for God, for humanity's betterment—conceiving of life as a great and serious and beautiful trust. Worldliness may be poor *** and yet be worldliness. Unworldliness may be rich like Abraham, the pattern man of faith, and yet be unworldly. Ugly things are not necessarily pious, nor things of beauty "worldly." The unworldliest man since Christ knew "how to abound" as well as "how to suffer need." Unworldliness lies in the heart of man—in the ideal which he cherishes, in the destiny which he most desires—not in his externals.—Record of Christian Work.

The above has much truth and it is well to look at things from different view points, yet we cannot reconcile a "worldly" conformity outwardly in life with a truly "unworldly" heart. The saying so universally common, "If the heart is right, all is right," is misleading and false if the outward life does not bear evidence of the changed heart. Rather if the heart is right then all will become right. The injunction; "Be not conformed to this world" (or age) is of present day application as well as "Ye must be born again."

In our special item in last issue about the diphtheria plague at Mt. Carmel Faith Home, Ill., we spoke according to the information we had then. Since then we have received reliable information which materially modifies what we then said. That four had died was given as a report from a private letter, Miss Donaldson being named as the fourth and that Bro. J. George was very low. We were glad to hear that this report was a mistake and that instead of four deaths there were only three, and we are also glad to have the statement of Dr. George Proctor of Coleta, Ill., the attending physician, who under date of July 24, says, "None of the inmates of the Mt. Carmel Home are sick of Diphtheria at present. The general health is good."

And further says, "I have been assured that I would be allowed to treat any case of diphtheria that might develop in the Home." The way the Sensational Press reporters write up these things is a disgrace to newspaperdom. The report appearing in the "Chicago American" was so extravagant that nobody needed to be deceived by it. It was evident that nine-tenths of it was made out of whole cloth. But many accepted it as true, and no doubt the "Home People" have been judged harshly by many, being ignorant of the real facts of the case.

Principally we wished to express our sympathy to the Brethren who were passing through this trying ordeal: neither did we purposely associate them with the "Fire Baptized Holiness Association" in that we in the same item expressed sympathy for the members of that Association who had come into conflict with the civil authorities in
Philadelphia, Penn. The quarantine of the Home has been lifted as the legal time has expired. We are glad to make this explanation, and to give such a favorable report, and hope our readers will receive all such sensational newspaper reports with a large allowance for exaggeration.

And now M. M. M. of The Guide rises to explain that "baptized" in Mark 16:16—"He that believeth and is baptized shall be saved," does not mean water baptism, nor is that the meaning in the use of the word in the Great Commission Matt. 28:19 (R. V.)—"Go ye therefore and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "Now," says the writer, "if this command was to baptize with water, it could not be obeyed, and God would be found guilty of issuing a command which could not be obeyed, which He never does." This in the face of such expressions as Acts 2:38; 41 (R. V.)—"Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost, * * * Then they that received his word were baptized." Acts 8 verse 12—"When they believed Phillip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, were baptized both men and women." Verse 13, "And Simon also himself believed: and being baptized etc." Verse 36, "And as they went on the way they came unto a certain water; and the eunuch saith, Behold, here is water what doth hinder me to be baptized? Verse 38—* * * and the eunuch and both Philip and the eunuch, and he baptized him." And when the door was opened to the Gentiles, Acts 10 verses 43, 44, "To Him (Jesus) bear all the prophets witness, that through His Name everyone that believeth on Him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on them which heard the word." Verse 47, "Then answered Peter, Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" Many other passages might be quoted which would show how the apostles understood the great commission and how they obeyed it. We understand that even the "Society of Friends" which practices or observes no outward ordinance, does not put so fanciful an interpretation on these Scriptures. The effort of this writer seems to be about as reasonable, or unreasonable, as is that of those who, professedly by Revelation, say that all the Apostle meant to say in 1 Cor. 11:1-16 was that a woman is to have long hair and the man the reverse. Think of it, the Apostle Paul by the Holy Ghost reasoning as to the relationship and attitude of the woman to man, the man to Christ and Christ to God spending his valuable time and the time and labor of his amanuensis to say that a woman's hair is to be long (which it naturally is) and that a man's is to be short (which it is unless specially cultivated.) We believe Christ's commission to His disciples as given in Matthew and Mark are identical, that they understood it as they practiced it, and practiced it as they understood it, that they preached this "Gospel of Jesus Christ" as being the "power of God unto salvation to them which believe," that it would save from the guilt of sin, and also from its power, that when, as was the case with the Ephesians, Chapter 1:13 R. V.—"In whom (Christ) ye also, having heard the word of the truth, the gospel of your salvation—"in whom (Christ) having also believed, ye were sealed with that Holy Spirit of promise;" that when this had taken place, namely "repentance toward God and faith toward our Lord Jesus Christ," being sealed by the Holy Ghost, the apostles in obedience to the command baptized them by going down into the water as did Philip and the eunuch.

**WORSHIP.**

JESUS saith unto her, Woman, believe me the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be His worshippers. God is a Spirit and they that worship Him must worship Him in spirit and truth."

—John 4:21, 23,24. (R. V.)

What then is worship? The word itself is defined thus, "The act of paying divine honors to the Supreme Being; religious reverence and homage; adoration, or acts of reverence, paid to God, or a being viewed as God." In it there is embodied adoration, reverence and love. Only such as have been saved by the "washing of regeneration and the renewing of the Holy Ghost" can enter into the spirit of worship. How much of that which is called worship do we think is so accepted by God? If worship would mean entertainment then there would be much of it. But entertainment is not worship nor any element of it. In this mistaken conception of worship the people imagine this is worship when they can listen to the beautiful singing, even by ungodly singers, and be charmed by other performances, and listen to, possibly an essay on the latest novel or a sermon in which politics and patriotism have a large share, and where Christ and the conditions of salvation and service have but a meagre share.

The modern church service partakes largely of a performance, and in which the entertainment idea largely predominates. The church is poor, and needs money to carry on her work so she soils her spotless robe by going into the amusement business, and when she undertakes to invite the worldling to repent and be converted he rightly wonders from what he is to converted, since he meets the professor of religion, at the theater, at the dance, the circus, the horse race, card table etc.

But true worship is independent of surroundings. It is in the spirit. At the time of Christ's first advent there was but little true worship, yet there were those of whom the Holy Spirit said, "And they were both righteous before God, walking in all His commandments and ordinances blameless."—Luke 1:6; and Mary the mother of Jesus, and the aged Simeon to whom the testimony had come that he should not see death until he should have seen the Lord's Christ, and the prophetess Anna who departed not from the temple night or day, and others, who amid the corruption and formality of the temple worship, had in their own hearts the true spirit of worship and came into the temple by the Spirit and found Jesus. So today true worship has its seat in the heart and in such the Father finds the true worshippers. The true worshipper needs not the inspiration of art as shown in the architecture of the grand cathedral, nor the beauty of the grand and costly furnishings nor pomp and show of priestly garments or surpliced choir; no, no, to the extent that these take his attention he loses the spirit of true worship.

However edifying and instructive the sermon may be, however inspiring the singing or sacred hymn may be, the spirit of the true worshipper is engaged with God, and the heart is made to feel that He is in His Holy temple and the earth needs to be quiet before Him.

Adoration, reverence, the element that inspires awe in the subject when he comes into the presence of his sovereign, and thus is that which the child of God feels in approaching God in worship. But awe may be present where love is absent and so the adoration or reverence without the love towards the object which inspires it falls of being true wor-
ship: but where love, heaven-born love to God and Jesus Christ exists and
where the Holy Spirit inspires there are
the conditions of true worship. Then the
worshippers will find God's temple every­
where and with the poet can sing,
"When all thy mercies, O my God,
My rising soul surveys;
Transported with the view I'm lost.
In wonder, love, and praise."

Paul found the Athenians to be very
religious. They had many gods, and he
found an altar with the inscription to
THE UNKNOWN GOD, then he said
in proclaiming unto them the true God,
"Whom therefore ye ignorantly worship
declare I unto you." There were here
some of the elements of worship, but
failed of having the important element of love, and with it those of believing
prayer and praise. When we have the
real elements of true worship, the Spirit
will bring us into quietness—before God,
we will feel to get down in true humility
and lie at His feet, it will make us walk
softly before Him, and we can but won­
der and adore. May God grant that we
may understand better what true wor­
ship is, that whenever the body of be­
lievers assembles for worship, each wor­
shipper may have the spirit of true worship, that the idea of entertainment
may never come in as a substitute for
the spirit of true worship, but that the
Father may always find those who wor­
ship Him in spirit and truth, and so
"worship Him in the beauty of holiness."

CHURCH NEWS.

BUFFALO MISSION.

Financial Report ending August 1, 1900.

DONATIONS

J. Eyer, Secretary Treasurer of Canada Mis­

sion Board........................................ $35.00

Cora Herr....................................... 1.00

Samuel and Mary Mater, Ont.................. 1.00

Alvin Berry Clarence Center, N. Y................ 1.00

In Jesus Name, Kansas.......................... 3.00

H. R. Heise, Victoria Square, Ont.................. 4.00

Total........................................... $54.00

EXPENSES.

Expenses for July............................. $ 5.00

Due Mission at last report.............. 40.00

Total........................................... $54.00

J. W. HOOVER AND WORKERS.

25 Hawley St, Buffalo, N. Y. St. B.

DES MOINES MISSION.

Since our last report we have received the
following contributions:

Mary Trump, Polo, Ill.......................... $1.00

Sister Dirr, Des Moines, Iowa............ 50

A. C. Higgins, Des Moines, Iowa....... 1.00

David Edwards, Des Moines, Iowa....... 50

Sister Driver, Des Moines, Iowa......... 1.00

We are happy to announce that Bro. and
Sister Levi Herr of Englewood Ohio are
coming to help us in the work at this place.

We expect them on Aug. 1st and have the
assurance that they will remain with us a
month at least. Pray that God may give a
special outpouring of His Spirit during these
meetings.

July 81, 1900.

J. R. AND ANNA ZOOK.

ON OUR MISSION.

"But now thus saith the Lord that created
thee, O Jacob, and He that formed thee, O
Israel, Fear not, for I have redeemed thee, I
have called thee by thy name thou art Mine.
When thou passest through the water, I will be with thee; and through the rivers
shall not overtake thee; when thou walkest
through the fire, thou shalt not be burned;
neither shall the flame kindle upon thee. For
I am the Lord thy God the Holy one of
Israel, thy Savior.—Isa. 43:1-3.

W E SALUTE all the faithful ones in
Jesus Christ with the above mes­sage. We praise the dear Lord for the
many precious promises in the Old as
well as the New Testament.

This report dates back to July 3rd, but
as the latter part of our labors while in
Indiana have been chronicled by Bro. B.
S. Herr of New Lisbon, Ind., we will not
use the space to reitterate what has al­
ready been said, but do not wish to pass
over by without acknowledging the kindness
and love of the dear saints in that vicin­
ity, in supplying our need in every way
both as to the necessities of life and the
means of travel. May the dear Lord
richly reward them for their tokens of
love, and we pray it may abound as fruit
to their account. Phil. 4:15-17.

Having been fully convinced that our
immediate presence was required in Pa.,
we accordingly bade farewell to the dear
ones on Monday July 9, arriving at Har­
risonburg, Pa., at 3 P. M. on the 10th.
We repaired to the "Messiah Rescue Home"
where traveling saints always find a wel­
come.

On the 11th we went to Lancaster to
attend the Christian Missionary Alliance
Convention. We heard good Bible teach­ing
at this meeting on various topics and
listened to some stirring reports of re­
turned Missionaries from Africa, China
and India. Since we are greatly inter­
ested in foreign missionary work these
reports were very interesting to us. We
endeavored to prove all things by the
Word and hold fast that which was good
and found it profitable. To God belongs
the praise. At this meeting offerings
were given and pledged to be paid in
during the year upwards of $22,000 to
carry on missionary work in heathen
lands. Some gave gold watches, chains,
rings and such like to be turned into
money to be used for the Lord's work.

How is it about the gold watches and gold
spectacle frames that are worn by our
own plain people. May there not be a
still small voice that will speak of a
better way?

While at this meeting there came to
us the sad news that our youngest daugh­
ter had died in Illinois of Diptheria.
This fell almost like a thunder bolt upon
us not having been aware of her sickness.

We do praise God however that we do
not mourn without hope, and we find the
grace of God sufficient to bear us up.

The dealings of God with His children
are often veiled in mystery, but to those
who love the Lord all things work for
good, to them who are the called accord­ing
to His purpose.

Since the convention we have labored
at different places as we found opportu­
nity. At present we are engaged in hold­ing
a meeting a the Lobata school house,
where we held an interesting meeting
four years ago, and we are glad to know
that at least some of those who were
then converted are bright shining lights
in the Master's service. To God belongs
the praise.

The present meetings are well attended
and several have volunteered to become
soldiers for Jesus. We hope and pray
that they may all become fully estab­
lished in the ways of the Lord and that
many more may avail themselves of the
Gospel call today.

We have come into perilous times, the
commotion of the nations are a fulfill­
ment of prophecy and strongly point, as
we believe, toward the near coming of
the Lord for His saints and the closing
of the Gospel age.

We are having calls in various direc­tions
for labor in the Gospel, and by the
help and wisdom which the Lord gives
we expect to avail ourselves of the open
doors and preach the word leaving the
results with Him who says, "My Word
shall not return void nor unfruitful."

Our permanent address remains Harris­
burg, Pa. Your laboring for the lost at
home and abroad.

NOAH AND MARY ZOOK.

Aug. 2 1900.

The "Christian" nations cry for ven­
geance upon China; but Christianity
seeks no vengeance save to heap "coals
of fire" on the heads of evil men by acts
of kindness. It lifts no sword save the
"sword of the Spirit."—Martinsburg Her­
dian.
glad for the earnestness with which they confessed and saying that they knew that if Jesus would come they would not have been ready to go with Him. In this we are glad to know that Jesus is getting His bride ready for His coming. Praise God for being a witness of this in this dark land.

About a week ago a young man, 77 miles from here, came here to buy a Bible and a song book. This young man was converted not long ago and is an earnest Christian. Our boys here were glad to meet with him and so were we. He remained with us several days and whenever he had any time he was found reading in the Bible. We have also made three journeys visiting from kraal to kraal singing and praying with the people, also telling them about God and His Son Jesus Christ. One of these journeys was round about "Intaba Mission" this took us three days, we made our stopping place at the place where Bro. Cress was stationed. There seemed to be a sad influence about the place, yet we realized the Lord was with us. Praise His name. When we returned home we found that Bro. Cress had returned from his visit. Mother Engle is again recovering from another attack of fever. We hope and pray that she may get home to her return. We are glad that the war is over and that the railroad is opening rapidly. Bro. Cress and Mother Engle are talking of leaving here for Cape Town soon. So that Mother Engle may receive her general state of health before she takes ship. Bro. Cress again looks hearty and the remainder of us are well and happy in Jesus. It may not be long until we shall have the privilege to meet, those whom the Lord is sending forth to help. May the Lord bless and keep you all ready for His coming.

We are in receipt of a P. O. money order amt. $50 from John and Annie Myers, of Upton, Pa. The money order was placed in General Fund. All workers present express thanks.

Yours seeking the lost.

ISAAC O. LEHMAN.

FROM CALCUTTA.

THE Lord God is our Refuge, our Rock, our High Tower, our all in all. Hallelujah!

I came down from the hills just a little more than a week ago. Left my dear wife with David and Katie, who were in need of a rest and change, in the hills, at Sanada.

The first few days, the change from the cool, bracing atmosphere of the Himalayas, to the hot, humid air of Calcutta, was felt very much. Was not sick but perspiration raised from my face and entire body, day and night, and was not in the city twelve hours before prickly heat nearly covered me. In three days, lost ten pounds in weight, solely from perspiration—a thing incredible perhaps to some, but well understood by those who are acquainted with the climatic conditions in Calcutta.

God is blessing the children greatly. The breaking of the rains invariably ushers in an epidemic of fever among the natives, and there is much sickness as a consequence. As one passes along the streets, if the sunshades to be unhidden by clouds—a rare thing during the monsoon season—he sees scores of stretchers placed with fever patients so that they can get full benefit of the intense light and heat, as this is the way the natives treat fevers—a prescription distasteful and perhaps fatal, to us of a lighter complexion.

There has been comparatively little fever among our children, and when any of them have been thus afflicted, Jesus has been their only Physician. It is inspiring, and often humiliating, to see how the dear little souls take the Lord for their ailments. They put to shame many people of more advanced years and fairer skin. Their simplicity in prayer is also an inspiration to us. They pray right to the point, and are not given to circumlocution. It is touching to hear them pray for one another's faults, as well as their own. A few evenings since I was having a special meeting with the boys. I asked them each to say what they were going to pray for. Without exception, they said they were going to ask "Proshus Jeshu" for "shawattee" (peace) "prem" (love) "ananda" (joy) "mukti" (salvation) "puweecar moan" (clean heart.) I asked each how much "shawattee" they had. Some said "a little," some "none!" for they had been naughty and I had been telling them how wicked it is to quarrel, say angry words, tell untruths, or steal. The very youngest of the circle, sweet little Rakhal, said he had: "big peace," but as he has not yet come to the parting of the ways, his is the untrammeled of infantile innocence.

When we went to prayer, one of the boys prayed, in part, something like this: "Oh Jesus, Satan comes to us and says, 'You steal, you say angry words, you tell papa lies, you quarrel with the other boys.' Satan says to Juman, 'you steal'; to Charu, 'You scold the little boys;' to Surujwan, 'You quarrel with Shotto;' and he tells me to do all these things! Oh Jesus, make him at a distance! Drive him away! Give us peace; give us love; give us salvation and a clean heart.
They write of sweet interest. A. E. Bishop, formerly of Abilene, reports of victory and returning health. Glory to God, but, by the mercy of God, is steadily improving day by day. He says, "In the midst of trial there have been blessings—moments of profound joy, and our hearts abound with gratitude to our Father who doeth all things well." The following extracts will give an idea of the work with its encouragements and hindrances.

"Bro. Avilez and one of the native Christians who manifests a gift for evangelizing, have been doing some work outside of the city at a point some 16 miles distant, the interest having been awakened by two members of a family at that place (school mistresses) attending the meetings here in the city. At first the attendance was large, but quickly persecution followed even to the threatening of life, and the breaking in of a window of the house of the interested family. The local authorities encouraged rather than restrained the disorder, but were severely reprimanded by the superior authorities when the matter came to their attention. The local authorities in pretending to carry out the orders of their superiors intimidated the people and the attendance quickly dwindled to nothing. The two school mistresses however were brought out into the "Assurance of Faith" and three other members of the family professed conversion. Sister Dawson is at present spending some days with the family, and on two different occasions members of the Guatemala Assembly including Sister Buck have visited them.

"Two of the believers have recently gone out as Bible copyists making three that are now devoting their time in that line. Another, a sister has accepted a position as clerk in a store on a large finca (plantation) some 45 miles out, where she has many opportunities of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her heart is full of joy, and of testifying to God's grace in saving her, a lost dissipated drunken sinner. Her hear..."

For the Evangelical Visitor.

A CALL FOR PRAYER.

Dear Brother Detwiler:—

I greet you with St. John 14:27. I write you in order to fulfill a promise I made to the Lord sometime ago. Upon hearing of the death of our dear sister, Sara Cress, there came to me the thought and wish which afterwards became a prayer, that the Lord would move upon the hearts of some of our brothers and sisters, and send at least a dozen workers to fill her place and take up the good work He has brought about there, and to carry it on in His Name, to His glory, and the saving of many precious souls. This is my prayer, and I was impressed to make it known at Conference. But there seemed to be no favorable opportunity and being timid I failed. Then I was to speak of it at the meeting in Dayton, on Monday evening, and while I embraced the opportunity to testify my heart was so full, the time...
EVANGELICAL VISITOR.

being short, that this request slipped my mind. Thus having failed in that way the way I am taking now was impressed on my mind. I felt I was to publish it in the Visitor. So in order to be sedentimental to God and trusting it will be accepted I will make this appeal to all the dear members who have the work at heart to join with me in earnest prayer that the Lord of America, Africa, and India, would move upon the hearts and single them out, and prepare them, qualify them and endue them with His power, and thus send out such ones as He wants, and as many as He wants, and that they may become willing to go.

My heart is often made sore when I think of that little band, which soon will be smaller yet D. V. when it will be counted with the number three. O I have to exclaim, are there none among the Lord's people who are willing to shoulder the burden endure the cross, despite the persecution, and all else that may follow, and move out in His name to help them, and be instruments in His hands to gather jewels for the Master.

Yours for service. LYDIA S. HEISEY.

Harrisburg, Pa.

THE SPIRIT OF SACRIFICE.

With the loss of missionaries in Africa within the last twelve months, the recent massacres of missionaries in China, the scourage of disease facing the missionaries in India, there is being some genuine sacrifice made for the salvation of souls in foreign lands.

There is also sacrifice in free, glorious America. The devout Christian woman with little in her purse, less in her larder, divides with the Lord that His cause may not lack. It is sacrifice. It belongs to the class which Christ complimented so highly when he said, "She gave more than they all." The great lament is that there is not more of this kind of sacrifice in America.

Here and there is a family who is called upon to make a sacrifice, not as the poor woman, but in giving of their own number to enter the field. This calls for a sacrifice unique and having elements in it that those who say prayers and give of their money know little about.

In this experience it is simply one thing to stand on the outside and theorize how it is and how one would feel and should feel, and an entirely different something to be of the number who say farewell to a loved one, knowing that more than ordinary distance separates them,—that more than ordinary dangers threaten them.

A certain father, engaged pleasantly in conversation with some brethren, was approached by an officer of the Mission Board, announcing that his child was chosen to go as a missionary to a certain heathen land. The cheerful smiling face turned to the ground and tears flowed freely. The tongue was silent, and only that bosom knows the struggle that was within. But the father did not say "nay," and there was sacrifice there the world knows nothing of.

A certain widowed mother had two daughters and a son in a mission field a few years ago. A persecution not unlike that which the Boxers of China are now inflicting, swept over the country where these three with others were so faithfully laboring, and massacred all three the same night. It became the painful duty of a member of the Mission Board under whose direction these children bad gone out and were working to break the news to the mother, now all alone in the world.

He approached the home with hesitancy, and finally broke the news to the mother when she made inquiry about her children. To the messenger's surprise the mother exclaimed, "Would to God I had three other children to put in their stead this very day." Here again is the spirit of sacrifice illustrated, this having reached a point where only the highest and richest experiences of grace do impart it,—no longer sacrifice but privilege.

And thus it is in life's weary road. Each one is called upon to make sacrifice, possibly the full measure of his enduring qualities. Some may long for greater sacrifice than they are now making, not knowing that their ability to endure is not equal to their desire. Others whom the world knows not except as sturdy, conservative, faithful, unpretentious workers, have the very fibre of endurance for the greater sacrifices of life. Thanks be to God for sacrifices. Glory be to God for the great or small sacrifices made for His cause.

Gospel Messenger.

DANGER AHEAD.

But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone."—Rev. 21:8.

I know some of you are saying in your hearts whenever we talk together about foreign missions, "There are heathen enough here in America. Let us convert them first before we go to China."

That plea we all know and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for redemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood.—Phillips Brooks.

OUT OF TOUCH.

Only a smile, yes, only a smile;
That a woman o'erburdened with grief
Expected from you; 'twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the spirit's small voice whispered "speak;"
But the worker passed onward unblessed and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The spirit said "write," but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe
You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the spirit said "sing to-night,
Thy voice is thy Master's by purchased right;"
But you thought, "'Mid this motley throng
I care not to sing of the City of Gold;"
And the heart that your words might have reached, grew cold—
You were "out of touch" with your Lord.

Only a day, yes, only a day
But oh! can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is "Abide in me"
And fruitless and vain will your service be
If "out of touch"with your Lord.

As I grow older, and circumstances make it impossible for me to take part in Sunday school and church work (in the first of which either as student or teacher I have always been since I can remember anything), I find my heart grows hungry for hand-clasp and greeting from fellow Christians. I realize what are the feelings of any one who loves church work of all kinds and the society and "fellowship of the saints," and yet has to stand aside and see others at work. So many of us expect our pastor to always have a cheery smile and pleasant word for every one, but forget that our Master expects each of His children to "shine as lights in the
HOOVER—Bro. Philip Hoover of near Shellsburg, Bedford county, Pa., died suddenly of paralysis on July 19, 1900, aged 81 years, 3 months and 16 days. He was buried on the 21st in the Shellsburg cemetery at the side of his aged companion who preceded him. Funeral services were conducted at the home of the deceased, conducted by Bro. H. S. Miller, Bro. Shelter of the Menonite church and Bro. J. B. Miller of the German Baptist church. Four sons and daughter with grand-children, friends and neighbors are left to mourn but not as those who have no hope. Bro. H. lived a faithful christain life for 35 years.

ARNOLD—Rev. Geo. Arnold of Tilden York County Pa., was born Nov. 20th 1835, and died July 24th, 1900, aged 64 years, 8 months and 4 days. He was converted at the age of 24, and always was a faithful worker for the Master. He entered the ministry about eighteen years ago which place he actively filled to the time of his death. His wife and five children survive him. Sarah, married to Geo. Kramer of York, Pa. George, married to Lizzie Chambers of York, Pa. Kate married to Harry Getwalt of Green Hill, Pa. Anna, married to E. E. Stevens of York Pa. and A. B. Arnold of Tilden, Pa. His death was caused by heart failure and a worn out constitution, caused by an active and busy life. He was widely known through out the church and held in high esteem both in and outside of the church. He was a firm believer and a strong advocate of the doctrine, of Jesus Christ. Funeral service held on the 26th was largely attended and conducted by Bro. Abram Hess and Bro. Aaron Martin. Services in Longetown Union church and buried in the adjoining cemetery in the presence of all his children.

STUMP—Benjamin Franklin Stump, son of Rev. Benjamin and Sister Catharine Stump, was born in Noble County, Ind., Aug. 28, 1881, died July 11, 1900, aged 18 years, 10 months, and 13 days. His death was caused by premature discharge of a blank cartridge on July 4th, the wad entering into his left thigh, causing a slight wound. A physician was seen at once, and some aid given, but the wad was not removed for a few days when Blood Poison set in, and a few days later Lock Jaw, ending in death. He was as a young man, highly respected, especially among the young people. He always kindly sided his parent, looking after the work when father was called away from home, yet he felt that he was a great sinner in the sight of God, and said while on his dying bed, that he could not die in such a condition, and called on God's people to pray for him. He himself prayed for three days and three nights before he received remission of sins after receiving peace to his soul, he bore his great pain and agony with quietness, and expressed a desire to go and be with Jesus yet willing to suffer if it should be the Lord's will. Funeral services took place at the Dunkard Brick church, conducted by Rev. M. M. Shirk, using Psalms 119:17: "Before I was afflicted I went astray: but now have I kept thy word." Rev. Marks of the Progressive Brethren, also assisted. Text St. John 11:25. A very large number of people were present, to pay their last respects unto one, who was dear unto many. He leaves a father, mother, two brothers and five sisters to mourn their loss. Yet we have reason to believe it to be his eternal gain. The family have the sympathies of the community, in their sad experience. We trust that this may prove a warning to both young and old, and that it may be the means of bringing precious souls to Christ.