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The Apostle John in his 3rd Epistle witnesses of Gains that his soul was prospering, Ver. 2. "Beloved, I pray, that in all things thou mayest prosper, and be in health, even as thy soul prospereth." (R.V.)

The soul cannot prosper unless we are right with God. That the soul is of greatest price is fully expressed by the Lord Jesus when He asked, "What shall it profit a man if he should gain the whole world and lose his own soul?" Or what shall a man give in exchange for his soul? What is that thing of greatest price, The whole creation round? That which was lost in Paradise, That, which in Christ is found. The soul of man—Jehovah's breath! That keeps two worlds at strife; Hell moves beneath to work its death, Heaven stoops to give it life."

Now it appears evident that it is God's will that our souls should prosper—that there should not only be life, but abundant life. We look upon the visible creation and how attractive it is when it flourishes, when there are the evidences of prosperity. Spring-time comes and through the favorable conditions, nature revives and that which seemed to be lifeless begins to show signs of life, and soon she puts on her beautiful garments, and charms us with her attractions, and promises a rich reward to the toilers. And conditions change, the rains are withheld, the scorching rays of the sun beat down, the hot winds blow, and the signs of prosperity vanish.

Now as in nature there are conditions to prosperity so in grace there are conditions necessary in order that our souls may prosper. The Apostle Peter assures us in 2 Peter 1:3, that "All things that pertain to life and godliness" are provided in Him, that is in Jesus Christ, who "Of God is made unto us wisdom, and righteousness, and sanctification, and redemption," and "In whom are hid all the treasures of knowledge and of wisdom," "Who is the brightness of His glory and the express image of His person." So then there is provision made in God's plan of grace that individually our souls may prosper, and in the larger sense God's Zion may flourish. In Peter's teachings we find, on the human side, this foundation fact: those whom he was addressing had obtained like precious faith with us. This connected with that other fundamental truth in his first epistle, chapter 1:18, 19 where he says, "Ye are not redeemed with corruptible things but with the precious blood of Christ," brings together God's provision of salvation in Christ, and man's appropriating the same by what he terms a precious faith. Two things which are precious, and which change man's attitude toward God, making him God's child and an heir of heaven.

There are a few things mentioned by John of Gains which seemed to be evidence that his soul was prospering. 1. He walked in the truth. This was evident to those with whom he came in contact. It does not say that he himself heralded this abroad, but that it was the testimony of others. "For I rejoiced greatly, when brethren came and bare witness of thy truth, even as thou walkest in the truth." How frequently the good that may be said of us has to be qualified by a number of "buts." How often we have listened to glowing testimonies for God by strangers, and our heart was made to rejoice over their rich experience and high attainment in the Christian life, only to have our rejoicing spoiled by some one afterwards, who relates some of those "buts," which go to show that practice and profession do not agree. To walk in Christ Jesus for He says, "I am the Truth."

2. He walked in love. Here again others testified of him. His love was more than lip profession. He found opportunity of exercising in that grace and when he helped "After a godly sort," those who were engaged in the work of the Lord, it gave evidence of the real inward principle of his life. He abounded in the graces and virtues of Jesus Christ. No doubt there were other graces which manifested themselves in his life not specially mentioned here, but these are sufficient to show how our souls may prosper. It means a full yielding to God, an unquestioning obedience to Him.

Watch your words, set a watch before the door, dwell with the righteous.
Our eyes shall behold Him.

Our eyes shall behold Him, our Master and Lord.
Whom now, though unseen, we adore;
And all who are faithfully trusting His word,
Shall dwell in His light evermore.

The voice of every inhabitant of hell is blotted out of the sacred memories of saints, angels, and God? Where the mists of darkness and forgetfulness enclose them forever?

The voice of the "rich man" is the voice of every inhabitant of hell today—warn my friends "Lest they also come into this place of torment."
Every hand in the regions of the lost points us heavenward. Sinner take warning! Paul in 1 Cor. 15:24:8 should forever settle the question of restoration. Let us read it.

Then cometh the end (after the resurrection of the just, and after their reign with Christ a thousand years, when the unjust shall have been resurrected and sentenced, and the Armageddon fought) when He (Jesus) shall deliver up the Kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

"soul and body." So He must mean the whole man who has been brought forth for judgment in the second resurrection, and receives his final eternal sentence of punishment. That the finally lost shall receive eternal punishment in the bodies in which they committed sin is indisputable.

No restoration.

It is getting to be very common, even among those who believe in hell-punishment, that after a certain period of time all the inmates of the infernal regions shall be released having suffered sufficiently for their transgressions. Were that true, what would such terms mean?—"Bound in everlasting chains of darkness," "The smoke of their torment shall ascend forever," "Where the worm dieth not and the fire is not quenched." God forbid that we should neglect our salvation with the vain hope of being restored from that lake of fire.

How can we expect conversions in hell where nothing but evil exists, and nobody but the wicked dwell? Where tokens of God's love are never heard of nor seen, and holy influences eternally debarred? Where even their remembrance shall be blotted out of the sacred memories of saints, angels, and God? Where the mists of darkness and forgetfulness enclose them forever?

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him then shall the Son himself be subjected unto him, that did subject all things unto him that God may be all in all."

This represents Christ's work of salvation and redemption as eternally finished and completed and changes His official relationship to God the Father and man—no more a merciful highpriest, or mediator, or intercessor. In fact these relations ceased at His coming and now the complete victory over Satan and all his forces, even death gives infinite completeness to Christ's mission, writing on the gates of heaven Salvation ever; and on the dark door of hell Restoration never.

With this I close my series of articles on "The Second Coming of Christ," which I have contributed to the columns of the EVANGELICAL VISITOR. I conclude with thanksgiving, humility, and prayer. With thanksgiving for the interest our dear editor has taken in the publication of these articles, and also for so many studious readers who at various times expressed their appreciation and acceptance of the teachings. With humility, because of the magnitude of the subject, and the sense of my own ignorance without the guidance of the Holy Ghost. With prayer, that my effort may have been a help and blessing to all our dear readers, and that a more perfect unification of faith and teaching on this great and essential subject be attained.

It has been the desire of some that this treatise be published in book form with the chart which makes the study of the subject easy and simple, making the Bible its own commentary. I have decided if a sufficient number of names be given in to warrant the expenses of publication of same, to at once revise the articles and have them put in book form with chart. The book with chart shall not cost less than 25cts nor more than 50cts. It is impossible as yet to determine their exact cost. Therefore I will suggest that all who desire a copy of such publication please to send their names and address without money and pay for book on its receipt if published. A volunteer for Jesus.

J. B. ZOOK.

For the EVANGELICAL VISITOR,

TO FAITHFUL MINISTERS.

"And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

SATAN has his ministers and they generally contrive to make themselves look like the ministers of Christ. 2 Cor. 11:15. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Such ministers are as zealous in promoting error as the true servants of Christ are in promoting truth; in general they are influenced to preach by the love of money, power or applause; but their end is "according to their works." 1 Tim. 6:10. "For the love of money is the root of all evil which, while some coveted after they have erred from the faith; and pierced themselves through with many sorrows." But a faithful minister is constrained by the love of Christ to preach the Gospel of Christ: 2 Cor. 5:14, 15. "For the love of Christ constraineth us because we thus judged that if one died for all then were all dead, and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again.

Christ is God's Shepherd, Zech. 13:7: "Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts, smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little one." He is the Chief Shepherd and owns all the sheep. John 3:35, "The Father loves the Son and hath given all things into His hand." Supplies all their needs John 10:15-16, "As the Father knoweth me even so I know the Father, and I lay down my life for the sheep; and other sheep I have which are not of this fold them also I must bring and they shall hear my voice and there shall be one fold and one Shepherd." Has the management of the whole flock, Heb. 13:20; "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant." He redeemed them with His own blood: 1 Pet. 1:18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." He withholds no good thing from them: John 6:50, 51. "This is the Bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever and the bread that I will give is my flesh which I will give for the life of the world." He is the Shepherd and Bishop of souls: 1 Pet. 2:25: "For ye were as sheep going astray but are now returned unto the Shepherd and Bishop of your souls."

When He shall appear you shall not be forgotten. When Jesus Christ, the Owner, Ruler, Protector, Lover, and Shepherd of His sheep shall appear to reckon with His under-shepherds He will not be unmindful of your services and labor of love for then ye shall receive a crown of life. That is the reward promised to all who love His appearing, 2 Tim. 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day and not to me only but unto all them also that love His appearing."

You may, from the many discouragements you will have to contend with, and a sense of your own weakness be ready to conclude, after laboring hard and long, that your labors have been all lost; Isa. 49:4, "Then I said I have laboured in vain, I have spent my strength for nought, and in vain, yet surely my judgment is with the Lord and my work with my God," and that you will speak no more in the name and cause of Christ, Jer. 20:9, "Then I said I will not make mention of Him nor speak any more in His name. But His word was in my heart as a burning fire shut up in my bones and I was weary with forbearing, and I could not stay." But let nothing discourage you in, nor allure you from, the path of duty,
EVANGELICAL VISITOR.

THOUGHTS ON 1st CORINTHIANS.

CHAPTER 3.

VERSES 14. In chapter 2 we saw that the wisdom from God, the deep spiritual things could only be imparted to the perfect, or the spiritual. Here in the first verse the apostle declares that he could not speak unto the Corinthians as unto spiritual, but as unto carnal, as unto babes in Christ. Carnal is the opposite of spiritual, and a babe in Christ stands in contrast to the perfect or mature Christian. Carnal means fleshly. A carnal Christian is one who is yet largely under the power of the flesh. He is in Christ, but only a babe in Christ. We cannot receive the deeper unfoldings of the mysteries of the gospel through the spirit but must be fed on the milk of the Word. 1 Pet. 2:2. The babe stage of experience must be passed through by every Christian, but it is to be deplored that man never seem to get beyond this period. Heb. 5:12, 13. The spiritual man is the one who is filled and dominated by the Holy Spirit; he is the perfect or mature Christian who is able to receive the strong meat of the Word, having by reason of use had his senses exercised to discern both good and evil. Heb. 5:14.

What were the marks of carnality among the Corinthians? There was envying, strife and divisions: they were walking according to man, and not according to the Spirit. James says, (3:16) "Where envying and strife is, there is confusion, (or unquietness,) and every evil work." Paul here comes back to what he had stated in chapter 1:12, the fact that they had fallen into the error of following human leaders, each choosing the one that suited him best. This is carnality. It sometimes happens that where great claims and pretensions to holiness and deliverance from the flesh are made there is still very plainly to be seen this mark of carnality—namely our false or imperfect standards. Where the Spirit really controls there will be quietness and unity, and not strife, division and confusion.

Verses 5-7. In these verses Paul again sets forth beautifully the place of dependence that God's ministers occupy. Who are Paul and Apollos? They are but ministers by whom ye believed, and they have ministered as God gave to each. One planted, the other watered, but God gave the increase. Let us note well the truth: the minister nothing and God everything. It is the same truth that Jesus stated in Jno. 15:5, "Severed from me ye can do nothing." Who then is to be set up and glorified? Manifestly, God only. God's ministers are to be honored and submitted to as such (Heb. 13:17), but never should they receive glory that belongs to God alone; neither should they be preferred one above another, for that is what genders divisions.

Verses 8-15. The gifts bestowed upon God's various ministers differ greatly, but in Spirit they are all one, and each shall receive his own reward according to his own labor. "For we are laborers together." Oh that all God's ministers might say this, and act it out too in their relations one to the other. We are called to work together, not against each other. But there is more than this. We are laborers together with God." There may be apparent union among workers without that essential harmony which would lead them to work along the line of His purpose. When the truth that we are workers together with God, is rightly apprehended then there will be closer adherence to His plan of work. Oh, what a high calling to be a worker together with God! 2 Cor. 6:1. "Ye are God's husbandry," or tillage. The figure up to this point has been that of seed-sowing, watering and harvesting, but now it is changed, and the apostle adds, "the temple of Solomon was a type of this spiritual house. Paul could say that he as a wise master builder had laid the foundation in Corinth; but he is careful to say that it was according to the grace of God which was given unto him that he did this. And what was that foundation which he laid? There is only one founda-
The result of the judgment: "If they knew it, they were acting as if they did not know it. By their teachings they were defiling that which was holy. We have here the solemn warning that if any man defile, or destroy, the temple of God, him shall God destroy. Church troubles usually arise through false teachers or unclean persons who have crept in unawares, and who defile the pure by their pernicious teaching and their unholy lives, who will bring upon themselves swift destruction. Jude 4; 2 Pet: 2:1. "Ye are the temple of God." This seems to refer to the believers collectively and in whom the Lord dwells; but in chapter 6:19 we have the truth that the body of each individual believer is a temple of the Holy Ghost.

Verses 18-23. We have here reiterated the teaching so fully dwelt upon in chapter 1. First, there is a warning against self-deception. He who leans upon his own understanding and trusts in his own wisdom is deceiving himself. How much dependence man puts upon the wisdom of this world, and yet it is but foolishness with God. Then the chapter closes like chapter 1, with the glorious fulness there is in Christ. God never asks us to give up anything, but that He gives us something better. If He tells us to turn away from men and their wisdom, He gives us Christ who is made unto us wisdom. If He asks us to lay all on the altar, it is that He may show us the blessed fulness that is ours in Christ. In Him we have a treasure a thousand times better than anything this poor world can offer. All things are ours in Christ. Here we have some of the things enumerated. First, "Paul, Apollos, Cephas." All God's ministers belong to all God's children. Let us acknowledge this, and then we shall be enabled not only to love all but to reap blessings through the ministry of all, and will be kept from the evils of the party spirit.

The world is yours. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." The world belongs to our Redeemer, and to us too, for are we not co-heirs with Him? Rom. 8:17. It is true that at present the world is ruled by the usurper, Satan, and Christ and His Brethren are rejected and disowned; but soon He shall come to reign whose right it is, and we shall reign with Him. Rev. 20:6.

Life is yours. "He that hath the Son hath life." Death is yours. Christ in whom we are, is victor over death and the grave. He came to deliver us from the fear of death. We have passed from death unto life. Jesus said, "Whosoever liveth and believeth in me shall never die." The final complete triumph over death is fully assured (1 Cor. 15:26 54). "Christ is the "Resurrection and the Life." Death hath no more dominion over Him." Rom. 6:9.

"Because he lives we shall live also," Jno. 14:19.

Things present or things to come are yours. In Christ we are participants of the fulness of blessing in the present, and shall be sharers in all the glory that is yet to come. "All are yours." It is difficult to rise to the full meaning of these wonderful words. The secret of it is that we are Christ's and Christ is God's. "In Christ are hid all the treasures of wisdom and knowledge." "All things were made by Him and for Him," and we are in Him, and in Him are complete. Thus while on the one hand we are nothing and have nothing, on the other hand we are enriched with all the riches of Christ, and Paul's paradox is explained, "As having nothing, yet possessing all things." In view of such sublime and lofty conceptions of our possessions in Christ, how foolish and sinful do the petty strife and divisions among Christians appear!
THE HOLY SPIRIT FOR SERVICE.

"Ye shall receive power after that the Holy Ghost is come upon you."—Acts 1:8.

I AM not quite sure that the Holy Spirit is pleased with our preaching about Him so much. He takes of the things of Christ and reveals Him to us, and if we talk about Him (the Spirit) instead of talking about Jesus, He is not pleased.

The Holy Spirit is our power, Jesus is our justification, our sanctification, our redemption, our all and in all. You can have salvation without power. Your trusting in Jesus gives you a title to heaven. The moment you accept Jesus you receive salvation, and the Holy Spirit comes into your heart to abide, and minister, and teach, and guide. But you may never be used in saving others. You have not received the power.

A man can accept Christ and the Holy Spirit at the same time, but it is not done generally. There is usually an interval between the acceptance of Christ and the taking of the Holy Spirit as an endowment of power. The Holy Spirit comes, indeed, at regeneration, to give us new life. Never was a Christian made, he must be born; born of the Spirit. The Holy Spirit applies the blood of Christ. The moment we believe on Christ we receive the Holy Spirit as the Indweller, to be with us all the time. As one of the old writers says, "The day of Pentecost was the birthday of the Spirit. He came to stay with us until His dispensation is ended." Every believer is a partaker of the Holy Spirit as an Indweller, but not necessarily as a power. One is for life, the other, for service.

You may ask the question, "If we have received the Holy Spirit why isn't He with us all the time?" He is there always, but unless you are consecrated to God He does not work through you. You can clog up the channels, by sins and self-indulgences and in a hundred other ways. I think one of the saddest pictures in the New Testament is that of Jesus—who created the universe—unable to re-create hearts. God standing amidst His people unable to work because of their unbelief. I think it is the same with the Holy Spirit. He stands waiting for the channel to be opened, and the moment the channel is opened by faith, He begins to work. How is it with you pastors? Are you giving out all the time? Are you taking from the Holy Ghost? Take care ministers or you may starve while giving a feast to others. How do we feel, pastors, as we come before the people on Sunday morning? We say, we've got a good sermon; we think the people will like it and be interested; this course of argument will convince. We get what we are working for, the compliments of the people. Did you never have another experience? You felt your sermon was poor, and after you had delivered it in fear and trembling you went to God on your knees and asked Him to take the clay and open some poor blind eyes. Ah! God works as He only can work. Nobody has anything to say. God has been at work through the power of His truth. Some one once asked St. Francis of Assissi, why he was so influential and had so much power with the people. "Well," replied St. Francis, "I've been thinking about that myself lately, and this is why; the Lord looked down from heaven upon the earth and said; Where can I find the weakest, the littlest, the meanest man on the face of the earth? Then He saw me and said; 'I've found Him, and now I'll work through Him.' He won't be proud of it. He'll see that I am only using him because of his littleness, and insignificance. When you come to that conclusion, friends, then God works. Spurgeon tells us that once he preached what he considered one of his worst sermons. When he got home he fell on his knees and said, "Lord God, Thou canst do something with nothing, bless that poor sermon." And all through the week he'd utter that prayer. He'd wake up in the night and pray about it. He said to himself, 'I'll redeem my character next Sunday. I'll preach such a sermon. The people crowded around him the next Sunday. The sermon just suited them. And Spurgeon went home, well pleased with himself, That good sermon made such a nice soft pillow. But he said "I'll watch the results of those two sermons." What were they? From that failure there were forty-one conversions. And from that magnificent sermon not a soul was saved. What was the difference? God spoke through one; C. H. Spurgeon through the other.

You may preach the very truth and the truth won't work without God. We must have the indwelling of the Spirit. Indwelling is constant filling. In John 4:14 the indwelling Spirit is compared with a fountain in a well, but a well never overflows. It is a fountain bubbling inside—indwelling. In John 7:38-39, the indwelling of the Spirit is spoken of as overflowing like a river. That's the fullness of God. The Spirit may dwell in you, but you can shut Him up in a close'. What God wants is that we shall be so filled with the Spirit that we shall overflow. The preparation of the Holy Spirit for service is the fountain of overflowing life. There's no need of driving there. The fountain overflows.

At Pentecost the Holy Spirit came down upon Peter in power, and he thrilled the people. That was grand. Peter got three thousand conversions out of that sermon. Stephen was filled with the power of the Holy Spirit. He preached and he was stoned to death. But his death today tells for as much as Peter's sermon. Are you as willing to fail as to succeed? If you are then you are ready for work. As soon as we get humble, and willing to be as dust, then Jesus will begin to glorify us through the Spirit who loves Him. Your preparation for service is simply getting under God's hand for God's pleasure. The hand may never grasp you and uplift you; rejoice if it does. The hand may press you down; but it is in the valley of humiliation that the sweetest flowers grow.

Preparation for service is to give God right of way. If He can use me actively all right. The Spirit of God rejoices in the will of God. The moment we are willing to put ourselves under God's hand, the Holy Spirit works. Are you under God's hand for service? If you trust Jesus Christ as your Savior and His hand
is laid upon you in sorrow or trouble or joy, you will know that you are honoring Him by accepting what He sends as the best for you. Oh may the Spirit of God show us Christ and Christ only.

There was once a man who gazed at the sun till it was burnt into his sight, and after that wherever he looked he saw the sun. Oh if we could only see Jesus like that. Christ in the book, Christ in history, Christ in every thing. If you will submit yourself to the Spirit, He will give you such a vision of Christ that you will be willing to be a success or a failure for His sake.—Selected by Sister Cora Eichelberger.

**STUMBLING OVER OTHERS.**

There are two classes of people with regard to stumbling at others' faults—those who give occasion for stumbling and those who do the stumbling, and in most cases those who stumble at others' faults are worse people than the ones they stumble over.

Outside positive criminal sin, there is hardly a meeker fault than a disposition to be always stumbling over others. Those who are so ready to stumble over others' faults are always inconsistent in their lives, and are always stumbling blocks in themselves.

Spiritual writers have denominated this disposition to stumble over others as "taking scandal," that is, they take the scandal of other persons' faults and make a great ado over it, as if they were personally injured, and the claim to be wonderfully wounded at the defects of their neighbors. But ninety-nine per cent of all this sentiment is spiritual pride, shallowness of love, self-conceit and a facility for sitting in judgment.

There are people who put on a pitiful, injured look, and talk to other people about their being hurt over the way that other people act, or dress, or eat, or drink, or furnish their houses or do this, or fail to do that, when the fact is they are not really hurt, but they are hunting for faults and want to sit in judgment on somebody, and are bent on pitching into something, and set themselves up as extra holy, and as being samples of perfection, and the very unjured tone in which they talk about stumbling over others, is religious pride, and is, itself, a worse scandal to real holiness than the faults they are complaining of in others. They think that they suffer from the shortcomings of other people, when in reality they hugely enjoy hunting out the defects of others, and would be miserable if they could not find some defects to pick at.

If the faults of others were positively painful to us, they would drive us to such humble and earnest prayer that our souls would be dissolved in divine love and pity and forbearance.

Most religious people have an amazing facility for being papes, and as a rule the more shallow a man is, the more obstinate he is, and obstinacy with spiritual dullness of mind, are first class elements for making a pope, and if to this there is added a little religious pomposity, he may easily form a papacy over a certain territory, and get a considerable amount of wretched comfort in issuing his judgments against the defects of others.

A man full of divine love will make piety attractive to most of his associates, but a man who professes to be always hurt at the defects of others and is stumbling over other people, always makes religion repulsive.

There has never been found a case in the lives of real saintly people, where anyone of them stumbled over others. They planted their feet firmly, and stepped high enough not to be tripped up by the shortcomings of others. The true saint grieves over the evil he sees in others, but it does not hinder his faith, nor the sweet flow of holy love, because he worships God in the spirit, and has no confidence in the flesh, neither his own flesh, or anybody else's flesh.

The bad effect of stumbling over others may be specified as follows:

1. It destroys our influence with other souls. The very act of criticizing others, and complaining at their faults, destroys our persuasiveness, and puts a disagreeable look on all our graces or zeal or ability. A genuine spiritual life may be mingled with much talent, but if the person is disposed to get blue or to whine at, or to hunt out the inconsistencies of other professors of religion, it clouds his brightness, disfigures his love, and renders all his piety unattractive.

It has been observed among literary men, that their is a vast amount of learning and literary genius in some books which do nobody any good, because they are literary criticisms on other writers.

It is amazing how little the criticism of the able writers have influenced the mind of the average reader in comparison with its ability. Most of us like to find fault with our fellow-creatures, but we are never attracted to people who find fault.

It is related of the famous Henry A. Wise, of Virginia, that he was much addicted to swearing when he was angry, but he could not bear to hear others use profane language. So the habit of stumbling over others makes us a stumbling block to everybody else.

2. The disposition to take scandal from the defects of others entangles us in constant difficulties with fellow-Christians. There is a certain rock on which thousands of narrow minded Christians have been wrecked, and that is the rock of "fraternal correction," that is, a conviction that we must give private lectures or open rebuke to nearly every Christian we meet, because we see something about them that does not harmonize with our notions.

Numberless instances could be cited where pious men and women feel called upon to correct nearly everybody they meet, and this imaginary mission of correcting others, takes in very rarely things—that are really sin, but as a rule, things foolish and non-essential, or matters of mere taste or education or individual temperament. And thus, such people keep themselves in hot water, and get their own consciences all tangled up, and get themselves in a false light, so that their very religion is the most disagreeable thing about them.

It is always a very narrow and
weak Christian who thinks he has a mission to correct everybody he meets.

3. The habit of stumbling over others diverts the attention from God to the defects of the creature, and instead of filling the intellect with the sweet radiance of God, and the vastness of His being, and the minuteness of His presence, and communion, the mind becomes diseased by pondering over the shortcomings of the creature.

It is very bad to get the attention from God upon ourselves, our miseries and moods and tenses of feeling; but it is still worse to look away from God at the defects of our neighbor. It deranges the whole current of mental prayer, it checks the calm, sweet flow of boundless love, it hinders holy contemplation.

4. This habit of stumbling over others prevents us from seeing our own inconsistencies, it blinds us to weaknesses and downright meanness in ourselves.

When we are flooded with pure love, we see less faults in others, and if we do see them, we go on loving as if we did not see them, and we do not parade them, and, instead of stumbling at them, we make them silent inspirations to more prayer, more charity, and a sweeter union with God. Those who stumble over others stand with their backs to the sun, and see the gloom and feel the chill of their own shadow.

Those who are the quickest to see defects in others are the very slowest to see their own. But the worst thing about the whole matter is, that people who stumble at others think it is a virtue to be whining and complaining of others' sins.

When any sentiment, or notion, or habit, can assume the guise of great sanctity, and the devil can palm it off upon weak souls as a badge of great piety, he has accomplished the acme of religious delusion. There are people professing perfection in love, whose chief act consists in minimizing everybody's perfection but their own. It is exceedingly difficult for those who stumble over others to get cured, for as a rule the habit is entrenched behind narrowness, bigotry, and constitutional self conceit, but those who are beginning a life of entire devotion, and those who are not fixed in a habit of stumbling at others, may be helped and warned from this miserable disposition; for unless real, divine love predominates in our disposition, and sweetens our thoughts, and lifts us into victory over other people, we can never make headway as companions with the meek and lowly Jesus.

G. D. Watson in "Way of Faith."
Selected by David Graybill.

**ESSENTIAL KNOWLEDGE.**

I REJOICE in the spread of education, and am in favor of giving everybody as much knowledge as possible, believing that "knowledge is power"; but after all a man may have prodigious learning and yet lose his soul.

He may be master of half the languages spoken around the globe; he may be acquainted with the highest and deepest things in heaven and earth; he may have read books till he is like a walking encyclopedia; he may be familiar with the stars of heaven, the birds of the air, the beasts of the earth and the fishes of the sea; he may be able to speak of plants and trees from the cedars of Lebanon to the Ratas of Manci-land; he may have discovered all the secrets of fire, air, earth and water; and yet if he is ignorant of the fact that Christ died on Calvary to purchase his salvation, his education is of little value, and of all men he is to be pitied.

For the combined sciences of the world will not smooth down a dying pillow; nor can any earthly philosophy supply hope in the hours of death, or give peace to a soul that knows it must meet God. Such knowledge is of the earth earthly, and cannot raise any man above earth's level. It may enable him o'ạt root in and fro during the little season of his natural life with a more lignified gait than his fellow-mortals, and may perhaps gain for him their applause and esteem; but it will never win for him the favor of God, or give entry into the celestial city.

He may patronize some church—a first-class church—where refinement reigns, and all things are done decently and in order; where there is carved oak and sculptured stone, stained glass and beautiful music, comfortable seats, and a learned minister, who can tickle his intellect with eloquent discourses upon the sublime aspects of Nature, or delightful little sermons about Unity and Schism; but, I repeat, if he does not know Christ died upon the Cross to save him personally from a real hell, his other knowledge will prove no lasting possession, and death will make and end of all his attainments.

True, he may call himself an Episcopalian or a Presbyterian, an Independent or Baptist, a Lutheran or Calvinist, a Wesleyan or Plymouth Brother; he may be in favor of Establishments or the Voluntary system, and believe in liturgies or extemporaneous prayer; he may have studied the Bible and the career of the characters therein; he may be acquainted with its precepts and admire them, as he admires Plato and Aristotle; he may know the history of Jesus—Who He was, what He did, how he suffered and eventually died; but unless he knows in his heart, that the blood shed by the Lamb of God on Calvary has washed away his own particular sins, his superior education will bring condemnation, rather than consolation, in the hour of death; and he is, after all, only a cumberer of the ground, a disciple of formalism, a stumbling-block to the ignorant, a comfort to infidels, a joy to the devil, and an abomination to God.

Yes, a man may have the mightiest of minds, and a memory stored with all that human intelligence can grasp; and yet, if he has no real, personal knowledge of Christ, the new birth, repentance, faith, and holiness he will make shipwreck of himself after all.—*Reality.*

**THE LORD is delivering some souls out of the “damnable heresies” of fanaticism, and He will deliver all honest souls who take to “sound doctrine,” rather than to “seductive spirits and doctrines of devils.” Satan comes these days, more as “an angel of light,” than as a “roaring lion.” One of his most subtle devices now, is spiritual affinities. Men, having a form of godliness but...**
denying the power thereof.” “Of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts.” “Men of corrupt minds, reproubing concerning the faith.” “From such turn away.” 2 Tim. 3.—“Men of corrupt minds, repro­duc­ing, murmuring, peevish, serving their own private ends, having the appearance of piety, but denying its power.”—1 Tim. 6:5. There must be complete obedience. We must lose our will so entirely in the divine will that we will in nothing seek our own, but will delight only in what is His pleasure. This thorough obedience in all things and all the time has been the condition upon which in all ages of the church the Holy Spirit and power have been given to believers. Said Christ to His Apostles: “If ye love me, keep my commandments. And I will pray the Father, and He shall give you the Paraclete, even the Spirit of Truth.” If we are disobedient, disloyal, careless, seeking our own pleasure, God cannot give us this gift. It is to them that obey that the promise of the Spirit is given. And with this gift comes the power, For “all things are possible to him that believeth.” And if we ask anything at His hands, if we believe we shall have it, it shall be given to us.

The gift of power comes in answer to the prayer of faith. This is often a wrestling with God. The flippant prayers so often heard do not bring the power. Our “Father will give the Holy Spirit to them that ask Him.” In answer to Christ’s prayer “the Holy Ghost descended in a bodily form as a dove upon” Christ. The church should unite in this prayer, and it should offer it importantly. Such prayer by individual members and by the whole church is lamentably lacking today. In fact the church’s portrait “found in God’s Word does not enable us to recognize the church of today. It must get back to those early conditions before it will again be characterized by great power.

It will then also be a humble church—clothed with humility. Then, though weak in Him, it shall live with Him by the power of God. 2 Cor. 13:4. For God by His Spirit will dwell with Him who is of a contrite and humble spirit.—Church Advocate,

SANCTIFIED INDIVIDUALITY.

IT IS a grave error to suppose that an equal degree of piety and spirituality in different individuals will make them all alike. They all partake of one spirit, but their natural differences of intellectual cast, physical temperament, individual taste and personal appearance will not disappear. John will be meditative, Peter fiery and impetuous, Paul logical and argumentative, Apollos eloquent and mighty in the use of Scripture, and James preeminently practical and radical, while they all abide under the same rich and mighty divine anointing. It is a serious breach of charity on my part to discount the experience of everybody who has not been run through my mill or cast in my mould. Sanctification is not designed to destroy our individuality so that all will look, and speak, and preach, and pray, and groan, or shout; or demonstrate alike. On the other hand: it will effectually save us from aping one another, as well as from being slaves to each other’s opinions and judgments. Dr. Joseph Parker speaks to the point on this matter in the following words: “When the Holy Spirit is communicated to the church, we must not imagine that we shall be other than ourselves, enlarged, ennobled and developed. The Spirit will not merge our individuality in a common monotonity. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate so that your identity will not be lost, but will be carried up to its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be a development of latent faculties slumbering powers, the existence of which have never been suspected by our dearest friends. If any man be in Christ, he is a new creature; old things have passed away, behold, all things are become new.” Look for surprises if the Holy Ghost falls upon it; dumb men will speak, ineloquent men will attract and fascinate by the sublimity of their new discourse; timid men will put on the lion, and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord’s altar to help in the Lord’s service.”

CONDITIONS OF SPIRITUAL POWER.

SPIRITUAL power cannot be had in the absence of the Holy Spirit. And while His abiding presence is assured to the true church, a nominal church and her ministry may be denied His presence, or the power of that presence may not be manifested. There are conditions upon which this presence and manifested power depend. There are “ifs” in God’s Word, and it is very important that we should study them. The force of these “ifs” can be seen in other connections. Thus there are four in close proximity in one of Paul’s epistles. He says: “If Christ be in you,” then so and so. “If the Spirit of Him that raised up Jesus from the dead dwell in you.” “If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live.” So if we walk by the Spirit we will have a certain kind of power, a power over sin and Satan.

So the gift of power comes in answer to the prayer of faith. This is often a wrestling with God. The flippant prayers so often heard do not bring the power. Our “Father will give the Holy Spirit to them that ask Him.” In answer to Christ’s prayer “the Holy Ghost descended in a bodily form as a dove upon” Christ. The church should unite in this prayer, and it should offer it importantly. Such prayer by individual members and by the whole church is lamentably lacking today. In fact the church’s portrait “found in God’s Word does not enable us to recognize the church of today. It must get back to those early conditions before it will again be characterized by great power.

It will then also be a humble church—clothed with humility. Then, though weak in Him, it shall live with Him by the power of God. 2 Cor. 13:4. For God by His Spirit will dwell with Him who is of a contrite and humble spirit.—Church Advocate,
THE SINNER'S CONFESSION.

Once I was pure as the snow, but I fell—
Fall like the snowflake, from heaven to hell;
Fall to be trampled as filth in the street.
Fall to be soaked at, derided, and beat.

Pleading,

Cursing,

Dreading to die,

Selling my soul to whoever would buy.

Merciful God! have I fallen so low?

And yet I was once like the beautiful snow.

Once I was pure as the snow, but I fell—
Fall to be trampled as filth in the street.

To rescue the soul that is lost in its sin,

Fell like the snowflake, from heaven to hell;

To rescue the soul that is lost in its sin,

Fell like the snowflake, from heaven to hell;

Fell to be trampled, as filth in the street.

Wash me, and I shall be whiter than snow.

THE GOSPEL'S INVITATION:

Helpless and soul as the trampled snow,

Sinner despair not! Christ stoopeth low

To rescue the soul that is lost in its sin,

And raise it to life and enjoyment again.

To rescue the soul that is lost in its sin,

Fell like the snowflake, from heaven to hell;

O God, in the stream that for sinners did

Accents of mercy fall soft on thine ear.

PAUL'S BALANCE SHEET.

“I have labored more abundantly.

In prisons more frequent;

In shipwrecks more frequent;

Total, ‘Light afflictions but for a

moment.’

The glory to be revealed in us.

For we know that if our earthly

house of this tabernacle were dis-
solved we have a building of God, an

house not made with hands, eternal in

the heavens.

Eye hath not seen, nor ear heard,

neither hath it entered into the heart

of man, the things that God hath

prepared for them that love him.

That he might make known the

riches of his glory on the vessels of

mercy, which he hath prepared unto

glory.

Henceforth there is laid up for

me a crown of righteousness, which

the Lord, the righteous Judge, shall

give me at that day; and not to me

only, but unto all them also that love

his appearing.”

“When Christ, who is our life,

shall appear then shall ye also ap-

pear with him in glory.”

Total, “An eternal weight of

glory.”—Baptist Union.

CHEAP RELIGION.

I have been thinking much these

days of the words found in 2 Sam.

24:24, “Neither will I offer burnt

offerings unto the Lord my God of

that which cost me nothing.”

We have come in contact with so

many people who are satisfied with

this cheap religion, this religion

that costs them nothing—no self-
denial, no sacrifice, no dying out or

digging through, but a kind of an

easy-going wishy-washy sort—but

still labeled, “Salvation.”

We find men in the pulpits to-day

who preach it, saying, Peace, peace,

when there is no peace, teaching a

broad way to heaven, and they

count their converts by the hundreds.

Some one says, “Cheap conversions

make cheap Christians,” and

how true. Oh, the shallowness in

the pulpits and pews to-day! No for-
saking of sin, no giving back to the

devil what belongs to him, no separa-
tion from the world, and even

among those who know God what

a lack of real depth or deep desire

for God's best will.

“God has his best things for the few

Who dare to stand the test,

He has his second best for those,

Who do not want his best.”

May God help us to “go deeper,”

and may we know Him not only in

the power of His resurrection but

also in the fellowship of His suffer-
ings. If the Father's will brings

to us rough and thorny places, fiery

trials, crucibles, chastenings, and

chiselings let us be “still” in the

hands of the great Potter. Let our

standard be the Bible; our deepest

longing and desire to fill the place

God has for us to fill. Amen!—

Gospel Banner.

“The nearer we get to God the

more we need to watch and pray,

lest we enter into temptation.

The principalities and powers are in

the heavenly places. Satan today

is in the third stage of his tempta-
tion of our Lord in the wilderness.

It is the temptation to presumption,

to fanaticism, to counterfeit spiritual

experiences and powers. Here are

five very simple safeguards which we

can count upon our fingers, be sim-

ple, be Scriptural, be pure, be prac-

tical, be humble. If we follow care-

fully these watchwords God will

keep us in times, when if it were pos-
sible, the very elect should be de-

ceived. May the Lord save our

works from wildfire, from extrava-
gance, from a straining after power,

from running after men, from look-

ing for some great things, and make

us, as we have said, simple, Scrip-

tural, pure, practical and very hum-

ble, and watchful at the feet of

Jesus.”

“I exhort you brethren, warn them

that are unruly,—comfort the feeble-

minded,—support the weak,—be pa-

tient toward all men. See that none

render evil for evil unto any man,

but ever follow that which is good,

both among yourselves, and to all

men.” Turn up this passage in your

Bible, and read it over until it takes

hold of your entire being—until it

becomes a part of yourself. O that

all would obey these blessed instruc-

tions.”
TEMPERANCE.

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

THE SALOON.

CARROLL D. Wright, the United States Government Statistician, who for many years made a special study of the conditions of the poor, and the reasons for poverty declares that in every case, so far as his own observation went, drunkenness was at the bottom of the misery, and not the industrial conditions surrounding the men and their families.

What is true of poverty is true of crime. I have found in investigating the cases at the police station in Denver that eight out of every ten arrests are caused by drunkenness. From fifty to eighty per cent of all suicides and murders in this land, and those other atrocities worse than murder, which make women and children the victims of the untamed passions of brutish men, are to be traced to this one cause.

The American saloon is the well recognized brute and murder factory. It was only last Sunday morning that a soldier who had sworn to protect the government and go out bravely to fight the battles of his country—a quiet, self-respecting man, his comrades say, excepting when crazed by drink—this man, though no liquor can be sold legally on Sunday in this city, nor on any day after twelve o'clock midnight, nor at any hour to a soldier, was given liquor in a saloon, and, going out from it, shot down two policemen, gave liquor in a saloon, and, going on Sunday in this city, nor on any hour to a soldier, was given liquor in a saloon, and, going out from it, shot down two policemen, sometimes the prison was my home, sometimes the house of correction, sometimes the jail. Early, before my step-children went to school, I compelled them to procure for me the poisonous stuff, and so again at night when they returned from work. Whiskey was my first thought in the morning, my first and last drink of the day. I will not tell of all the deeds of shame and vice I committed; whiskey had robbed me of all will power. I only followed my brutish desires. At last I killed my wife. This was the last link in the long chain of sin and crime to which whiskey had driven me. This voice of warning is particularly raised against you, my friends and companions, who have drunk with me. Turn from the evil of your ways. My example shows to what whiskey drinking leads. Throw away the whiskey bottle before it is too late."

—Volksfreund.

THE LAST WILL OF A DRUNKARD.

ABOUT a year ago, at B—a murderer by the name of Hoche was condemned to death for his crime. In the evening before the execution he made his last will, in which the following occurs: "When I am by slow and easy stages. The seed was sown in my childhood. My father was a drunkard, and in a state of intoxication froze to death in a snowstorm. Ye fathers, who are addicted to strong drink, consider that by your vicious habits and evil examples you are poisoning the blood and the lives of your children. When I left school I began to work as a mason, and drank my drams, as I suppose most masons do. At that time of my life I was a good, energetic workman and earned fair wages. But the more I drank, and the more I drank the more my inclination and strength to work decreased. Slowly but irresistibly I went on the downward path. Sometimes the house of correction, sometimes the prison was my home, but when discharged I resumed my drinking habit. At last I quit work and lived from the toil of my poor wife. I was satisfied as long as she gave me the money I needed for whiskey, but if I did not get it I ill-treated her. Early, before my step-children went to school, I compelled them to procure for me the poisonous stuff, and so again at night when they returned from work. Whiskey was my first thought in the morning, my first and last drink of the day. I will not tell of all the deeds of shame and vice I committed; whiskey had robbed me of all will power. I only followed my brutish desires. At last I killed my wife. This was the last link in the long chain of sin and crime to which whiskey had driven me. This voice of warning is particularly raised against you, my friends and companions, who have drunk with me. Turn from the evil of your ways. My example shows to what whiskey drinking leads. Throw away the whiskey bottle before it is too late."—Christian Advocate.

SOME years ago, in one of the counties of New York, a worthy man was tempted to drink until drunk. In the delirium of drunkenness, he went home and murdered his wife in a most barbarous manner. He was carried to goal while drunk, and kept there through the night. When the morning dawned he exclaimed, "Is this a goal?"

"Yes, you are in goal," answered some one.

"What am I here for?" he asked.

"For murder," was the answer.

"Does my wife know it?"

"Your wife knows it," answered some one, "why it is your wife that you have murdered."

On this announcement he dropped suddenly, as if he had been struck dead.

Let it be remembered that the constable who carried him to the goal, sold him the liquor which caused his drunkenness. The justice, who issued the warrant was one of those who signed his license. The sheriff, who bung him, also sold liquor and kept a ten-pin alley."

Selected.

"Too many excursions off into side issues often weakens the forces of many a well designed enterprise."—Christian Advocate.

Drunkenness is murder, moderation is twilight, abstinence is daylight.

"It is one of the attributes of the greatest of the Christian graces that it envies not. The envious soul can never be a happy soul."
HEALTH AND HOME.

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

HEALTH HINTS.

SOME people sweep and dust a room in this manner. They leave the doors open into rooms already cleaned. They let all the furniture stand, books and everything, without covering. They take a stiff broom and sweep vigorously. As soon as done sweeping they take a feather duster and brush the loose dust back on the carpet again. The result is not much better than before sweeping. This is the way not to sweep.

A good housewife when she sweeps takes all the moveable furniture out of the room, covers that which remains and shuts the doors into halls and rooms already cleaned. She opens outside doors and all the windows, sweeps thoroughly, and goes over the room the last time with a damp broom or cloth. She lets the dust settle, then uncovers everything, and brings the loose furniture back. She has several nicely hemmed dusters. All furniture is carefully wiped with a damp cloth. Books with a dry one. When done the room is clean and wholesome.

Baked fruit is much less trouble than pies, and far more healthful. Apples should be baked with the skins and cores. Carefully trim and wash them. Put in a granite pan, one layer at a time. Put in water enough to cover the pan about an inch deep. Add more hot water as it stews away. There should be a cupful of water in the pan when the fruit is done. Sour apples take from half an hour to an hour. Sweet ones must have two to two and a half hours. Be careful not to scorched the apples, nor let them get dry while baking.

Pears are baked like sweet apples and are delicious. Peaches are also fine. Take large clingstone fruit, put in a deep granite pan or earthen crock. Fill with the fruit, cover with water, turn a pan over them and let them cook until well done. Tart freestone peaches will need a little sugar, and not so much cooking. Rub them with a rough cloth, but do not peel. The clingstone peaches need two hours baking. Try them.

Another way to bake fruit is to peel and core, put in a stone jar, pour water over them until three-fourths full, cover with an old plate and bake in a slow oven, three hours. A gasoline oven is good for baking fruit, as the heat is steady and not too great.

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WE SHOULD STICK TO SIMPLE FOOD.

THERE was in the old days far less wear and tear upon the nerves; and under such conditions, digestion was more completely performed," writes Mrs. S. T. Rorer of "Why I am opposed to pies," in the August Ladies' Home Journal. "The mothers of today must look more carefully to the building of their bodies and brains than their mothers and grandmothers did. Indeed, at the pace at which we Americans are going we use our brains at full speed nearly all the time. What man can build brain and brawn on pies, layer cakes or preserves, or any other mass of material which from its very complexity requires labor and time for digestion, drawing the blood from the brain to the stomach during his working hours? Observe those who eat their complex foods carelessly and hastily, and you will see at a glance the conditions that necessitate a complete rest every now and then, or an early nervous breakdown.

"In my close observation in the last twenty years I find very few people in our common struggle for existence who can for any length of time eat carelessly of complex foods. At forty or fifty a man may perhaps have accumulated wealth, but not health; and of what earthly use is the first without the second? Many persons in the generation gone before have eaten pies at least once a day, but they have not had mind three times a day, nor have they rushed at our pace. They gave more time to the digestion of the pie. People who recommend these foods rarely know anything of their complex conditions, and still less of the complexity of digestion."

There is another side to this (pie) question: that of saving the wives, daughters and maids hours of fatiguing labor for which they get little credit, as dyestuffs rarely compliment their cooks. Last year I investigated a number of restaurants both in Philadelphia and New York, and found that the sale of pies at the quick-lunch counters had fallen off in the last five years at least two-thirds; men are finding better and more easily digested food. Whether this comes from the teaching of cooking in our public schools and the general agitation of the subject of domestic economy, or whether men by instinct learn that other foods are better adapted to their methods of life and work, one cannot tell, but these are the facts, people are using two-thirds less of fancifully cooked foods than they were five or six years ago.

WHAT A SIGH MEANS.

SIGHING is but another name for oxygen starvation. The cause of sighing is most frequently worry. An interval of several seconds often follows moments of mental disquietude, during which time the chest walls remain rigid and the immeasurable demand is made for oxygen, thus causing the deep inhalation. It is the expiration following the inspiration that is properly termed the sigh, and this sigh is simply an effort of the organism to obtain the necessary supply of oxygen. The remedy is to cease worrying. One may be anxious, but there is no rational reason for worrying. A little philosophy will banish worry at once. Worry will do no good; it will rob one of pleasures when blessings do come, as one will not be in a condition to enjoy them.—August Ladies' Home Journal.

Jesus is still ready and able to answer the prayers of parents in behalf of their children. And He who could subdue physical ailment is not less powerful to cure spiritual disease.
FORMING A CHARACTER.

CHIP, chip, chip! It is a sound, and great is our care becomes, and we ask wondrously what is that so early commenced his task. "Oh, that is old Simon, the stone mason, working on a monument. He is a laborious worker and has much taste, so that he is often employed on rich carvings and figures."

Then, that is Simon's task is it-picking a mason out of granite, fashioning him with sharp, steady blows into shape; knocking the rough corners off, so that the perfect image stands out clear and beautiful, growing steadily more perfect beneath the sculptor's hand."

Old Simon looked inquiringly at us as we hovered near the shed where he was at work...

"Forming character out of a bit of granite. That shining chisel and heavy mallet are making an image fit for a niche somewhere," said one.

Simon smiled; we had thought his features plain until now they were lit with inexpressible beauty.

"Lady," he said, "I reckon that is what most of us are doing as go along in life—forming a character which shall fit us for a niche somewhere!"

Old Simon's work made an impression not soon forgotten.

Our deeds are not like summer clouds, that fly before the eyes and vanish. Neither are they like the seed that springs from the soil, blooms, perishes and is forgotten. On the contrary, they become part and parcel of ourselves; and all eternity shall not be able to erase the work of our yesterdays and todays.

It may be that the hours may glide by, silent and peaceful enough, uneventful we may call them; but nevertheless, character is forming for all time. Some day the task shall cease, God only knows when, and it rests with us to see that the work with which the Master has entrusted us is returned to his hands perfected for his use; and meet for his kingdom.

Old Simon's image is of marble only, and like marble it shall crumble to dust. It is not so with the immortal soul of man; God has in store for it an eternity of existence.

The little acts of to-day, the thoughts of the mind, the conscientious performance of humble duty, may seem trivial upon first thought; but upon each small thing in these is character formed.

The smallest and weakest child is that within him which he is molding day by day into something durable; something which shall not only influence his own after life, but the other lives which touch him in the span of existence. Let us, like Simon, the stone-mason, labor to perfect our work. —Sara V. Dubois, in Young People's Paper.
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To the Publisher, who are unable to pay, we will send the number called for.

To the Poors, who are unable to give, we hope those whom the Lord has blessed will undertake to help increase our number of subscribers. The offer which we make of sending the Visitor for the balance of the year free to all new subscribers will serve as an inducement to persuade some, and to those who need a Bible, our Bible offer with the Visor, we think is worthy of their consideration.

Our number on the Benevolent List is increasing rather than diminishing, and we are sorry to say that the Benevolent Fund has not needed to be reported for a number of months because of the fact that nothing came for it. We have letters of appreciation from a number of those who are unable to pay and who gladly supply the Visor to them gratis, but we hope those whom the Lord has blessed will not forget this branch of Christian work.

Sister Engle, widow of the late Elder Jesse Engle who died at Matopoo Mission South Africa, on the third of April last, arrived safely and in apparent good health at Abilene, Kan., on the 12th of September. She was welcomed at the station by the family and others, and conducted to the home of her son, J. H. Engle, a mile south of this city where she expects to make her home. All the children were there to greet her, and though all felt keenly the difference between the going and coming home, missing the father and husband, yet there was rejoicing and gladness. Sister Engle has had interesting experiences, and relates interestingly the incidents of her residence in Africa and her journey across the ocean.

Fifty-five empty liquor casks reutilized, from the lower regions of a building whose second story is supposed to be a place where wet goods are dispensed to those who are thirsty, and carted away, we presume to be refilled so that the extra demand in prospect on carnival day may be fully met. When Kansas prohibition is used to be related that it was extremely difficult to get a drink. One story related, was, that a man with a wooden leg was able to supply something wet, by carrying it inside of his leg. He would take the thirsty one out into some hidden place and there unscrew the leg and quench the thirst of the sufferer. It seems that time is past. The transporting of these 56 casks in open daylight indicates that the business is tolerated, yet we fear is looked upon with complacency. This of course represents the output of only one of six or seven similar places which are said to exist in this city. That these places are doing a flourishing business goes without saying, for they are not of the class who pose as philanthropists. As to what will be needed to supply the need of carnival day may be judged from last year’s records if reports are true. It was said that all of these places took in from $300 to $600 each, and this not for bread for the hungry but for that which is continually debasing man, making him worse than the brute. Thus the young are enticed, and the start is made, the recruiting done to keep the ranks of the drunkards filled. What a blot on the fair fame of sunny Kansas. What a shame for this fair city. Three carloads of liquor a month handled by one of the dealers, according to an official who ought to know! What a comfort it must be to mothers as their young boys come in the carnival that they may be led to take the first step in the path of the drunkard!

ON Confusing teaching. A

Answering a question, Dr. Godbey lately said that the Apostle Paul was “sanctified wholly” when he was in Arabia (Gal. 1:17), that it was then that the conflict described in Romans 7th chapter took place. Another recent writer in “The Way of Faith” says that Paul was converted on his way to Damascus, and three days after Aniamas was sent to him to the end that he (Saul) might receive his sight and be filled with the Holy Ghost, “sanctified wholly,” “that the commission which he received from Jesus, as he testified before King Agrippa (Acts 26:18), was after he had fully experienced that which he was commissioned to preach to others.” Now as a matter of fact the account which Paul gives, before Agrippa, of what took place when the Lord appeared to him on his way to Damascus included “the commission given to him, and preceded what...
both the writers quoted are pleased to term “entire sanctification” or the “second work of grace,” yet they differ as to the time this took place in Paul’s experience. It seems to us there is much of “wrestling” of Scriptures in order to make them fit to human theories. The word since in Acts 19:2, and the word after in Eph. 1:13 are continually emphasized as establishing that sanctification is an experience which the believer can only receive at some time later than and subsequent to, his conversion. If our readers will look up, these passages in both the German translation and the Revised Version of the English they will find that these passages do not warrant such a construction. The reason that the twelve believers whom Paul found at Ephesus had not received the Holy Ghost when they believed was because they had not heard that there was a Holy Ghost when (R. V.) they believed—German—DAM AN GES WORDEN GESYD. Also in Eph. 1:13 it is evident that the sealing with the Holy Spirit consequent on their hearing the word of truth, the gospel of their salvation, and accepting it, believing it, trusting in Christ, was when ye believed or believing or having believed “ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance.”

Acts 1:8 is pressed into service to prove successive experiences, such as “baptism with fire” etc, because Jesus said, “And ye shall receive power after that the Holy Ghost is come upon you,” when the evident meaning is, when the power of the Holy Ghost is come upon you, ye shall be witnesses, which actually took place on the day of Pentecost when they were actually endowed for service, enabling them with a divine enablement to tell the “wonderful works of God,” and fitted Peter to preach with power so that men were pricked in their hearts and made to cry out, “Men and brethren, what shall we do?” The same enduement was upon Stepl e and gave him boldness though it cost him his life, and also upon Philip in his successful ministry in Samaria. And may we not regard it as a fact that God’s servants during this dispensation have only been truly successful as they had this divine enablement.

No matter how rich our experience may have been, nor how gloriously the Lord may have manifested Himself to us, we dare not make them a basis for doctrine. For doctrine we must go back to the Holy Scriptures, given by inspiration of God and profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.

The diversity of teaching as indicated in the beginning of this article has a tendency to confuse the people. They may become a new creation is plainly taught in the Scriptures, that it includes a “double cure,” a being cleansed from the power as well as the guilt of sin is also evident, and by a divine enduement be prepared for service.

No doubt there are phases of divine truth which were neglected or not understood and we should welcome light from every source, but it does seem risky to accept much of the so-called advanced teaching of the present day, based as it so often is on obscure or wrested passages of the Word, or which is sought to be established by proofs which are to say the least, far-fetched, and often largely speculative.

Let us, with Mary of old, sit at the feet of Jesus and learn of Him, yielding ourselves to Him as those who are alive from the dead and our member as instruments of righteousness, and humbly wait on Him, for such “shall renew their strength, they shall mount up as on eagle’s wings; they shall run and not get weary; they shall walk and not faint.”

**FAITH AND WORKS.**

**FAITH** stands for the religion of the heart. Works stand for the religion of the life. These two God has joined together. Let no man put them asunder. There is no genuine religion without their being in actual, vital union. Without works, faith is dead, and without faith there can be no intelligent religious works. Just as love in the soul finds a way to manifest itself so as to attract attention, please, and benefit the loved, so does genuine faith in the Lord Jesus move its possessor to earnest, joyful action along lines of practical Christian usefulness. Where there is no such action there is no genuine, saving faith.

—Sunday School Times.

**THE CITY of Galveston Texas—the pride of the South, has been swept to destruction in a few hours, as by the besom of God’s wrath. We hear of it as a city of Sabbath desecration, folly and pride. These are days when God is showing His wrath against sin in a remarkable way. The question is, who, and where next.—** The Watch Tower

One who does right today need not be troubled about doing right tomorrow. Every act done is a seed that will bear fruit, each after its kind. The man who is generous today will find it easier to be generous tomorrow. Acts repeated often enough becomes a habit, and the fruit of habit is character.—Ex.

**CHURCH NEWS.**

**CHICAGO MISSION.**

Report for month ending September 15, 1900.

<table>
<thead>
<tr>
<th>DONATIONS</th>
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<tbody>
<tr>
<td>Sister Martin</td>
<td>$1 00</td>
</tr>
<tr>
<td>In His name</td>
<td>5 00</td>
</tr>
<tr>
<td>Brethren of Brown county Kansas</td>
<td>13 00</td>
</tr>
<tr>
<td>A Brother, in His name, Kansas</td>
<td>1 50</td>
</tr>
<tr>
<td>Sister Dohner, Ohio</td>
<td>2 00</td>
</tr>
<tr>
<td>Brother Herr, Ohio</td>
<td>3 00</td>
</tr>
<tr>
<td>Bro. John Sheetz, Moonlight, Kas.</td>
<td>5 00</td>
</tr>
<tr>
<td>Lizzie Lenhart, Kas.</td>
<td>4 00</td>
</tr>
<tr>
<td>In His name, Dakota, Ill.</td>
<td>2 00</td>
</tr>
<tr>
<td>In His name</td>
<td>5 00</td>
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<tr>
<td>Rent</td>
<td>3 75</td>
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<table>
<thead>
<tr>
<th>EXPENSES</th>
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<tbody>
<tr>
<td>Rest</td>
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<tr>
<td>Provisions</td>
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</tr>
<tr>
<td>Wood and oil</td>
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<tr>
<td>3 tons of coal</td>
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**RELIEF DEPARTMENT.**

**EXPENSES.**

<table>
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<tr>
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<tbody>
<tr>
<td>Shoe mending etc</td>
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<tr>
<td>Goods</td>
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<tr>
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<td><strong>$3 50</strong></td>
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</table>

We have also received from Brother W. C. Krider and wife and Sister Shirk, Shannon, Ill., one barrel of goods, consisting of fruit, vegetables, apple butter, etc. May God bless them.

Bro. Sheetz and others, eggs, butter etc. We do praise God, and thank the dear ones for so kindly remembering the Lord’s work and the encouragement they give us. We feel that we much your prayers and help so that our courage may not fail us under the heavy burdens which we feel rest upon us.

We are glad we may trust Him in all things and that He does care for us. And also that He is fully able to remove every obstacle which the enemy may put in our way, and give us victory over Satan and his works. John 5:4.

Our expenses this last month have been quite high on account of making provisions for winter. Coal is raising in price and is said, in a few days, will go up to ten dollars a ton. The building we are in is old and very cold and requires much fuel to keep it comfortable.

Since our last report it pleased the Lord to send to us Eld. Trump, Brother Sheetz and wife, Brother and Sister Herr, Sister Dohner, and a number of others who left with us their testimonies for God. Our souls indeed had a feast of fat things. Praise His name. We do
praise Him for the fellowship of the saints. We trust that you may continue to pray for us and the work so that we may keep very true to God on all lines and that souls may be brought into the fold of Christ. The work lays heavy upon our hearts. We are still looking to the Lord and trusting Him that He may send us helpers who are fully equipped for the work, whose hearts are filled with the love of God, and have in possession 2 Tim. 2:24, 25. Yours in Him.

SARAH BERT AND WORKERS.
6001 Peoria st., Englewood, Il.

PHILADELPHIA MISSION.
Report for month of August 1900.

DONATIONS.

<table>
<thead>
<tr>
<th>Item</th>
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<tr>
<td>Silverdale</td>
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</tr>
<tr>
<td>Grater's Ford</td>
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</tr>
<tr>
<td>Philadelphia</td>
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<td></td>
<td>$3.50</td>
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<td>$7.25</td>
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<td></td>
<td>$1.25</td>
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<tr>
<td></td>
<td>$1.00</td>
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EXPENSES.

<table>
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<tr>
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<tbody>
<tr>
<td>Beaches for Mission</td>
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<tr>
<td>For Poor</td>
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<td>Harvest Meeting</td>
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<td><strong>Total</strong></td>
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</table>

Peter Stover.
Philadelphia, Pa. 3423 N. Sec. St.

DES MOINES MISSION.

DONATIONS

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Andrew Gaagy, Dsurt Is.</td>
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</tr>
<tr>
<td>S. S. Uplinger, Des Moines Is.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Max Mahler, Des Moines Is.</td>
<td>$1.00</td>
</tr>
<tr>
<td>A. C. Higgins, Des Moines Is.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Mary Jones, Des Moines Is.</td>
<td>$1.50</td>
</tr>
<tr>
<td>James Toft, Des Moines Is.</td>
<td>$1.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13.50</strong></td>
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</tbody>
</table>

Rapized by trine immersion Sept. 4th and 16th Joseph Baker, Altona, Is., E. H. Cook, A. C. Higgins, Mother Jones (84 yrs. old), James Toft, all of Des Moines Is. Great Spiritual blessing accompanied these services which was a sure token of God's approval. Obedience always has a glorious reward, Brethren, pray for us.

J. R. AND ANNA ZOOK.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaiah Walton.

For the Evangelical Visitor.

SOME LITTLE JOTTINGS.

GREETING our readers with Isaiah 9:10. A visit to such as are somewhat isolated, and are not enjoying church privileges. We visited a family who only once were in the Brethren's meeting and had not heretofore had any visits from our people. We found the mother of the family very desirous of learning of our faith and practice. We left her with tears desiring our return and to be remembered in prayer. The husband is unconverted. Oh dear saints, how we should lift up such to God in prayer.

On the 1st of September we came to the home of Bro. Abram Hershey. Sister Hershey received us kindly; later in the day two Brethren from Franklin county arrived there being an appointment for public meeting at their house. We had the opportunity to hold forth the Word of God to a very attentive audience. We wish to notice right here, though the members are few and somewhat isolated from the church, Brother and Sister Hershey manifested a commendable spirit in a direction which, to our sorrow, we fail to find in many places. They have eleven children of whom one is in Kansas. Ten were present and the parents were anxious that they should all be introduced to us. Oh dear Brethren, our heart is saddened over the fault finders of the Brethren, speaking before the children of those things that we should carry to God in prayer. Oh, dear ones, when we leave off our old ways and seek the ways of the Lord our God, and show before our children that we love our Brother whom we can see. In our own church we come to places that we feel that we are not wanted and the children are as the prophet Isaiah says, "As is the mother so is the daughter." Oh when will the fault finder be satisfied? His portion will surely not be that of the Psalmist in Psalms 17:15. "As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." No he will not for he has not got the righteousness of God, for he is never (filled) satisfied.

The family spoke of would have us to meet all their children with a hand shake. On Monday Sept. 3rd we came to Gettysburg and taking a drive through some of the avenues we came to Round Top Devils Den, Valley of Death. After a short interview with a gentleman we walked the short distance to the place called the Devils Den, coming to the spring we picked up the tin cup and drank but the taste of the water was as little palatable to us as the pleasures which the Devil can give as enjoyment in his service. We then walked upon the north side of the hill to the monument of the 99th Pa. Infantry. Standing there in silence and lifting our heart in prayer to God to be away from the bustling world, we were led to think of the horrors of war as proved here and in the surrounding country. As we stood by that beautiful monument we turned around and we could see but one dwelling house and in our meditation we thought of the dear ones who fell on that field in defence of our liberty, and as we thought of home and its ties we thought of the many tears shed by mothers for loved ones, tears unbidden flowed and our heart was touched. We then thought of what the Prophet Joel spoke some eight hundred years before Christ, 3d chapter 9:10, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up, beat your plowshares into swords, and your pruning hooks into spears and let the weak say I am strong." This is still the literal fulfillment of that prophecy, and must be fulfilled by those who belong to the kingdom of this world. Christ has also said of His angels and His kingdom that it was not of this world. If it were then would His servants fight that He should not be delivered. Our mind was also led to the prophecy of Isaiah 24, "And He shall judge among the nations and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruning hooks and nation shall not lift up sword against nation neither shall they learn war any more." We thank God that we can look forward to the time when that prophecy will be literally fulfilled. Our mind was then carried to the heavens where He sitteth in whom my soul delighteth and we thought of the Lord's coming in the air for His loved ones, and as we stood we gazed around us and we wondered how it would be over that surrounding country in reference to the first resurrection. The Word of God answers us that there will be a resurrection of the just and the unjust. The resurrection of the just will however take place before Christ's reign on earth or in Millennial kingsdome, or thousand years in which time or age there will be no war and Isaiah's prophecy will be fulfilled. We were however much taken with the sights as we gazed on the wonderful monuments and statues erected by the different States of the Union. As we passed the places of inter-
est and along the different avenues our guide explained about that wonderful battle in the year 1863, July 1, 2, 3. Space would fail us to speak of impressions.

The small house used as the head quarters of General Meade, with its marks of war, is still standing and occupied. As we visited Round Top we were made to think to ourselves, could this have been possible for our men thus to occupy a scenery like that and the thought on the valley of death the Devil's Den the wheat field and seeing only a few of the great monuments and the cemetery scenery we are made to think of the wisdom and ingenuity of this great work. We conclude it comes from the great fountain head the Creator of mankind. We returned to our home on the great fountain head the Creator of man-

... and found probably 100 people assembled. They had just been having a beer-drink and were feeling quite good. They greeted us pleasantly and inquired if we had come to see. The majority seemed to be expecting us. One of the most noticeable features, at first, was the evident attempt at ornamentation displayed in the costumes of the women, especially of the older ones, who expected to take an active part. Their dress or rather undress, consisted of a short skirt of dirty grey leather covered with a heavy embroidery of bright colored beads. The rest of the body was covered with beads alone, together with heavy metal rings, neck, waist, arms and the lower part of the legs, being heavily laden. The head-dress, also, consisted of a broad band of bright-colored beads.

Our attention was soon drawn to three women seated on the ground before one of the huts, each with a drum made from a hollow log over the end of which a skin was tightly drawn. On these they were beating with their hands and accompanying the sound by low plaintive singing. Presently a man who proved to be the leader, or medium, stepped out before the women, beating on a drum made of a broad wooden hoop over which was also stretched a piece of leather. He was a tall athletic looking fellow clothed in a short skirt somewhat like a woman's, with many yards of blue calico wrapped around his body and a yellow sash of cloth over one shoulder. His drum, like that of all the men, was beaten with a stick and produced a sharp ringing sound. He danced with a peculiar backward step, keeping time to his music and sang, calling on the spirits of the departed, to which the women would reply. About half a dozen others soon joined and the air was filled with their melody (?). This was kept up for some time when they suddenly ceased and went into a hut about eighteen feet in diameter. I began to feel that we had seen about all we were to expect, but we were soon invited to enter the hut. So we crawled through the low door and were accorded a good place to view the proceedings. Here the performance was similar to that on the outside of the hut, except that others joined and the actions became much more rapid and violent, with occasional leaping and bouncing, the violent exertions causing the perspiration to roll freely. The medium finally worked himself into a sort of religious frenzy and claimed that a spirit entered the door, with which he entered into conversation. The medium spoke in the language of the Amahole, so we did not understand him. The people then all rushed out of the hut and the leader fell down exhausted on the rocks. They attempted to carry him back to the hut, but he finally arose and walked.

As the dancing progressed a new feature was added by some of the women entering with a number of bells tied to their limbs below the knee, which in the dancing added to the general noise. One woman also had bell plumes on the head. It would be impossible to give you a clear idea of the exercises. The dancing of all was more or less similar, and even when the actions became most violent it was somewhat systematic. The noise and music were deafening in the extreme and would surely have awaked the dead were such a thing possible. It was not altogether unmusical, however. In addition to a dozen or more drums, the bells, and the yelling and singing, there was whistling, and a very shrill sound made by the women tapping their hands over their mouths. A huge battle axe was handled around from one to another and part of the time was dangling on the neck of the leader. Sad as one felt at the delusions under which they labored he could not but be impressed by their apparent earnestness, and only wished it might be expended in a better cause.

They did not forget our presence and no doubt we did interfere somewhat with the freedom of their actions. The medium who was a stranger came toward us several times beating his drum quite near our faces, evidently trying to frighten us. Being wholly unsuccessful he soon desisted. Thinking he might feel annoyed at our presence, we mentioned the fact to the induna of the kraal who with others hastened to assure us that we were quite welcome to remain. The induna himself seemed to be more of a spectator than a participant in the scene. After they had danced over two hours and were quite exhausted from the violence of their exertions, they became quiet and the medium again claimed to see a spirit enter. This time one of our boys interpreted a little of the conversation into Zulu as follows: (Spirit) "Who are these white people present? Are they the ones that killed the Amatabelu?" (Medium) "No these are good and kind people. They will not hurt any one. They love the black people.

It was evident that not only the supposed spirit but also some of the strangers were somewhat afraid of us and had to be assured by the people of the kraal that we were harmless. Although we three were the only white spectators present, there were many natives looking on to whom the affair seemed no more as it did to us. Some thought it quite amusing and others were disgusted. In fact with the exception of one or two men and a few old women the people of the kraal where it was held took very little part. We trust as they looked on, they...
realized to some extent the hollowness of it all and, the contrast between that and the worship of the true God.

The hut in which it was held is the home of Siajaya, one of the boys who was baptized but who is not very steadfast. With such surroundings do you wonder that they fall? He is very anxious to come and stay at the Mission. We returned home thanking God that our God and our worship is not as that of the heathens, and feeling more than ever the burden of the work to which we have been called. The dancing continued until late into the night, all the next day and all the following night ending, no doubt, in a general carousal, as some of the young people of the kraal seemed quite disgusted with the entire proceeding.

H. FRANCES DAVIDSON.
Bulawayo, July, 7 1900.

For the Evangelical Visitor.

STARVING FOR THE WANT OF THE BREAD OF LIFE.

AFTER reading various accounts of the awful suffering and misery of India's starving ones and of the terrible death resulting from the famine, it seemed to me but a physical picture of the great spiritual famine that exists here. Souls are dying for the want of the Bread of Life and yet their great need is hidden from their eyes. They realize not their needs, care for nothing more than to satisfy the longings of their demon possessed souls. Thus they madly rush on and go headlong into the pit. They have never heard that there is a better way or that there is light, life and joy; that they have been made heirs of untold riches; and that there is a beautiful home prepared for them in heaven. They know nothing of their maker; nothing of their Savior and His love for them, that constrained Him to die to give them an entrance into his kingdom; nothing of His glory of which you and I have been made partakers; nothing of redemption from sin; nothing of His blessed Spirit to lead, teach and comfort; nothing of the joy and sweet fellowship and communing with Him. But they are dying—dying—dying as awful death. Of the earth earthy, their highest ambition is sin, their belly their god.

Thus while their souls are dying they live on in their miserable way until life's candle goes out, and they are remembered no more. Who is responsible for these lost souls? The way for their eternal joy has been opened through Jesus. They have been called to be joint-heirs with Christ as well as we. We are enjoying His blessed gifts because some who knew Him have been faithful in obeying—But who is responsible for these? All those who have the light and do not obey the Lord. Whether you accept or reject Christ, nevertheless you will be held responsible for the knowledge you possess or have access to concerning Christ and the wondrous plan of redemption. If you have accepted Christ as your personal Savior, then you will obey His injunction—"Go ye into all the world, and preach the gospel to every creature," and if obeying the summons you will have the blessed promise fulfilled, "Lo I am with you always." You can fulfill this command by obeying the dictation of His Spirit, whether it be go, send, or give. I know God has a place for each one and you will be sure to find it if you anxiously inquire of Him.

What of the minister who makes no effort to warn in the light? In one sense he is worse than a heathen. Those who live in lands of Gospel light and do not accept Christ and obey Him have a double responsibility. Will they not be called upon to answer for other lost souls as their own? Oh, I would that God would press home these truths and that mankind, created in the image of their Maker, would allow His image through them to be reflected and love truth rather than deception. Yours in the desert seeking the lost.

MRS. ISAAC O. LEHMAN.
Bulawayo, South Africa.

For the Evangelical Visitor.

CALLED TO AFRICA.

ABOUT sixteen years ago I was blessedly converted and had the witness of my acceptance with God. My conversion was none of the shoddy and shallow kind—as we find so many at present. Such as card-signing, holding up the hand or joining the visible church; but it was a godly sorrow for committed and actual sin. After I thoroughly repented, made my wrongs right, confessed my sins to God, and where I stumbled and talked about people confessed it to them where it belonged, God wonderfully pardoned me and flooded my soul with peace and joy unspeakable and full of glory. The work was done. A clean, clear-cut Bible conversion. No man could make me believe that I was not converted. I went through the ordeal and was right there when God did the work. I was saved. Glory to God. This was not done in a corner either, but the people found it out. This could not be kept hid because I was born again. When a child is born into this world it is noised abroad especially if it is born alive. It occurs quite frequently that children are born into this world that the news goes no farther than to those about them. It is because they are born dead.

Thank God for a birth that people will hear about it.

My life was one of victory for quite a while, but as time passed by and as I walked in the light I found there was a law of sin, a sin principle, the old man in my soul warring against the law of my mind. As I endeavored to do something good for God I found that the old man would captivate me and try to make something great out of me. When I attempted to obey God this old man would come in with all his might and overthrow me, and so on from one thing to another and the devil overcoming me in a thousand different ways, I found this was a miserable way to live. There I was, I did not know what to do. I knew to go back was to be lost. I knew my conversion was thorough and genuine but to live this way I could not. I attended services faithfully, listened to the sermon attentively but I never heard anyone tell how to get rid of such an experience as I had. I did not hear anyone teaching that the old man must be crucified root and branch and cast out and be gone forever. Thus I lived an up and down life for thirteen years. Sometimes saved and sometimes not. The greater part of these thirteen years was spent in sinning while the remainder was spent in repenting and seeking to be justified with God. I will assure you that this was no enjoyable life and far from being victorious. I got to a place that I found my experience was just like the poet expresses himself.

"Feeding on the husks around me,
Till my strength was almost gone,
Longed my soul for something better,
Only still to hunger on."

At length I heard a holiness sermon preached and in that meeting my experience was clearly defined. The old man was exposed and I was plainly told how to get rid of him. I at once set to work with the determination to have him crucified and cast out at any cost. I held on to God till the answer came. When the last struggle was made, the consecration completed, the old man writhed in death and my faith touched the live wire from heaven, something dropped into my soul, an indescribable something that is better felt than told, Glory to God. My soul was sanctified and I realized that this was the beginning of the More Abundant Life. Such a contrast in my experience I never saw before. I cannot go into details in my experience, for it would make my article too
lengthy. Suffice it to say that I found perfect rest to my soul.

After this I found that I had many things to learn and that I would learn and continue to learn as long as I remain in this tabernacle. One thing that was so hard for me to learn was to suffer persecution for Christ's sake, and that the greatest ones were to come from my own household. The persecutions came and I stood true till they came so thick and fast that like Peter I got to looking to the circumstance more than to God and the result was I became fearful and the devil had me discouraged for quite a while. But after I learned to know the persecution route, the Lord wonderfully established, strengthened, and settled me. It took me about one long year to get established on the persecution route. During that time I got my Bible and locked up the subject of persecution and as I read the lives of the apostles and especially the life of our beloved Apostle Paul I found as he advanced and pressed the battle harder and harder he had to endure more persecution. He did not slack his pace but pressed on till his enemies severed his head from his body. The following Scripture I think shall never be erased from my memory—"Ye, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12

At this time I got my second definite call to go to Tabor, Ia. I got my first call to the above place about seven years previous, but was not willing to obey and made many excuses just like those men that were called to the feast. During those seven years I experienced things that I am unable to describe either by mouth or pen. They were such that when the second call came I did not hesitate to obey. Why was it to go to that place I could not understand; neither did that concern me. My business was to obey God. Praise God I did. As I look back today I can see plainly what God wanted with me there. Right here I wish to state that during those seven years I was joined in marriage to my dear wife. When I got my second call I did not say anything to her so no one could say that I influenced her, providing that she also should have a call to that place. Not very long after I received my call, one day she said to me, "I believe we shall see Tabor, Ia., sometime in our lives." I listened with great surprise but I did not let on as though I thought very much of it. I was determined not to say anything first so on another day she told me how God was talking to her and how He called her to Tabor. Now my way was open and I told her how God had called me. We at one time decided that we would leave for that place as soon as God would open the way. We obeyed God and arrived in Tabor Mar. 31, 1899.

On Nov. 24, 1899 while in the prayer room at the above place my wife got a definite call to Africa and the burden of those dusky-faced and benighted heathen came so heavily upon her that she couldn't work that day any more. God had plainly shown me that sometime during our lives we would get to Africa; so not long after my wife got her call, God definitely called me to Johannesburg, South Africa. Again, God gave my wife a definite witness to the same not long afterwards. Glory to God. Now as our call to foreign fields was settled, God impressed us to inquire of Him concerning our next move. We were very clearly led to leave Tabor, Ia., in May and return to Pennsylvani to prepare for our farewell to this blessed christian America. God willing we intend to sail sometime in March 1901. We are anxiously awaiting the time to sail to that dark land so that we may give the message of the glorious Gospel to those benighted heathen, although we realize that God has a work for us to do here we leave. We are praying for God to anoint us more and more so that we may be enabled to deliver our souls to the people in the homeland.

Johannesburg, the place to which we are called is situated near by the great gold mines of South Africa. The population there is about the same as Harrisburg, Pennsylvania and was built only of late years. These gold mines make this a wonderful place for mission work, as the proprietors of the mines send up into the interior to get raw natives and fetch them to Johannesburg to be put into the mines, there to work for a mere scanty living. Bordering these mines are compounds where these natives live in mud huts. On Sabbath thousands of these natives can be reached with the Gospel as the mines do not work on that day. In some of these compounds there are over 3,000 natives. What a wonderful opportunity to do missionary work! Some missionaries hold from seven to eight services a day. Here the natives hear the Gospel and when they return to their homes they carry the story of the Cross far into the interior. Thus the glorious Gospel is scattered over a vast territory of that dark land in a short time. Will you pray that God's will may be accomplished through us?

For the Evangelical Visitor.

THE CANADA JOINT COUNCIL.

According to the announcement in the Evangelical Visitor the Canada Joint Council convened in the Brethren's Meeting House, Markham District, which is always a model community for such occasions. The weather was all that could be desired and the attendance good. All the districts in Canada showed their interest and well wishes for the cause of our Blessed Redeemer and the upbuilding of His Church, by a good representation from each place, who by their deportment and zeal, manifested to all, that they were moved by more than earthly gain, or interest in the associations and ties of friendship, which are at all times pleasant and enjoyable. But it was evident they were moved by an inward impulse for the welfare of Zion which was discernable throughout the whole proceedings. The Brethren in council assembled declared their great reverence for the faith and doctrine of the church and that no person dare lightly tamper with their sacredness. The mission work, both home and city, was duly considered and encouraged, with a view of still extending the work at every place where it is already begun.

The question of providing a permanent home for the Evangelical Visitor was also considered and favorably approved of and decided to extend an invitation and request to General Conference of 1901 through the Board of Publication, to grant that it be located in the city of...
Buffalo, N.Y., near the home of the present Editor—believing that we have facilities that are favorable to its advancement and prosperity. The Editor and his family truly have the sympathy of the church throughout Canada for the sacrifice which they have made for the good of the church. May they be richly sustained with our prayers and help.

The Love feast season was especially noted as a season of blessed fellowship with saints and I believe all present enjoyed a season of refreshing and could with one accord say, "It is good for us to be here." I will also state here to all whom it may concern that by his request Bro. Jacob Eyer the retiring secretary and treasurer of the Canada Mission Board has been relieved from his duties in connection with the Mission Board, and that Bro. Levi R. Hose of Victoria Square, Ont., has been appointed in his stead, to whom all communications should be addressed until further notice—one who was there.

DIE DEMUTH.

Der Hinterlistige Versucher Dringt an der Schwachsten Stelle Ein, Und Daan—!


Gott hat uns viele Warnungen in seinen Wörten gegenwärtig. Siche auf Saul! Als er klein vor sich selbst war, machte ihn der Herr zum Oberhaupt über die Stämme Israels, aber seine Stellung, für welche Gott ihn durch Erschaffung eines neuen Herzens fäig gemacht und welche ihm gedemuthigt hatte, eine solche Ausführung, wurde für ihn eine Falle; er wurde unfähig, eigenwillig und eingebildet. Der demuthige Geist, welcher ihn veranlasst, sich zu verlieren, als selig und geheilig, aus der Ferne auszuführen, hatte ihm verlassen; zuletzt ward er Gott ungehorsam und erfuhr nicht seinen Willen, die Amelkte zu vernichten. Da verlieh ihm die Gnade Gottes, die allein in diesen schweren Auszügen ihn gestattet haben konnte; er gab dem Versucher nach, er flei, um nicht wieder aufzustehren.—Selected.

Address Bro. G. C. Cress at Talmage, Kansas, after October 1st.

MARRIED.

SEIM-KAUFFMAN. Mr. Henry Seim of Abilene, Kan., and Miss Minnie Kauffman, youngest daughter of Bro. John and Sister Mary Kauffman, of Donegal, Kan., were united in the bonds of holy matrimony, on Sept. 12, 1900 at the home of the bride's parents, Elder J. N. Engel officiating.

OUR DEAD.

MYERS.—John Theodore Myers, son of John E. and Elnora Myers, of near Waub, Ohio, was born April 22, 1850, died August 30, 1900, aged 50 months and 8 days. Funeral services at Valley Chapel, Ohio, on Sept. 2, 1900. Conducted by Eld. D. H. Rohrer. Text Mark 10:13-16.

DASHER.—Eliza Dasher, an inmate of the Messiah Rescue Home, Harrisburg, Pa., for nearly three years, died there on Sept. 8 aged 82 years. She was deaf nearly all her life, and was a member of the Methodist church. Funeral service was conducted by Bro. S. Shumberger. Interment in the Harrisburg Cemetery.

HAYNES.—Sister Rebecca Haynes,relief of the late Jonas Haynes,died at the home of her son-in-law, Samuel Comp near Yoeumtown Pa., on Aug. 7, 1900, aged 75 years, 7 months, and 27 days. She was a consistent member of the Brethren church for over 24 years. Two sons and one daughter, with a number of grand-children are left to mourn their loss. Funeral service was held on August 9, the executors being appointed by Bro. Martin Myers of Mechanicsburg, Pa. Text Eph. 2:19. Interment at Cocklin's Church cemetery, Cumberland County, Pa.

PIPER.—Died, near Shippenburg, Pa., on Sept. 15, 1900, at the home of her father Bro. Martin M. Wenger. Sister Mary, Catharine Piper, aged 24 years, 7 months, and 7 days. The deceased was married on the 8th. of Oct. 1899, to Mr. Amons M. Piper of Philadelphia, Pa. Soon after she was married she was seized with that fatal decease consumption and returned to the home of her father. During the summer she and her sister went to Clendale, Ariz., thinking that a change of climate might help, but she was too far gone and no relief came, so she returned to her father's home where she died. Her end was peaceful and she died in the triumph of faith in hope of an immortal life. She gave her heart to God while young and was held in esteem by all who knew her. We heartily sympathize with her dear Brother who recently lost his dear wife and now his oldest daughter. May the Lord comfort the bereaved husband and the remainder of the family. Funeral services, conducted by the Home brethren were held in the Air Hill Church and burial in adjoining cemetery.

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