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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
It is interesting to note what transformations are brought about by the gospel of the grace of God. There is a great difference between the trader's going into a heathen country and that of the Missionary. The trader is there, only for trade and what he can make out of the people, is dressed in clean white clothes, and in a hundred ways showing the change that has taken place within. Such evidences of the power of the Gospel of Jesus Christ are more than enough to compensate the missionaries for all their exile and toil."

What the Gospel has accomplished in this place in dark Africa it is able to accomplish in any other part of Africa, and thus we are encouraged to think that like wonderful results may take place in the Matoppo hills where our little company of workers are toiling for the uplifting and salvation of the native tribes with whom they come in contact.
SOMETIME WE'LL UNDERSTAND.

Not now, but in the coming years.
It may be in the better land,
We'll read the meaning of our tears,
And there, some time we'll understand.

CHORUS.
Then trust in God through all thy days;
Fear not, for He doth hold thy hand.
Though dark thy way still sing and praise.
Sometime sometime we'll understand.

We'll catch the broken thread again
And finish what we here began;
Heaven will all mysteries explain.
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun.
'Tis there sometime we'll understand.

Why what we long for most of all
Eludes so oft our eager hand,
Why hopes are crushed and castles fall.
Up there sometime we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand.
Sometime with tearless eyes we'll see,
Yes, there up there, we'll understand.

—Sol. by Francis B. Halsey.

FOR THE EVANGELICAL VISITOR.

BAPTISM. (Continued.)

WITH regard to the form of baptism used in the Church of England, we shall only mention one or two of the more material differences between the form as it stood in the first liturgy of King Edward, and that in the English Common Prayer Book at present. First, the form of consecrating the water did not make a part of the office in King Edward's liturgy, as it does in the present, because the water in the font was changed and consecrated but once a month. The form itself likewise was something different from that now used, and was introduced with a short prayer that Jesus Christ, upon whom (when Jesus was baptized) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of baptism, which prayer was afterwards left out at the second revision. By King Edward's first book the minister was required to dip the child in the water thrice; first the right side, secondly the left, and lastly the face toward the foot. This triple immersion was derived from the ancient practice of the Christian Church, and was used in honor of the Holy Trinity,—though some later writers say that it was done to represent the death, burial, and resurrection of Christ, together with His three day's continuance in the grave. But afterwards, the Arians, persuading the people that the custom denoted a distinct substantiality of the three persons in the Trinity, they discontinued it and used only one single immersion, which caused a great commotion, in those days in the church.

Baptism for the dead, of which Paul speaks in 1 Cor. 5:29, seems to have been founded on the opinion that when men had neglected to receive baptism in their lifetime, some compensation might be made for this default by their receiving it after death, or by another being baptized for them. This practice was, however, chiefly in use among various heretical sects.

The Armenian Church, is one of the oldest Eastern Christian churches not in communion with the orthodox Greek Church or with the Church of Rome.

The history of the Armenian Church is divided into three periods, from 34 to 302 A. D., from 302 to 491, and from 491 to the present time. The first period is mainly legendary. The Church of Armenia claims an older than apostolic foundation. Our Lord, they say, was prepared to resist alike the tyranny of Rome and what it considered the license of other bodies. But whatever the value of these primitive traditions, Armenia could hardly be said to have a church at all during this first period, although there are evident traces of Christian worship in the country at a very early time. The doctrines of the Armenian Church are almost identical with those of the orthodox Greek Church. Baptism is by immersion; the child is immersed three times, it is then anointed with holy oil, is confirmed, and partakes of the eucharist in both elements.

The "Orthodox" Eastern or Greek and Russian Church, although claiming to represent the stock from which all Christendom has originated, is today the smallest of the great divisions of Christianity. The sacraments recognized by the Greek Church are seven. Baptism is performed by immersion of the body three times in succession; infants are baptized on the eighth day.

Baptists, a denomination of Christians, distinguished, as their name imports, from other denominations by the views they hold respecting the ordinance of baptism.

The early history of the Baptists, both in this country and in the continent, is very obscure. In the great awakening of religious thought and feeling which characterized the beginning of the 16th century, it was inevitable that amongst those who burst the fetters which bound them to the See of Rome some should be willing to retain as much of the ancient doctrine and practice as they could with a safe conscience, whilst others, rejoicing in their new found liberty, would desire to cast aside every remnant of what they regard as superstition, and to advance as far as possible in the path of what they deemed Christian liberty; nor is it at all to be wondered at that, at times, strange and wild theories on matters even remotely connected with religion should spring into life. But amidst all the diversities of opinion that existed, it was constantly held by Protestants that "Holy Scripture" contained all things necessary to salvation, so that whatsoever is neither read therein nor may be proved thereby, although it may it may be sometimes received of the faithful as godly and profitable for an order of comeliness, yet no man ought to be constrained to believe it as an article of faith or repute it requisite to the necessity of salvation." In fact, each separate section of Protestants claimed for itself to stand on the ground of Holy Scripture, and was prepared to resist allike the tyranny of Rome and what it considered the license of other bodies of Protestants. Thus it happened the Baptists, or as their opponents called them, the Anabaptists (or, as Zwingli named them, Catabaptists), were strenuously opposed by all other-
sections of the Christian church, and it was regarded by almost all the early reformers to be the duty of the civil magistrate to punish them with fine and imprisonment, and even death.

Probably, the earliest confession of faith of any Baptist community is that given by Zwingli. The articles are in all seven. The first which we give in full, relates to baptism:—although let us remember that Zwingli was an opposer of the Anabaptists.

"Baptism ought to be given to all who have been taught repentance and change of heart, and who in truth believe that through Christ their sins are blotted out, and the sins of all who are willing to walk in the resurrection of Jesus Christ, and are willing to be buried with Him into death, that they may rise again with Him. To all, therefore, who in this manner seek baptism, and of themselves ask us, we will give it. By this rule are excluded all baptisms of infants, the great abomination of the Roman pontiff."

"For this article we have the testimony and strength of Scripture, we have also the practice of the apostles; which things we simply and also steadfastly will observe, for we are assured of them."

The second article relates to withdrawal, or excommunication, and declares that all who have given themselves to the Lord and have been baptized into the one body of Christ should, if they lapse or fall into sin, be excommunicated. The third article relates to the breaking of bread; in this it is declared that they who break the one bread in commemoration of the broken body of Christ, and drink of the one cup in commemoration of the blood poured out, must first be united together into the one body of Christ, that is into the church of God. The fourth article asserts the duty of separation from the world and its abominations, amongst which are included all papistical and semi-papistical works. The fifth relates to pastors of the church. They assert that the pastor should be one of the flock who has a "good report from those who are without." His office is to read, admonish, teach, exhort, correct, or excommunicate in the church, and to preside well over all the brethren and sisters both in prayer and in the breaking of bread; and in all things that relate to the body of Christ, to watch that it may be established and increased so that the name of God may be glorified and praised, and that the mouth of blasphemers may be stopped. The sixth article relates to the power of the sword. "The sword" they say, "is the ordinance of God outside the perfection of Christ, by which the bad is punished and slain, and the good defended." They further declare that a Christian ought not to decide or give sentence in secular matters, and that he ought not to exercise the office of magistrate. The seventh article relates to oaths, which they declare are forbidden by Christ.

"We cannot but be astonished at the vehemence with which those that maintained these articles were opposed, and the epithets of abuse which were heaped upon the unfortunate sect. Zwingli, through whom they come down to us, and who gives them, as he says, that the world may see that they are "fanatical, stolid, audacious, impious," can scarcely be acquitted of unfairness. No doubt, there were some who held to the Anabaptists that had run into fanatical lines, as well as there are some in this our day, who were rather a source of weakness than of strength to the cause of God. But, so as it appears not merely strange but shocking, that the Protestant Council of Zurich, which had scarcely won its own liberty, and was still in dread of the persecution of the Romanists, should pass a decree ordering, as Zwingli himself reports, that any person who administered baptism should be drowned; and still more shocking that at the time when Zwingli wrote, this cruel decree had to be carried into effect against Felix Mantz, one of the leaders of the Anabaptist, who had himself been associated with Zwingli, not only as a student, but also at the commencement of the work of the Reformation.

In 1537 Menno Simons joined himself to the Anabaptists and became their leader. His moderation and piety, according to Mosheim, held in check the more fanatical amongst them. He died in 1561, after a busy life passed amidst continual dangers and conflicts. His doctrine on baptism, according to his own words in a volume printed in the Dutch language in 1646, is, that those who have heard the word, and believed, and were drawn by the Holy Spirit, were upon their faith (ingehoordt,) which is equivalent to the German word, einge­tauf, baptized, dipped or immersed, into the body of Christ. It must have been trine immersion that Menno Simons baptized with, for the single forward action had long since fallen into disuse, and the backward action had not yet been invented.

As we further pursue the history of the Anabaptists it is very pleasing to find that amidst the records of intense bitterness and rancor which characterized these times, and with which Romanists and Protestants alike assailed the persecuted Baptists, they unflinchingly cling to their faith in Christ. They, being strengthened, no doubt, by the words of the Savior, where He says, "yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me."—John 16:2,3.

After this we find that about the beginning of the 17th century the severe laws against the Puritans led many to emigrate to Holland. Some of these were Baptists, and an English Baptist Church was formed in Amsterdam about the year 1609. In 1611 this church published "a declaration of faith of English people remaining at Amsterdam in Holland." The article relating to baptism is as follows: "That every church is to receive in all their members by baptism upon confession of their faith and sins, wrought by the preaching of the gospel according to the primitive institution and practice. And therefore churches constituted after any other manner, or any other persons, are not according to Christ's testament. That baptism or washing with water is the outward manifestation of dying
unto sin and walking in newness of life; and therefore in no wise appertained to infants."

Another Baptist church was founded in London in 1639. These churches were "Particular" or Calvinistic Baptists. The church formed in 1609 at Amsterdam held Armenian baptism. The way and manner of dispensing this ordinance the Scripture holds out to be dipping or plunging the whole body under water."

Martin Luther, in giving directions how to baptize a converted Jewess—says, "as to the public act of baptism, let her be dressed in a garment usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in water, with the usual words: "I baptize you in the name of the Father." etc.

"When John Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptizing. This was not a very uncommon belief among the well read, in Wesley's day, as, trine immersion, about a 100 years prior to this period, was the general practice wherever immersion was used. This we have plainly shown, whilst we were reviewing baptism in the early English Church history, where it is stated that "this triple immersion was a very ancient practice in the Christian church." etc.

CHARLES BAKER.

TO BE CONTINUED.

For the Evangelical Visitor.

NOTES ON ROMANS.

NUMBER ONE.

SINCE suggestions have been made that I should write a series of articles on the book of Romans, I have conceded to do so by the grace of God.

To give a complete exegesis of the entire epistle would require, as Jerome says, volumes. Therefore we cannot enter into it so exhaustively in these articles, but simply give such expositions as we deem most instructive and beneficial.

This epistle was written A. D. 58, and is recognized as the most profound of the Pauline epistles. It is placed before the other epistles of Paul, not that it was first chronologically, but because of its excellence, and the magnificence and sublimity of the mysteries on which it treats.

Its recipients were both Jew and Gentile Christians. Its general character is conciliatory. Paul did not visit Rome until A. D. 61, so his letter went in advance by the hand of Phoebe the deaconess.

The Jews and proselytes of Rome had a synagogue at Jerusalem and without a doubt some of them were there on the day of Pentecost, and were converted, and as they continued to come to Jerusalem to worship subsequently the work of grace deepened.

JEWS IN ROME.

The first connection known of Jews and Romans was some time in the second century B. C. under the Maccabees.

Jewish embassies had visited Rome and secured treaties of alliance about 161 to 129 B. C. Cicero tells us of a large Jewish community in Rome which sent annual subsidies to Jerusalem. And the captives brought by Pompey from the East B. C. 61, swelled their number.

Many of these obtained enfranchisement and are likely the Libertini who supported a synagogue of their own at Jerusalem. (Acts 6:9.)

Their worship was tolerated by Julius, Augustus, and Tiberias. Philo says they occupied a quarter of their own beyond the Tiber.

There are evidences of Jewish synagogues and Jewish residences in other parts of the city also.

Josephus relates how 8000 Jews in Rome supported the complaints against the rule of Archelaus in Judea. A religious movement which so permeated Judaism at its religious centre must surely find an early response in that Jewish community at the centre of the world's intercourse. At every great festival in Jerusalem Roman Jews would be in attendance. Pentecost must have been no exception. "Some who had gone forth from Rome as Jews may well have returned. Christians."

EPISTOLARY INTRODUCTION.

The introduction of this epistle we find in the first 15 verses of the first chapter and may be classified as follows:

First, THE SALUTATION (1-7) a. The writer, his gospel and apostleship (1-6); b. The reader, greetings (7).

Second, The Romans, and the desire to preach to them.
Paul accounts himself a bond-servant of Jesus Christ and acknowledges his apostleship as a direct call of God. This important feature must not be overlooked; for it is very essential that we know God has appointed us to the work in which we are engaged, or to the position which we occupy. These calls come to us through the Holy Spirit and are not only recognizable by the individual called, but also by the church of Christ. There are entirely too many man-made ministers, evangelists, bishops, and elders etc. They are simply called or appointed of man and not of God.

Paul's call to the apostleship was never disputed by any of the holy apostles who were directly appointed by Jesus Himself. And when he entered upon the actual mission to which he was called, the church at Antioch of Syria was ready and glad to ordain him by the laying on of hands which denotes the sanction of the church. There is always a sweet harmony between Jesus Christ and His living church.

We find no Scripture which teaches us to respond to a call of God independent of church recognition. Hence ordination has been
instituted as a means by which this recognition is confirmed in the minds of the believers, and to strengthen the person called.

DEVOTEDNESS TO OUR CALLS.

Paul was also separated unto the gospel. That is, to preach the gospel. The separation unto our calls, whatever that call may be is indispensable to success. How can a person who has been called to the ministry make the best possible advancement and remain in business? When God calls any one to preach His Word, that person must acquaint himself with the Scriptures and needs time for meditation and special prayer.

Paul was called to preach the gospel; not ethics, church creeds, and higher criticism, but the gospel of our Lord Jesus Christ.

He studiously examines the prophecies and discovers the promise of the glorious Gospel and perceives it had come through Jesus Christ the Son of the living God, of the lineage of David according to the flesh.

Paul had great need of the Old Testament Scriptures to prove the divinity of Jesus Christ, and the authenticity of the Gospel. How shall we account for the many who say they have no use for the Old Testament Scriptures?

He looked upon the resurrection of Jesus as an emphatic declaration of His Messiahship according to the spirit of holiness. "By whom we have received grace and apostleship, for obedience of the faith among all the nations, for his name."

Right here in the salutatory part of his letter Paul introduces the great truth to his brethren that we are saved, not by the keeping of the ceremonial law, but by the unmerited favor of God in Christ Jesus— not by good deeds but by faith in the atoning blood of our Saviour. He taught them that it was a free gift and to all. At this doctrine many of the Jews staggered, as well as at the divinity of Christ. Paul further states that they too have been called to be saints by Jesus Christ, and that their faith is spoken of throughout the whole world. This indeed was a great compliment to the church at Rome. It was not intended for flattery but a stimulant to further faithfulness. For their faith to be so universally known would naturally indicate integrity, and the forceful influence of Christian character. This also demonstrates the fact that if we have faith, others are sure to find it out.

PAUL'S SANCTIFIED TACT.

He first highly commends his Roman brethren for what they have already accepted and experienced that he may with greater ease bring other important truths to their acceptance for higher attainments.

In this he displays excellent wisdom and delightful tact which every body should have, especially officials. How many continually harp on the faults of others, but never speak of their merits.

To make a reproof agreeable and most effectual we should first acknowledge a person's merits which prepares the individual to receive reproof more cordially. Paul also kindly shows his tender affection to them by saying that he always makes mention of them in his prayers. When we have the sincere prayers of a person, we are sure to have his love and help. Many people, however, instead of praying for each other, pray at one another, which means hate instead of love. How horrible to pour out venom at each other under the mask of prayer! That individual needs cleansing.

PAUL'S CONTEMPLATED VISIT.

He writes of his burning desire to see them, and of his prior purpose to visit them but failed. Nevertheless he tenaciously persists, and hopes, and prays God to give him a prosperous journey to them, not for self-gratification, but for the impartation of some spiritual gift for their establishment in the doctrines of the gospel. There is something very hallowed in holy visits. How well I remember when there was more of that kind of visiting. And the result was glorious—great revivals and fewer backslidings. It was the highest joy for this great apostle to see the church of our Lord fruitful and abounding in the grace of God. He was never found sneaking about a distance. Some professors have a very large mouth, that we can hear them from a distance. Some professors have a very large mouth and very little heart, and some are not afraid to and encourage in holy living. He frankly confessed his indebtedness to all mankind irrespective of nationality or intellectuality, and expressed his readiness, and anxiety to preach the Gospel at Rome.

Salary had no consideration in his going and preaching—it was for the good of souls.

Paul delighted to preach the Gospel; not write and recite ear-tickling essays, nor popular and sensational lectures, but preached the burning Gospel with convincing power.

Des Moines Ia.

For the Evangelical Visitor.

J. B. Zook.

NUMBER TWO.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Mat. 7:21.

THERE are many things that might be considered as steps leading to this awful condition of professing Christians, which I do not hesitate to call "perilous times." It's no wonder that the sinners do not turn away from their sinful ways, they see so many Christians that are partaking of the same evil as they do, therefore they will not come. We as professors ought to let our light shine wherever we go—in the stores or blacksmith shop.

What would you think if you would see a professor sitting in a store or other public shop or place, and hear him boasting how he accumulated this world's goods and rejoices over the works of his hands. This is a carnal-minded man or woman. Paul said, "for to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God neither can be.—Rom 8:6,7.

We will go a little farther and take the spirit of a toad. The toad nature is fixed on the things of the earth such as insects, and we also notice that they have a very large mouth, that we can hear them from a distance. Some professors have a very large mouth and very little heart, and some are not afraid to
whom was Peter referring to, when he said, “giving all diligence.” Peter meant too that we are to be always at work for our Master, then he wants us to add to our faith, virtue. He meant to say that we are to increase in strength, uprightness, and purity. He wants us to receive power from on high, that the sinners may be led to the doctrine of our blessed Saviour. If we speak evil of a divine life, then we shall see Jesus, just as He is. Let us deny ourselves of everything that is unnecessary. Then we shall receive a blessing and a crown that will never fade away. Yours to be faithful.

A. L. M.

Mongol, Pa.

TESTIMONY.

BELOVED Readers: Because I love the Lord is why I can with joy sit down while on my way to the love feast at Martinsburg, Pa., while waiting at Altoona Station quite a while for train connections, I felt to give a testimony for Jesus. I praise God today for the willing heart He gives me to follow His good Spirit. The Lord wants us to be His witnesses, and to testify for Him. I am a living witness for Him for He saved me from sin, and all fashion, worldly pleasure, and so many things. He took the very desire out of me and now today I can go rejoicing to love feasts where my soul is fed; where a few years ago my trips would have been fairs and worldliness. Oh I do praise God that His love and mercy ever reached me, and now I can with Christ’s followers get down in His humble commands and follow Him. I wish many more could get determined to follow Him and testify for Him. “They overcame by the blood of the Lamb and the word of their testimony.” I praise Him for His goodness to me. He saves, He justifies and sanctifies. Glory to His everlasting Name. I feel His nearness to me just now. Glory! I didn’t go today to see the world, but I praise God for sinners and saints accepting tracts and for the few words He put in my mouth concerning souls and heaven. All for Jesus.

AMANDA SNYDER

TAKE DOWN YOUR SIGN.

WHEN persons discontinue business they take down the sign which had announced it, so that the public may note the change and be governed accordingly. So should it be when sinners change masters and pass from the service of Satan into the service of God. When this great change in heart has been made then the signs of the former service of sin should come down and be destroyed. What are some of the signs?

1. The sign of pride of dress or personal vanity. Fine feathers do not make fine birds, neither does plain dress constitute Christianity, but straws always indicate which way the wind blows. If you are professing to be Christ’s and to live for Him, take down your sign of seeking for the esteem of others, “to be seen of men.” Jesus said of such, “Verily, they have their reward”—will get nothing more than they seek for in such things. When the squirrel’s tail can be seen protruding from his nest in the tree, you may count it certain that he is at home.

Why do you deck yourself out like the world, if you have renounced the world and taken the plain way with Christ, who says (1, Peter 3:4) concerning His saints, that their adornment should not be outward as plaiting the hair, wearing of gold, or putting on of apparel, but that it should be, “the ornament of a meek and quiet spirit, which in the sight of God is of great price.” Why act a lie in professing to love God perfectly, when your sign bids for the applause of men, to add to your own pride and vanity? Would God have given directions concerning plainness of dress if it had not been necessary?

If plain dress has nothing to do with practical Christianity, why does the Lord Jesus always convince the godly of the necessity for the same in order to retain a sense of His favor in their hearts? I have yet the first person to meet who professes and enjoys the grace of entire sanctification, to whom the Lord has not spoken on this line, and who
has not gladly laid aside all worldly adornments for Jesus' sake, as soon as He will in the matter was known. It is true many have returned to their idols, who are backslidden in grace, and say they are "not condemned" in so doing. Of course not, if they are not desirous to know and do all the will of God.

2. The sign of evil speaking and tale-bearing. This is one of the prolific sources of trouble and often found among professors of Christ. If we have been "born of God" we will "love the brethren" and will no more seek to injure their reputation or character than we would our own, for Jesus says we are to love our neighbor as ourselves. If you have been born again, then take down the sign of evil speaking and slander, and out of a good conversation, show forth "a reason of the hope that is in you, with meekness and fear, having a good conscience." This tongue disease has its origin in the heart, which needs to be renewed by divine grace and sanctified wholly unto God's service and praise.

3. The lodge sin. This is so commonly seen, nowadays, that women as well as men are carrying the sign around in the form of badges, chains, and the like, so that everybody can see where they belong, among the worldly minded ones. The Spirit has said that Christians should be a people separate from the ungodly and unbeliever, and that their sole business should be to "perfect holiness in the fear of God." Regeneration separates men unto God, so that all former unholy alliances will be discarded as they follow Christ, and these worldly attachments will drop off as they appropriate Christ in His saving and sanctifying power. Can one be true to God and the honor of His Name and at the same time have fellowship with a semi-religious organization, in whose membership so often are sinful, wicked men, full of hatred and unbelief of the Son of God and only Savior of men? Is not this dishonoring to the church which He instituted to carry forward His great work of evangelizing the world before He comes again?

Take down your sign, for it will have no recognition in heaven. It never originated there. Sell out for God, run up the banner of the cross, of "Holiness to the Lord," and sail out on the old ship Zion, which is bound for the New Jerusalem harbor, with through passengers only, whose robes are washed in the blood of the Lamb. Signs, pass words and the like will not avail there, but all they whose names are written in heaven shall enter in and see Him as He is and be like Him.—Chas. Pickford in the Evangelical.

THREE ASPECTS OF PRAYER.

NUMBER TWO.

CONSTANCY is one of the laws of God's universe; and that law applies as truly to the natural processes of the spiritual life as to the natural processes of the physical life. Communion of spirit with God is not only the condition of salvation, it is of the very nature of our salvation. Our life before God depends upon the constancy, the unbrokenness, the uninterruptedness of that communion. Now prayer is the medium of that communion. I come therefore to speak of

II PRAYER AS AN EXERCISE.

In this connection it will be profitable to read 1 Tim. 4:7, "Exercise thyself unto godliness." The word here employed by Paul the Apostle is gum-nad-zee, from which comes our English word "gymnast." The thought therefore, is this, that in order to the development of strength and proportion in all the qualities of godliness, we are to strip ourselves and go into training, as a gymnast does. In this view, of all the various paraphernalia of the spiritual gymnasium, nothing is more important than the exercise of prayer.

Another suggestive word is that in Rom. 12:12, "Continuing instant in prayer." The Greek word here used is pros kar-tier-oo, which means, to attend constantly, to make a business of. Communion with God is no mere incident of the Christian's experience, but so essential a part of religion as to constitute it the regular employment—the business of the child of God. It can never, therefore, be secondary in any Christian life.

Now it is as an exercise that prayer is communion. It is the language of spiritual affection. The renewed heart takes delight in approaching God—in discovering its needs; in dwelling upon its aspirations; in giving voice to its grateful adoration.

It is a token of godliness. The first proof of spirituality is the inclination to this exercise. Before even the perusal of the Scriptures, prayer, either in form of praise or petition, becomes the impulse of the life; and to the church of God there can be no stronger evidence of the quickening of spiritual life in any individual than the testimonies: "Behold, he prayeth!"

It is also the secret of daily spiritual strength. Who is strong but he who prays? Who is increasing in knowledge as the one who prays? To whom come the tokens of Divine approval—of the touch of grace upon the heart and the response of power in the life—as to the men and women of prayer?

The practice of taking time to be in God's company—to speak with him and let Him speak with us—is quite as essential to the maintenance of the Christian life, as is the cry of deep need out of a heart of penitence to the beginning of it. There is as much need of prayer to be kept from trouble, as there is use in prayer to deliver when trouble has come upon us.

I have called such prayer an exercise; so it is, an exercise of the spiritual faculties. In proof of this, consider what prayer implies.

1. ATTENTION. Obviously, the mind must be given up to it. There can be no true prayer without mental concentration. The thoughts must be directed definitely to the object in view. The purposes and desires must be brought into active exercise in relation to a definite aim. There surely can be no prayer without sincerity; and thoughtlessness in prayer robs the act of devotion of its entire meaning. It is without earnestness, without force, without sincerity. It implies that the mind is engaged with some other thing, which holds a higher place in its consideration.

Hence meditation is an important
element of prayer—the gathering in of the wandering mental activities and the concentration of them upon the thoughts and themes which are appropriate to prayer. Thus prayer is not infrequently the severest form of mental discipline. It is the exercise of the mind toward God.

2. WORSHIP. In this regard certain elements are necessarily present. Thus (a) Time. Prayer cannot be hurried. The sharp cry of need may break the silence of the night only for an instant, and be heard and answered. But what father does not appreciate having his child sometimes climb upon his knees and forget its play in the abandonment of simple loving communion? And for just such opportunities of loving fellowship our God is making frequent solicitations. We must take time to be with God.

(b) Silence. Worship is not always in audible accents. The people of Israel waited in silence while the High Priest sprinkled the blood upon the Mercy Seat. No sound was heard. True adoration has no words. Only in deep quietness of spirit can the evidences of our High Priest's living presentation of availing sacrifice and intercession be fully realized. We all appreciate the value of a pause in music. We must also learn its value in religion.

(c) Reverence is another condition of worship. What I have just said implies it. But reverence is more than silence. It is the deep hush of the soul at the thought of God. It is the spirit's profound consciousness of Jehovah's presence. It is the bowing of the heart before the infinite majesty and ineffable holiness of God.

(b) Contemplation. By this I mean, the occupancy of the heart with the attributes of Jehovah. The quiet and restful consideration of what He is, what His worship means, and what His gracious revelation of Himself in Christ really presents of His being and relations.

At such a time it would be found a most helpful and ennobling exercise, to review in the silence of personal devotion the names by which God has revealed Himself, or that wonderful enumeration of the Divine excellencies embodied in the familiar Westminster definition: "God is a spirit, infinite, eternal and unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth."

(e) Praise is essentially a part of worship. It flows spontaneously from the heart that truly worships God. Such exercises as I have briefly suggested are impossible without awakening the grateful response of the believer's heart at the recollection of what God is and has done.

(6) Lastly, I would mention as a true part of worship the occupation of the heart with the thoughts of God. We can scarcely worship without having His Word of revelation presented vividly before the mind. It is then that we dwell upon what He has declared of His love, of His gracious designs, of His infinite purposes of grace. At such a time the great and precious promises come welling up as from a fountain, in the devout heart. And all these, as well as the voicing of desire which is certain to accompany them, are essential parts of worship.

I am conscious of having outlined these elements very inadequately, and all too briefly, but their force is obvious. You will be ready at once to acknowledge that these parts of worship imply and necessitate the exercise of the spiritual affections. Faith, love, and hope are called into active employment. Worship is a definite use and an essential stimulation and development of these affections.

But prayer implies not only attention and worship, but

3. Submission—the subjection of the desires to God. Petition is the end to which prayer always tends. This is its most definite characteristic. The prayer which contemplates no result, seeks no benefit, asks for no definite blessing, is lacking in its most essential element. Prayer is not merely an expression of the soul's activities Godward, it is in its very nature an instrumentality for obtaining "mercy and grace to help in time of need." Worship may not always include petition, but prayer is necessarily "the offering up of our desires to God for the things agreeable to His will."

But prayer is nothing if it be not the cultivation of a readiness to be taught, guided, helped and used of God. You will bear witness with me to the fact that our God is infinitely more concerned to bring His children into conformity to His will than to honor Himself in their activities; that He is at far more pains to prepare us to receive His gifts than to bestow them upon us.

The Angel of the Covenant wrestled all night with Jacob to bring Him to the point of yielding. The Divine Wrestler's victory over Him was the beginning of Jacob's power. We too, have to learn, that not until we are conquered by Him do we prevail over Him, or conquer with Him.

Thus prayer is continually giving emphasis to the discipline of God. We pray and plead, but seem not to be heard. Why? Because we ask amiss—to spend God's answer on our own pleasures. We struggle and labor in prayer to bring Him to our point of view. But we find that all the time we ourselves are changing. The struggle grows less pronounced. We learn our weakness, our blindness, our impotence. We realize His infiniteness of love, of power, of wisdom; and in sheer despair, we cry; "Thy will be done;" and lo! right here the victory has come to us! God has conquered us; and we change at once our feebleness for His strength. Jacob has become Israel, by simple acquiescence unto God. Now what is this but an exercise—an exercise of the will? And prayer is unavailing apart from it.

Thus briefly I have demonstrated, as I believe that prayer is essentially an exercise—in attention, an exercise of the mind; in worship, of the spiritual affections; and in submission, of the will. Am I amiss when I add, that in prayer as an exercise, and in this chiefly, is found the true expansion of spiritual life?

"Lord! what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why therefore should we do ourselves the wrong.
And others, that we are not always strong?
That we are ever overborne with care?
That we should ever weak and heartless be.
And joy, and strength and courage are with Thee?"

(To be continued.)

DUTIES OF THE SANCTIFIED.

Evangelical Visitor.

LET your holiness be a practical thing. Holiness is not merely an internal experience of cleansing and ecstasy; it is an external expression. Of the same in the smallest and most insignificant actions of the daily life. Unless our outer life, as seen by others in relation to the world, is a genuine counterpart of the Christ-life within, our holiness is a defective thing. It must be preached from the house-top of our daily actions; by our perfect obedience, our delight and passion for service, our opposition to all forms of sin, our practical sympathy with the world's woe and sufferings, our tranquility and triumph in life's disappointments, and in the whole spirit and manifestation of the life. "By their fruits ye shall know them," is our Lord's rule for judgment by others. Be careful to keep the two lives one; a life, but a lived life!

2. Keep up your side of the contract with the Lord—a perpetual and entire devotion of yourself to Him, with a faith as perfect and undoubting. This is to be the habitual and momentary attitude of your soul. Then "the blood cleanseth from all sin," and we are under the complete government of the Holy Spirit. Our aim in the justified life was to obtain perfect deliverance from sin, now it ought to be to "be preserved blameless and presented faultless." That is God's part conditioned on our faithful performance of our part of the work. Failure may come either by withdrawing our consecration or failing to continue "looking unto Jesus the author and finisher of our faith." What we need and most prayerfully and continually to watch is not so much our former elements of danger or the lives or attitudes of other persons, as to keep our eye on Jesus, the preserver and keeper.

3. Avoid all things doubtful. The Holy Spirit is a faithful guide to all abandoned completely to the will of God. If we follow His leading we shall be enlightened on the proper course to pursue. Often you will be confronted by things said to be "no harm" you will be placed in critical places hard to decide, you will be met with the wisdom and maxims of this world. Be careful! Here is one of Satan's entering wedges: he will do his best to entice you from your steadfastness in this way. The railway rule is a good one even in Christian life: "In case of doubt take the safe side." Under the influence of the Spirit it is impossible to decide against God's will without doubt.

4. Be watchful for new light. The state of sanctification is one of peculiar illumination, but it is more a capacity for light, as it could not be in a mixed state of heart of the justified life. We are where we can be led and taught concerning ourselves and the truth of God. There are some things which we do not always see at once to be contrary, it may be, to the Divine will; this is not a sign of superficial work always, the true test of the genuineness of the work is our perfect willingness, without controversy and hesitation, to follow all the light that God gives us. Perfect purity is demanded in the motives and not perfect wisdom in our life; consequently we must seek continually to secure greater light. This is conditioned on both the state of our heart in its dearth to all the voices of God, and our earnest endeavor to use all the means given us, viz., the teaching and authority of the Scriptures, the counsel of more experienced Christiana, the providences of God and the best use of our own mental faculties.

5. Avoid extremes. Holiness is a pre-eminent experience and needs to be stressed, but be careful to keep from stressing it beyond bounds so as to repel those who might be reached otherwise. The Christian life is a symmetrical whole, each experience having its place and importance. It is quite natural for one just obtaining the light of this blessed truth to appear over zealous in its advocacy; unless we are careful it will overshadow every other truth and duty. The only question that we need to keep settled is its full enjoyment and our perfect fidelity in testifying to it; we can not go to extremes on that line.—Sel.

DEVICES OF SATAN.

FOrMERLY a professional base-ball player, now an earnest evangelist, William A. Sunday in a recent address on popular amusements called some things by very plain names, and withal in a way that cannot be gainsaid. Among other things he said. "A person cannot waltz to heaven, neither can he two-step there."

"The spirit of gambling is engendered in the children of today by their euchre-playing mothers.

The dance exists on purely a basis of passion. Dancing is nothing but a secondary love feast set to music. It originated in a Paris brothel. If the young people are bound to go to the ballroom they should take their partner, the devil, and pass on to their passion pleasure without dragging him through the church. Most men dance for the hug and not the dance.

The religion that is most pleasing to the men of today is the one which is regulated to suit their worldly fancies. There are plenty of amusements that are conducive to the highest form of spirituality.

Cards were invented to satisfy the whims of an idiotic king, and they have since been the means of unbalancing the minds of hundreds of thousands of unfortunate.

Nine-tenths of the gamblers were taught to play cards in professedly Christian homes when they were boys. Card parties make fullfledged gamblers just as sure as a grist mill turns out flour. I want to say right here that the so-called Christian homes where card-playing is tolerated are actually the kindergartens
of the gambler’s hell.

I have just as much respect for a gambler who will sit in a joint at 3 o’clock in the morning and buck a jackpot as I have for the people who parade under the garb of respectability at cinch and euchre parties in the parlors of the homes of our cities each day. The only difference is in the stake.

Some people will be shocked at what I say. I only speak the truth. They wonder where all the gamblers come from. I repeat that they emanate from your very homes, where they begin by looking at the picture cards in their infancy.

The solemn men and gamblers chuckle when they read in the daily newspaper accounts of euchre or progressive whist parties where prizes are offered. They know full well that the game really is progressive and that these very people will become their patrons.

A dancing Methodist is never a spiritual Christian, never. The lowest down reeling in the community is a dancing Methodist. It does not take long to cut the corners off the square dance and make it a round dance. The young man who has a dancing sweetheart he really loves and is familiar with the dance is the first to condemn it.

When polygamy became illegal and unconstitutional, the Mormon church, which alone previously had taken no stand against dancing changed. This is a little something to think over. In spite of our boasted Christian civilization, even a heathen, when entering a ballroom for the first time has been known to cover his face to hide his sense of shame and exclaim, “I have never seen anything equal to this since I was weaned.”

Men do not choose to dance with themselves, nor even with their wives and sisters. Beyond the thrill of music and poetry of motion, it seems to have a sex reference.

In the face of such words it is strange that any man or woman professing godliness can raise one word in defense of dancing, card playing and kindred demoralizing influences. Those only who wink at sin and vice can have the temerity to defend an evil in which they take delight. Polish it as you will, dress it as you will, put it into the church if you will, a hog remains a hog, a wolf will remain a wolf, a sin will remain a sin. — Sel.

THE FIRE AGE.

IT LOOKS as if we are entering the Fire Dispensation of judgment, and that period of manifold and worldwide tribulation, which Scripture prophesies will spread over the whole world in the last days. This is emphatically a fiery time. More and more the machinery of the world is run by electricity, and various forms of heat. For long centuries the wind was utilized for moving ships, mills and other industries; also water has been used for centuries to move machinery. Then came into service the marvelous power of steam. But now it is pure fire, in the form of electricity, which surpasses the former forces of wind and water.

And the judgments which are rapidly coming on the earth, are more frequently those of fire. The great famines in India and China are the work of fire in the sun. The terrible volcanic rains recently breaking loose in the West Indies, covering whole cities, with thousands on thousands of human beings with liquid fire and ashes, are enough to arrest worldwide attention. The great earthquakes of a few weeks ago in Central America and Alaska, are produced by terrific fires in the earth. Right here in Pittsburgh, which is the greatest fire city on earth, having more iron, steel, and glass mills in its vicinity, than any city on earth, it is almost a weekly occurrence to have a terrible calamity by fire; and only recently an explosion of burning naphtha, killing and wounding about 400 people; the burning liquid shooting hundreds of feet, and instantly covering men, women and children in liquid fire, producing scenes of suffering horrible in the extreme.

The souls of men seem on fire with greed and oppression, and ambition, that devour men’s lives, until they drop dead. It used to be that people had a spell of sickness before death, but more and more people are dropping dead, without previous warning, as if struck on the inward parts by unseen lightning.

Thus everywhere the tokens increase, that we are entering the age of fire.

Who will lay these things to heart and give themselves up entirely to Jesus, and get prepared to meet him? Amid these fiery judgments, we need a burning Gospel, that will consume all sin and melt our hearts and kindle the love of God into a flame.

The old notion has been that Jesus never comes back visibly to this earth again until the last judgment, and then suddenly the whole world would burst up; but such a view was formed more from uninspired poets than from Scripture, and thousands are being awakened to study God’s Word more carefully, and are finding out that the judgment period will cover quite a length of time, and have different stages to it; and that Jesus is to come in the early judgment period to gather His saints and in the latter judgment period to reign with His saints. The times are full of significance. Let us watch and pray.—Living Words.

REST.

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father’s gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother’s call; to serve Him by waiting; to praise Him by saying, “Holy, holy, holy,” a single note of praise, as do the seraphim of Heaven, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self, and for self,
and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His lifetide to shine and glow through—this is consecration—this is REST.—Tract.

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.

WHO BIDS FOR THE CHILDREN.

I wandered out through the open gates
Away from the light and the love of home,
Far away in the dark and stormy night
Where a demon roared out in an awful tone,
Held conclave with others—"twas thus he spoke;
"Who bids for the children, who bids today Who bids for the soul so spotless and pure? Who bids for the body and soul I say?"
A thousand voices screamed forth in reply:
"I bid for the children, said Last with a grin;
I'll lead them away from the truth and the right,
I'll soil their garments and stain them with sin."
"I'll bid, cried Pleasure, with a mirthful laugh,
I'll fill their minds with thrilling things
Until there's no room for the pure and good,
Then leave them at last with soiled, broken wings."
"I bid, said Passion, the souls shall be mine,
Unbridled and wild they shall ever more go till filled with the nectar that poisons the soul They're lost to all good, like the demons below."
"I bid for the children, I bid, said Crime
My halls are standing with doors open wide,
There's room for them all, the high and the low.
My captains, Covet and Envy, will guide."
"I bid, said Drink, send them this way, A tempting glass and a friendly smile,
And the work is done and the soul is won,
'Tis ruined and lost in the vortex of drink."
"I bid, said Want, for I want them all,
I'll torture until they are willing to sin, They'll rob and kill when they come to want,
I'll train them, said Want, with an awful grin.
"I bid, said Misery in jubilant tones, For one by one they will reach me at last."
"I bid, cried Despair, for the children fair, My chains are strong and will hold them fast."
"I bid, said Woe, they are coming this way—Just pass them along," said a voice from below.
There were screams from the slaves who were sold to sin.
And prayers, and curses, and cries of woe.

VENTILATION.

We must breathe or die. Bad air is poison, and breathing it is dying by degrees. From this comes weakness, illness, death. Many a dull sermon, stupid prayer, and dead meeting, might be enlightened and improved by a little pure air. It is not hot air that does the mischief,—we can bear almost any amount of heat; it is impure air—depressing, suffocating, deadly. God has poured out the air forty miles deep all around the globe, and it is a shame if we cannot get enough to breathe to keep us alive and well.

"But how shall we get the air? If we open doors and windows, some who sit in the currents of air will take cold and be sick; our house has no ventilators, and we cannot please everybody if we try; what shall we do?"

Do this:—Prepare a piece of wood three inches wide, and exactly as long as the breadth of the window, and bevel on the top and bottom, just like the bottom of the window sash. Let the sash be now raised, the slip of wood placed on the sill and the sash drawn closely down upon it. If the slip has been well fitted there will be no draft in consequence of the displacement of the sash at its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars perpendicular currents of air will enter and leave the room without causing any perceptible draft.

This will give moderate, but constant ventilation; and if houses of worship were also thoroughly aired between meetings, the healthfulness and comfort of many of them would be greatly increased.

If, in addition to this, persons will dress easily and healthfully making all their clothing at the waist fully nine-tenths as large as it is under the arms, so that they can inflate their lungs naturally, we shall have very few meetings disturbed or broken up by some one fainting away in a crowded house on Sunday evenings, and required to be carried out and to have their garments loosened, that they may draw a long breath, and so recover their senses.

God breathed into man's nostrils the breath of life: Let him take heed how he abuses the precious gift, and let him see to it that what he breathes is still the breath of life and not the breath of poison, disease and death.—Sel.

DO NOT COAX.

Many a man has been made a drunkard by being coaxed to drink. Many a man has been made a dyspeptic by being coaxed to eat. He sits down to the table with a sufficient appetite; he eats all he needs, all that is for his good, and perhaps more. Then some good woman anxious to commend her cooking, begins to urge him to eat, to try this and that and the other thing, to take another piece, and have his plate filled again, to have another cup of tea, to have his cup filled up with coffee, to try some of this mince pie; and the man who might have withstood the demands of his own appetite, yields to the gentle and kindly meant persuasion, and afterwards, when uneasy and stupid, and uncomfortable from excess of food, groans aloud and wishes he "had not eaten that last piece of pie."

Good women, forbear. Ten men die of overeating when one starves to death. Most sick people are simply gluttons, and it would be a greater kindness to many men to caution them against overeating, than to coax them to try everything on the table, and eat beyond their actual necessities. Trouble first came into this world by a woman coaxing a man to eat, and it has been kept up largely in the same way ever since. Let good women with their hospitality use wisdom and judgment, and not lay stumblingblocks in the way of "weak brethren."—Sel.
TEMPERANCE.

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

INTEMPERATE CHILDREN.

While Earning a Living They Acquire a Taste For Liquor.

There is one source of in temperance to which I do not remember having seen attention called in all the long and varied discussion of the subject," says Florence Kelley, secretary of the National Consumers' League, and a temperance advocate. "This is the temptation to which wage-earning children are exposed while at their work. In many factories it is customary for the youngest lad to go to the nearest saloon, carry a long pole with pegs on its side, and a tin can hanging from every peg. On the return trip the pole lies across the lad's shoulder, and the cans, containing beer, swing as he walks. He is paid for his trouble in sips of beer. The 'beer boy' is a part of the equipment in all large smithies, and, indeed, wherever work is done at an excessive temperature. The workmen, full grown and able bodied, and engaged at steady work, take their beer as food or refreshment. But they have no realizing sense of the effect on the little lad's growing body and mind of the sips which they give him.

A far larger number of children form the habit of drinking from exhaustion. They work out of all proportion to their strength, endure the same extremes of heat and cold, noise, dirt, discomfort and exhaustion as the men among whom they work, and feel the need of something—they do not know what. The most accessible and instantaneous means of comfort is a drink, and the habit is easily and quickly formed. Even where boys are restrained from drinking by the fortunate habit of carrying home all their earnings, a practice widespread and beneficent, the exhaustion of the long working day, heavy and indigestible luncheon, and long journey to and from work in all weathers, ultimately bring a craving for stimulants. And when a raise in wages comes, when the lad is fifteen or sixteen, it often happens that the old wages is carried home and the difference spent in drink. The example of the older men counts for much in this, but physical exhaustion counts for more.

How shall the evil be reached? There is only one honest, effective way to reach all the evils that afflict wage-earning children. That is to take the children bodily out of the stores and factories, the workshops, glassworks, sweatshops and all other places in which growing children are stunted in body, mind and character, and keep them in school. When we really set seriously about removing the cause of the craving for stimulants, we shall see to it that the children, are well fed, well clothed, and kept in school until they are sixteen years old. Then when they leave school, with years of temperance teaching and years of manual training welded into their character, the most dangerous time for acquiring a permanent physical craving for stimulants will have passed forever.

But we are not seriously at work upon this problem yet. We are still at the moralizing stage. We fuss about the widowed mothers who would be deprived of support if we kept the children at school. As if all the thousands of wage-earning children were only sons of widows! If they were, it would be our duty to set about getting scholarships and fellowships to enable them to go to school, just as we get scholarships and fellowships to enable theological students to live without self-support."—N. Y. Tribune.

THE WORKING MAN'S CLUB.

The Working Man's Club is the name by which a saloon in Chicago is known; another is styled "The Poor Man's Club." Both names are appropriate. He who makes the saloon his place of entertainment is more likely to remain a workingman and a poor man all his life. The name "Club" is also very appropriate, but in a sense not meant by the saloon keeper. The saloon is the club that kills good government, good morals, that knocks a man into the gutter, and calls for the use of the policeman's club to get him out again. It is the club that smashes thousands of homes and that gives redness of eyes not only to the patron of the saloon but also (and sometimes black and blue eyes) to the wife, mother or daughter of the patron of the saloon. And finally, it is the club that every year knocks a hundred thousand men through the gutter into the grave. Verily, the saloon is a club, and a powerful, merciless one at that.—The Herald of Truth.

At the annual meeting of the W. C. T. U. of New York, Mrs. M. J. Annable, says the Chicago Tribune, published the record of the descendants of a female criminal who died in 1827. Of 800 persons, whose descent from the woman has been traced, 700 have been convicted of crime or misdemeanor, and of these 37 were convicted of murder.

The list included 342 drunkards and 127 immoral women. The trials and execution of the sentences of these persons has cost the public $3,000,000. No more startling figures are contained in the records of criminology. Not only is the number of criminals descended from the woman enormous, but the percentage of depravity is extraordinary. There must have been considerable admixture of honest, or at least noncriminal, blood in these people, yet the little leaven of evil leavened the whole lump. Society might well be appalled at its impending degeneracy if the vital force of crime were always so great. It is unfortunate that Mrs. Annable has withheld the name and ancestors of the dreadful brood, because the significance of the figures can only be estimated after a thorough investigation of the circumstances in which the criminals were reared and the efforts that were made to correct them.—Gospel Messenger.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Our list of Bibles includes Family Bibles and Parallell Bibles giving authorized and Revised Versions in column side by side.
MISSIONARY.

MATOPPA MISSION.

BULAWAYO, S. A. April 19, 1902.

DEAR READERS of the Visitor,—

We come to you with greetings in His Name. May the Lord ever keep you in love and peace. It is now nine weeks or more since we wrote our last article; however there have been letters from others since that time. We praise God for keeping us from fever at this time, as this is the fever season. There is a great deal of it about us but so far we have escaped and we feel very grateful to Him Who preserves us and keeps us. A few of the boys who are staying with us have had slight attacks, but so far has not resulted in anything serious.

This is harvest time and the people are busy gathering in their grain. The crops as a whole, are very good this year, giving plenty of food for the natives. They seem very glad as in past years they have known but it was to be in want. The Lord has given them a good yield of the fruits of the earth this year and we pray it may be a means of drawing them to Him. "The goodness of God leadeth men to repentance." It seems strange that people do not see God's hand in these things. He lavish His blessings upon us yet how many neglect to even thank Him for them, and give their lives into His hand. Could we trust our lives into better hands than His? It would almost seem so judging from the actions of many in many ways.

When we think of His tender care, how our hearts rejoice to know He is our Friend. "How often would I have gathered them, as a hen gathereth her chickens under her wings and ye would not." Yes, dear ones, you who are out in the dashing rain, you who are out in the frost and snow, how often would your heavenly Father have gathered you under His protecting wing but "ye would not." These last words will ring in your ears sometimes, "ye would not." Is it not true? Ye would not, and so God could not shelter you in the dark and stormy night. You have been groping about seeking to find shelter from the storm and failed to find it. You may seek until your whole life is spent in the attempt and yet you will not find rest or shelter outside of Christ. The darker the clouds which gather and threaten, as they hasten on, to destroy property and human lives the more we appreciate the shelter which has a sure foundation, not a sandy one but a solid rock which cannot be moved. So, in this dark land we feel that we have a great Protector, One who cares for us. And, how much we need His care, only those know, who know how dark and cold this world is. As long as we are out in the cold and do not come near the fire we do not realize how cold the atmosphere is. Once we are at the warm hearth how loath we are to leave. So mid cloud and sunshine let us hold fast the faith until He come to release us.

As the season for watching wild animals from the crops is past the school is increasing in numbers. The children are mostly kept at home during the growing season to watch. The work in general is moving as fast as can be expected taking all things into consideration. There has not been as much visiting done among the natives of late as we would like to have done, because of there being so much on hand to do that there was scarcely any time for it.

Sister Davidson is kept busy teaching all day. Some children are not able to attend all day, but come early in the morning and recite their lessons, then go home and work the rest of the day. They are very anxious to learn and will do almost anything so they can come and be taught, some coming as early as six o'clock.

As for the rest of us we have plenty to keep us busy, as we are preparing to build and there is much to do. Myself and wife have not yet acquired enough of the language to do much visiting but hope the time will soon come that we can engage more in that direction; however it will not likely be this winter as we are too busy.

Some of the people in the homeland have been inquiring as to what our dietary consists of and I will answer through this paper. Myself and wife have had the advantage of the missionary's large quantity had been sent with Bro. Doner and Sister Long, and we were advised not to take any as we would have more than we could use. Consequently we refused to take any. Now since we are here we feel very sorry that we did not accept all that was offered to us on the way. It is heated and properly packed it comes over here nicely. Now as it will again be fruit time when this reaches our readers we feel sure there are many who will be glad to do something for the Mission and so will be able to help by drying fruit for us. Fruit is a very desirable article of diet and to buy it is expensive.

I would suggest that those who wish to send fruit begin to prepare as soon as fruit comes and after the war is closed it can be shipped in. We are expecting almost every day to hear that the war is ended. I would suggest it be all sent to one place for packing, and if not taking too much liberty, I would say send it to the Messiah Home, Harrisburg, Pa., where the other was packed. I hope we have not taken any undue privilege, or said too much on this subject. The fruit that was sent is nearly all now and it will be a long while before we will be able to get more. We leave the matter with you, knowing God will bless all who will lend a helping hand. Remember us at the throne of grace.

H. P. STRIEGER WALTER.

INDIA LETTER.

Particulars of the Death of Alma Myers, a Missionary in India.

SCRIPAT PURUNIA P. O. BARKURA.

DIST. BENGAL, INDIA, May 13, 1902.

DEAR Co-laborers in Jesus:—"The Lord hath given, and the Lord hath taken away blessed be the name of the Lord." After receiving the cablegram and the few words I hastily penned in
concerning our dear Sister Myers' sudden anxiously awaiting further information of life there is death." These words come as a solemn warning at this present time. Little did we think dear Alma would so soon finish her work and meet death in such an unexpected way.

After the storm we were all kept very busy with many things and most of the day, of May 7th, was spent in writing letters and preparing a circular letter day, of May 7th, was spent in writing busy with many things and most of the day in her own room. We saw little of her outside of meal time. She was much worn from work and the effects of the climate so took a long rest in the afternoon. Also did some sewing. Several times during the day she spoke to Sister Herr and myself about going out for a walk, a place where there were always so much delighted to go to bathe—in the evening. But the day had been such a busy one, and in the evening important duties pressed upon us so we could not leave at the time, so she went out alone with all the girls. Just before leaving she came to the door and said, "I am going now." These were the last words we heard her speak. The thought of danger had not entered our minds as she had so frequently gone out with the children in the evening.

About an hour later I went out to a quiet place for secret devotion, but soon saw some little girls running towards me from the direction of the pond. When they came within hearing distance of me they told me Sister Myers and a little girl had sunken. I could hardly believe the report to be true, but hastened to the pond, in the meanwhile breathing a prayer that the rest might receive the report and hasten to the rescue. I also sent the two little girls on to tell them of it. The pond was deep and about a mile away. When I reached it I saw the girls standing near by, weeping. Some were beating themselves and all were in greatest grief, but Sister Myers was nowhere to be seen. Perhaps you can imagine a little how I felt when I saw she was really gone. Bro. Sparrow and Bro. Parnell from Calcutta, who was spending a few days with us, soon reached the pond, and immediately hurried into the place where the girls said she had gone down. They searched for her but failed to find her. The whole night was spent in searching, watching, and devising schemes for getting her out. About 6 o'clock A. M. her body was found. She was in a kneeling position with face on the ground and hands clenching to her stomach near her heart. From this we judge her heart failed or she took a cramp. They put her body on a stretcher and the Mission boys carried it to the house, where it was bathed and wrapped in a clean, native dress (nativé dress). The body was too stiff to put any clothing on it and we had no time to make a shroud. Very little can be done to a body a few hours after death in this climate. Bro. Sparrow went to Raney-gunge, a distance of 9 miles, and made arrangements for her burial. The magistrate and Wesleyan minister at that place rendered us every kindness by helping us. The latter had the coffin made in his mission. It was plain black without any trimmings. The same was sent out late in the afternoon and we started on our long, tiresome, funeral journey at 7 P. M. The corpse was hauled on an old ox cart and we went in our tonga (a small, one-horse cart). We were much delighted at the river. Part of it had to be crossed by boat. We could not get sufficient men to carry the coffin on the boat so both carts were put on. The men even refused to torch the cart—so great is their prejudice against a dead body. A policeman had been ordered there by the magistrate and he induced the men to help so we crossed without any special trouble except the loss of time. All suitable preparations had been made and we reached the cemetery and seen her lowered into the grave at one o'clock in the night. Mr. Bleby, the Wesleyan minister officiated. She now rests at a beautiful, quiet spot in the Raneygunge cemetery by the Wesleyan church. Though it was a sad and humble burial it was the very best we could do under the circumstances. Never before had we stood at an open grave at one o'clock in the night. Had God not sustained us we could not have borne up under this sudden unexpected sorrow.

We do not look at this as mere chance but believe it was God's time to take her. We all miss her very much. The house is lonely without her. She was much loved by the dear children, among whom she had labored so faithfully and lovingly. Her favorite girl, Hoolly, mourns for her as for a mother. She had been specially happy and victorious in the past month or two. We will long remember the victory she had in the night of the storm. She seemed almost carried away in overwhelming joy. She walked the floor and shouted and shouted. Another grand time, to her, we spent together, in prayer among the rocks one evening. We prayed for different things and especially for workers. We seemed to hear the tread of a forward move, and it so filled her soul with glory that she praised God with a loud voice. Who among you will now come and take up the work she laid down? She praised and believed for your coming until God took her to Himself. Could she speak from the skies, she would not bid you remain at home but would undoubtedly say, "Come on, it pays to be true at any cost." This may be testing your consecration, but I add my testimony with dear Alma's, after almost three years and a half of severe testings through sickness, deaths, and self-denials and say, Come on! "The cross is not greater than His grace," and His presence is ever with us. Come! But only you who are God-called and Spirit-appointed.

Since here God has blessed our precious Sister in many ways. At times she was a real inspiration to us all.

Concerning the particulars of how she came to drown we are unable to give any thing. The girls told us one of the smaller girls had gone into the water beyond her depth and Sister Myers went in to help her out. In the attempt of helping the child she lost her own life. The child somehow reached the bank alive.

We cannot understand why God permitted her to meet death in this way, but know He doeth all things well.

We take the destruction of the buildings and Sister Myers' sudden death as from the Lord, and do not complain but thank Him that He counts us worthy to thus suffer for His sake. When He sees we have been tested enough He will send us a grand relief.

Beloved—we especially solicit your prayers for the bereaved at this time.

Still yours to be true.

AMANDA W. ZOOK.

For the EVANGELICAL VISITOR.

AN APPEAL FOR THE POOR.

AAmong the many charitable institutions of New Orleans, is the Union Gospel Mission whose aim is the salvation of souls and to help the poor and needy who come to us for aid from time to time. This Mission is located at 1811 Magnolia St. and was founded April 29, 1890. During the 12 years of its voluntary work of Christian love much good has been accomplished by the Mission workers in the way of giving medicines, cast-off clothing, groceries, coal and
Evangeline Visitor.

Account of Mission Work in N.C.

We will let our friends hear from us again through the columns of the Visitor.

Our hearts are very much humbled and we are led to exclaim, "unworthy! unworthy!" as we receive the Lord's money for the purchase of Bibles for the poor, the erection of the orphan house and children's home, etc. etc. We humbly ask God to help us to be good stewards for Him and place every cent just where it belongs.

We have at times done without bread rather than use money that had been sent for other purposes.

We have been here for nearly three years and while we have been laboring faithfully all that time yet we see the work only just begun.

The Bibles we distribute among the poor are greatly appreciated. Recently one of our workers presented a Bible to a poor widow, she folded it to her bosom and with much feeling exclaimed, "I will not neglect my Bible." An orphan girl who received a Bible, offered in return some writing paper in payment for the book, all she had and she wanted to give something. A few days later the counselor passed by her humble cottage again, she came running out with some good cold water to give him drink; all this showing her appreciation of the gift. These are a few of the many incidents showing the appreciation of God's Word when presented to the poor in these mountains.

Those of God's people who contribute means to support this work, and make it possible for the distribution of the Bible in the hundreds of destitute homes will surely be greatly rewarded either in this life or the life to come.

We have four mission Sunday schools in active operation and are working to organize more. Some of the little children bring their old "blue back" spellers to the Sunday school and our workers are teaching them the letters of the alphabet. One S. S. was set in operation out in the woods under a brush arbor.

We are arranging to build a log meeting house there soon, as that is the best we can do, and the people are willing to help with their hands though they have no means to offer. We will need some money, however, to purchase windows, some lumber, etc., so we ask God's people to pray with us for the necessary means. I am sure if the people of wealth could visit this school held out there in the woods and see the eagerness with which those precious children reach out after knowledge of the Bible and specially of our blessed Savior, they would be constrained to give largely of their means.

The hope is in the children and there is an increasing demand for our orphans' and children's home for the building of which we have already received some money, but not sufficient so we can press the work very rapidly.

We need one or two more good lady teachers who have the work at heart and are willing to go through the hardships incident to a missionary life.

Thanking all our friends who have ministered to our needs, for their prayers and favors in the past, we remain yours very sincerely and humbly.

A. J. Tomlinson.

Culberson, N. C.

A Plea for Culberson, N.C.

And a little talk with our dear people. I speak to you in Jesus' Name and He definitely leads me to write to you. Those who were at the love feast after Conference were over know how God lays the work at Culberson, N. C. on my heart, but many do not know the needs there as well as I do, having corresponded with them for about 3 years. J. B. Mitchell started the work. A. J. Tomlinson was definitely led of God to give his all, his time and talent, and what means he had to that work. He went to Culberson from Indiana, he and his wife and their three children. I recommend him to you as a Holy Ghost man, a self-sacrificing man, with the real burden of the lost souls of the poor mountain whites, of N. Carolina, Georgia, Kentucky, also Tennessee. In going over these fields, he has seen with his eyes so many poor orphan children who are neglected, destitute and forsaken, that for some time God has laid it upon his heart to build an orphanage, gather in these poor, forsaken ones, and raise them and train them for Him, so that, instead of leaving them uncared for, to grow up in misery and sin, a curse to themselves and to all they might come in contact with, to bring them up for God and train them for workers in that dark and neglected field. They have had some land given to them to which they have a clear title, 75 acres, and they wish to build on it as God sends them the means and later to make the school there an industrial school and self-supporting. I have re-
for a throne of grace for the means to
before another winter comes on they

Without a place to call their home
could gather In the poor, suffering, or poor

Dear Sisters: I make a special plea to you, especially mothers who can care for their dear ones properly: will you not make a special effort to solicit means in your church and neighborhood, and send it to A. J. Tomlinson, Culberson, N. C. And what you do, do quickly, for the King's business requires haste. The children are suffering—have you not a crumb to spare?

Thousands of little children roam, 
This great sad world of ours,
Without a place to call their home
Or spend their lonely hours;
Their little feet are cold and bare,
And on their faces thin and pale
A look that seems so sad!

"My mother is gone to heaven above,
And I and sister dear
Must wander in this world alone,
Without a mother's care.
No one to place a gentle hand
Upon my throbbing head;
No one to kiss my burning cheeks
Since my dear mother is dead."

"She told us God would hear our prayer,
And give us food to eat;
But heaven seems so far away
It seems so hard to wait;
I'm tired now and long to go
To yonder world so fair,
God is its light and I am sure
We shall not hunger there."

O mothers, from your warm firesides
Come, hear their plaintive cry
That now and then they sometimes tell
To careless passers by.
Mothers, how can you spend your gold
For clothing rich and fine,
And know these children mentioned here
With cold and hunger pines?

"O, feed my lambs," the Master said
And watch with tender care,
For in my Father's house of Light
They are my jewels rare."
For if you don't you'll surely hear,
When at the gate you stand
"Depart from me, I know you not,"
Will be the King's command.

You've turned away the orphan's cry,
The widow's plea unheard,
Your lamps are out, the bridegroom comes
And lo! the door is shut.
Your silver and gold is cankered too,
Their testimony is given
That you have sold yourself for naught
And lost your home in heaven.

May the God of peace speak to the hearts of all who read this plea. It is for you, brother, as well as the sister. There are many pleas and much to do, but remember this is God's plea simply written through me. We each have a work that no other can do. Once more I recommend the dear ones at Culberson as Holy Ghost missionaries who are doing a grand work for God. Will you help them as God leads? Address J. B. Mitchell or A. J. Tomlinson, Culberson, N.C.

Your sister in Jesus with the burden of the work at Culberson upon me. Will you help me to pray?—Abbie Chees.

THAT SUNDAY COOKING.

One of our sister correspondents has this to say: "Tomorrow is Sunday. I wonder how many of our sisters are at work preparing what they need for the morrow? Not long since I went home with a sister from church, thinking that we could have a nice time talking about religious matters and the meetings then in progress. To my surprise the sister spent the greater part of the afternoon cooking. As she had me remain in the sitting-room we of course did not do much talking.

To the sisters I wish to say, let us guard against so much Sunday cooking, for I do not believe that the Lord wants us to work on that day. We need to dispense as much as possible with manual labor on Sunday and give the more attention to spiritual things. This a duty we owe to the Lord. I am afraid that we have our hearts too much on the things of this world, and not enough on things that relate to the spirit. This will apply to the brethren as well as to the sisters."—Sel.

If we cannot have all that Enoch obtained, let us get what we can. If we cannot have the translation we can have the testimony, which, after all is the greatest blessing. It is no small blessing to know that God is well pleased with our life. It is indeed something to be able to add to the pleasures of the Almighty. If we have displeased Him in the past, let us please Him now by repentance, and keep on pleasing Him by acts of faith and affection.—Thomas Champness.
give His glory to another. So the battle continues. Man, created for the noble conflict on Jehovah's side turned traitor; and every son of Adam would have been doomed with the rebellions had not a Second Adam stepped into the breach. He is now re-enlisting all who will accept. Swing into action! Join Salvation's Army! Submit to the Captain, for VICTORY is perched on his banners! He regained Paradise, and He is coming back to restore it. Woe to those on the losing side! for they never will have another opportunity to return. On whose side are you? You can not be neutral. "He that is not for Me is against Me."

NOTE THE ORDER OF EVENTS AND THEIR TYPES.

1. Order out of chaos—creation complete.
2. The first Adam, earthly, make a perfect lord, tried in his station, defeated, and the sovereignty wrested from him by the enemy.
3. The second Adam, the Lord from heaven, promised. If the first failed, the second would succeed in bruising the serpent's head. He would gain back the lost trust, and restore Eden, which the first Adam forfeited through unfaithfulness.
4. The way back to God typified in Abel's perfect sacrifice, contrasted with the bloodless, unacceptable offering of fallen man in the person of Cain.
5. The persecution of the righteous typified in Cain's murder of Abel. "He that was born after the Spirit." "He that is not for Me is against Me."
6. The revival of Truth typified in the righteous line of Seth, who replaced the murderer Abel—ch. 4:25,26.
7. The Church caught away in the air with its Lord, typified by the translocation of Enoch.
8. The impending apostasy and great tribulation upon the world, typified by the wickedness and consequent destruction with the flood.
9. The tribulation saints typified by Noah and his family's glorious deliverance in the ark.

A FEW OBSERVATIONS IN PASSING.

God loves system, did one day's work at a time, saw what He did was good, and rested when He got through, a whole day.

He reserved the best of His creation—woman—for the last, put it to the test and when failure ensued, undertook salvation on His own account—Isa. 63:15.

Let us listen and argue with the enemy, instead of consulting God first, man sinned. The want of meditation and prayer brings trouble. Then to seek to hide, cover ones nakedness, excuse wrong-doing, and blame someone else, is truly deplorable.

Disobedience leaves a legacy to the offspring with compound interest, as in the case of Cain and Lamech.

A rebel fights his brother who refuses to join in the rebellion. It took a new seed, a new birth, before men began to call on the Lord—ch. 4:25,26.

The danger of mixed marriages and the mixed multitude, apparently at that early age—"the sons of God saw the daughters of men were fair." So we see separation from the world necessary then as now to a godly life—2 Cor. 6:14-17:10: 21; 1 Cor. 15:33; Ps. 1:1,2.

It paid Enoch to walk with God. One day He took him on an outing to the glory land, and the engagement is so profitable, the apprehended Enoch, D.D., is not anxious to resume his afflictions on this sin-cursed earth.

Noah and his family were separated and peculiar. Though in the ministry they were on the safe side. He kept throwing his vote, time, nails etc. away for 120 years in the eyes of the worldly wise; but it was well he did; it saved them from being thrown away when the crisis came. It paid to "play the fool" for a time in order to be wise at last.

Pomorphism was an unknown quantity with Noah—it was male and female, not females, even with the unclean animals in the ark.

It was glorious to behold the ascent of the ark, but lamentable apart therefrom, when the mighty torrents poured forth their vengeance. It plainly indicated that God and Truth and all on that side got on top finally, and that apparent success coupled with wickedness is after all but dismal failure. In a greater degree a like catastrophe is going to be repeated in another form in the future history of the world. Be sure to choose Noah's wisdom, and avoid the world's folly.

MATTHEW.

This Gospel was written primarily and peculiarly for the Jews. Not arranged chronologically, is more argumentative than historical. Its object is to show Jesus as the Messiah, or King of the Jews. It is two-fold in its purpose, (1) to show the King revealed and rejected, (2) as a consequence granting grace to the Gentiles.—Rom. 11:11.

It directs more attention to the fulfilment of prophecy than the other three narratives, and also contains a hidden picture of the restoration of Israel.—Rom. 11:12.

It is properly the "Book of Beginnings" of the New Testament, and taken parallel with Genesis manifests a harmonious relationship not observed by the casual reader.

Genesis shows us the chosen of God placed in opportune position for favor. Matthew shows the same with Israel.

Genesis portrays unfaithfulness to trust. Matthew does the same on the part of the Jews.

Genesis depicts man deprived of his inherited blessing because of unfaithfulness, and the trust committed to someone else more capable of responsibility. Matthew likewise indicates the transference of grace from Israel as a nation to the Gentiles as a Church—to a more worthy class.

Genesis tells of the wrath of a righteous God visited upon a wicked world. Matthew in prophecy (Matt. 23:25; 24:1-31), warns of the wrath of God against adulterous Israel, fulfilled in part 70 A.D.

Genesis points out the restoration of man through a second Adam. Matthew points out the restoration of Israel through a Second Messiah—though in reality the same as the One rejected. But space forbids further comparison.


The first division is the gospel of the Kingdom—the Jewish or Messiah Kingdom (chs. 1-13:52), in which is contained seven proofs of Messiahship (chs. 1-4:11) as follows:

1. Lineage, 2 Birth, 3 Recognition by Gentiles—wise men, 4 Prophecy Fulfilled, 5 Forerunner, 6 Divine Acknowledgment, 7 Conquest of Satan.

The principles of the Kingdom are indicated from chs. 5:7 in seven relationships as follows:


Later on I may be able to show the distinction between the gospel of the Kingdom, as outlined in the first thirteen chapters of Matthew, and the Gospel of the grace of God as afterwards preached to the Gentiles. But I must end here for the present.

I. J. RANSOM.

308/4 S. Broadway, Los Angelos, Cal.

LINCOLN'S ADVICE.

DO NOT worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of bilinguism, exercise, go slow, go easy. Maybe there are other things that your special case requires to make you happy; but my friend, these, I reckon, will give you a good lift.—Selected by Fannie B. Halsey.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the reception of, true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.

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To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

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

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Abilene, Kansas, JULY 1, 1902.

ADDRESSES OF MISSIONARIES.
D. W. Zook and wife,} Sripat Parunia P. O. Mrs. Amanda Zook, } Bankura District, Anna Herr, Bengal, India.
Mr. and Mrs. S. H. Zook, Hidalgo, Tex.
Mr. and Mrs. C. C. Roberts, Hidalgo, Tex.
J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.
Fannie L Hoffman, Khangam, Berar, India.
Elmina Hoffman, Kedan Poona Dist., Ramabia Home, India.
Martha Hoffman, San Salvador Salcedor C.A.
Mr. and Mrs. Jesse R. Eyster, 'The Highlands,' Cape Town, South Africa.

Many of our readers will be interested in what we have to say concerning Elder Zook's condition since we have several times referred to his sickness. We are glad to be able to say his recovery has been steady and he is able to drive out some. He made his first trip to Abilene on June 24. We hope he may soon be fully restored and be spared for service in the Church a while longer.

Some matter which we intended to print in this issue is crowded out because of a number of letters from different Missions for which we give space. Through a misunderstanding the Bible study department occupies more space than it is intended it should. A communication from Bro. and Sister J. R. Eyster informs us that they arrived safely at Cape Town, S. A. on May 26.

The letter will appear in next issue.

Responding to the call to the Buffalo, N. Y. Mission, Bro. and Sister J. H. Myers of Mechanicsburg, Pa., will, D. V. take up their residence at the Mission on July 1. We hope the Lord may graciously prosper the work at that place, and make them a blessing in that city. Those who have had experience in the work there have learned that it is no small undertaking and that it needs more than the strength of man. The address is 25 Hawley St., Buffalo, N. Y.

The brother and sister need the sympathy and prayers of God's children.

A letter from Sister Lizzie Zook of Havanna, Texas, informed us that they have moved back to Hidalgo, Texas, again here they will continue their mission work. Bro. and Sister C. C. Roberts are expecting to return to their former home in Oklahoma. Bro. and Sister Zook have had some hardships to endure and expect more to follow them, but are not discouraged. Sister Zook finds the heat of the climate very trying; but Bro. Zook and the children are real well. They crave an interest in the prayers of the brethren. Remember them.

Baptismal services were held at Newbern, Kan., on June 15, when one sister was received into church fellowship and followed Jesus in baptism. And on June 22 the baptismal waters were again moved at Belle Springs where several obeyed the Lord in the ordinance. It is cause for gratitude to God, and a source of joy to His children when souls accept His invitation and enter into covenant relationship with Him. With the joy there is mingled some sadness that others who have also made a start seem unwilling to go forward and obey God in His plain commandments. May yet many more yield themselves to God and become obedient to Him.

The Lord has graciously visited the class at Abilene, Kan., and a very interesting service was given us on Sunday June 15. The occasion was the receiving into fellowship and baptizing of five precious souls. These Sisters all professed conversion for some time and felt that in order to be true to Him who had redeemed them they must obey Him in baptism. Obedience in this ordinance brought joy to their hearts, and we hope this public confession of Christ and consecration of themselves to His service may ever remain to them a living reality, and that their lives may be a constant testimony to the saving power of the Gospel of Jesus Christ. In addition to the above mentioned five who were baptized, there were other two young Sisters received who had drifted away from the church. May they ever prove faithful to Him who ceased not to win them back to Himself and to His fold. Unexpectedly we were permitted to have with us Bro. Elliott of Richmond Hill, Ont., over Sunday, who preached the Word to us both morning and evening. His labor with us was much appreciated and he will always find a cordial welcome whenever he may be led to come.

For weeks and months great preparations have been in progress for the coronation of Edward VII as king of the British Empire. No such grand display had been engaged in in England since the crowning of Queen Victoria. Representative men had come from all the various parts of England's world-wide empire, and multitudes from other lands, to be present and take part in the imposing ceremonies. But, "man proposes but God disposes." The new sovereign though ruling of a mighty nation is only a man after all and liable to physical sickness as well as the meanest of his subjects. For some time there were rumors that he was sick, but it was still hoped that the crowning would take place. However just a few days preceding June 21, the day when the important ceremony was to be carried out, the word was flashed from continent to continent, everywhere, that the King was very sick, that an operation had to be performed, and that the ceremony was postponed indefinitely. Instead of the great rejoicing that would be indulged in over the whole empire there went forth the call to prayer that the Lord might graciously spare the life of the sovereign. Profound sorrow seems to prevail and messages of sympathy come in abundantly.
While latest reports of his condition are assuring and favorable yet it is recognized that his recovery is not certain. Thus we are continually reminded that the high as well as the low, those in exalted station as well as he who is occupying the lowest position, that all are subject to the same human limitations and are laid low by disease and death. But for all in every station of life there is a possibility of a glorious immortality, made so by the abundant grace of God as manifested in Jesus Christ. In the fountain thus opened there is cleansing from sin and its pollutions, for high and low, rich and poor, sovereign and people alike. Repentance, faith and obedience are the conditions which if we meet, will secure our position as kings and priests unto God, forever and ever.

CHURCH NEWS.

PHILADELPHIA MISSION.

Report for May 1, 1902.

DONATIONS.

Balance on hand $32 15

Charles Dietz, Phila. 1 00

Phila., Pa. 4 00

Total $37 15

EXPENSES.

For poor 7 50

Mission 3 00

Total $10 50


PETER STOVER.

CHICAGO MISSION.

Report for the month ending June 15, 1902.

RECEIPTS.

Balance on hand $33 07

Sister Climenhaga, Ont. 1 00

Susan Rhodes, Clarence Center. 1 00

A Sister. Ont. 1 00

Mrs. Peter Bucher, Milford Jc. Ind. 1 00

A. Heise, Hannin, Kas. 5 00

Zion S. S., Dickinson Co., Kas. 8 00

Jacob Meisenhelter, Chicago, Ill. 2 00

In His Name Chicago, Ill. 6 00

Hall rent 4 00

Pleasant Hill S. S., Brown Co., Kan. 3 20

Offering Box 2 50

Total $67 77

EXPENSES.

Groceries and general expenses $8 46

Gas, oil, etc. 3 00

Rent for the building 30 00

Total $41 46

Balance on hand 26 31

SARAH BEIT AND WORKERS.

5956 Pearin St., Englewood, Ill.

For the EVANGELICAL VISITOR.

LOVE FEAST AT SILVERDALE, PA.

The love feast held at the Silverdale Meeting house on June 7-8 was indeed a good feast, as all seemed to be filled with the real love of God, and were made to feel as if we were sitting together in heavenly places in Christ Jesus.

Brethren and Sisters were present from Gratersford and Philadelphia districts. Those from a distance were Bro. Samuel Hoover of Shippensburg; Sisters Mary Heidrick and Lydia Heisey of Harrisburg. In the afternoon two appointments were immersed by Elder J. B. Detwiller. The attendance and attention was very good and we were glad to see all so encouraged. Let us take courage Brethren and Sisters, and that we may not come short of doing our duty.

Your brother in the faith.

HENRY F. ROSENBERGER.

Souderton, Pa., June 15, 1902.

The New York Observer thinks there is nothing remarkable about the statement that whiskey is now manufactured out of old rags, when everyone knows that nearly all the old rags now in the country are manufactured out of whiskey; and there is no apparent reason why the process of conversion may not work as well one way as another,—from whiskey to rags, and from rags to whiskey. What a beautiful business it is! On a sign over a saloon door in the city is the word "Exchange." The exchange must be poverty for riches, shame for honor, misery for comfort, delirium for bright intellect, feeble knees, aching hearts, orphans, and poverty-stricken mothers, for bright homes and happy hearts.—Selected.

Yes, "they shall mount up with wings as eagles." You know what eagle's wings mean. The eagle is the king of birds, it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love and joy of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given. You know how the eagle wings are obtained. Only in one way by the eagle birth. You are born of God. You have the eagles' wings. You may not have used them; you may not know it; but God can and will teach you to use them.—Andrew Murray.
PUT ON THE WHOLE ARMOR.

O, brethren be strong in the Lord, be strong in the pow'r of His might; put on the whole armor of God, and bravely march on in the fight.

We wrestle not against flesh, we wrestle not against blood; but 'gainst principalities, powers, that submerge us in their flood.

'Gainst the wills of the devil, the leader in this fierce fight; coming sometimes as a lion, sometimes as an angel of light. If we have on the whole armor, we will be able to withstand all the arts of the wicked—O, brethren! obey the command.

What though darkness is o'er us, and our enemies are near; with the tried, old gospel armor, the year never harm us here. By and by the warfare'll be over, and we lay the armor down; then, oh, then, if we are faithful, we'll receive our glittering crown.

—Mrs. D. C. Komp in Church Advocate.

OUR DEAD.

AUCH.—Sarah Keener Auch, of Bainbridge, Pa., died May 18, 1902, aged 81 years, 8 months and 13 days. Funeral services held in the M. E. Church, conducted by Jacob N. Martin and the Lutheran minister. Text Genesis 15:11 (C).

BEACHTEL.—Walter B. Beachtel, son of Absalom and Mary Beachtel, died June 17, 1902, aged 15 months. Funeral services conducted by Jacob N. Martin and Martin Rutt, Mennonite minister, was held at Reich's church. Text Isaiah 11:6 (o).

REINHOLD.—Sister Ellen, wife of Adam Reinhold, was born April 24, 1888, and died June 9, 1902, aged 16 years, 1 month and 16 days. She is survived by her husband, one son and three daughters. She had been a sufferer for many years with exemption from which she prayed to be delivered. She was highly esteemed by all as a loving mother and devoted Christian. Funeral services conducted by the home brethren, and interment at Valley Chapel, Canton, Ohio. Text John 14:2.

CLIMENHAGA.—Died in Wainfleet, Perry Station, Ontario, on June 8, 1902, of inflammatory rheumatism, Noah Climenhaga, oldest son of Bro. Henry and Sister Mary Climenhaga, aged 7 years and 9 months. He was a bright kind-hearted boy, and his parents will miss him much, as will also his schoolmates who turned out at the funeral and showed such a deep feeling and sympathy in the loss of their schoolmate. Funeral on the 11th inst. at the Brethren's M. H. Fork's Road. Obsequies improved by A. Barks from Lake Church, Lancaster County, Pa., June 5, 1902, aged 72 years, 5 months and 1 day. Sister Garber was a consistent member of the Brethren about fifty years. Sometime previous to her death she wrote a note on paper indicating who was to officiate at her funeral and also gave the text, 2 Corinthians 5:12, and Hymn No. 9 in Spiritual Hymns. Funeral held in Mennonite Church in Salunga, conducted by Rev. Abram Hess, Jacob N. Martin, and Jacob Brubacher, a Mennonite minister.

BASHORE.—Sister Ellen Bashore, of Yocumtown, York County, Pa., on June 4, 1902, Eleonora, wife of Bro. Benjamin Bashore, aged 53 years, 2 months and 18 days. Sister Bashore, though no member of the Brethren church, started out in the Christian life many years ago, and always met the Brethren and Sisters with a hearty welcome and a kind greeting. She always made life such a life, that her influence and actions might speak louder than her words. Sister Bashore's health was failing for several years, and finally the time of her departure came. She died in the hope of a glorious resurrection. She leaves a husband and three children, one son and two daughters, Wm. H. of Harrisburg, Mrs. Daniel Worley, on the old homestead, and Miss Ella at home, all of his former wife who died 13 years ago. Funeral was held on the 7th, meeting at the house at 9:30. Services held at the Salem church, conducted by Bro. J. C. Dick and David Neisely. Text Heb. 9:27. Interment in adjoining cemetery.

NEWCOMER.—Russel Stone Newcomer, infant son of Bro. Benjamin and Jennie Newcomer, of Dayton, O., died, May 28, 1902, aged 1 year, 3 months and 19 days. The cause of his demise was brain fever. It was after a severe illness of several weeks that the icy hand of death relieved the tender little bud from his sufferings. The funeral services were conducted at the home, by Rev. Vansycle of the U. B. Church. The occasion was improved by the reading of the 14th Chapter of Job, also a brief earnest talk from 2 Sam. 12:23. The remains were quietly laid to rest in the Greenoastle cemetery on May 28th. The bereaved parents keenly feel the loss of their only child. They have the sympathy of relatives and friends, and we pray that our kind Heavenly Father, who doeth all things well may be very near them in their sad hour of bereavement, and help them to so live that they can say with David of old, "The child wilt not return, but the Lord will go to meet him, were parting is unknown."

Go to thy rest, fair child!