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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.
The horse is at the mercy of the bull, and is gored, and tossed and torn until much of the bull's great strength is gone. "After being once gored, the horse is beaten and kicked to his feet again, and is again exposed to the fury of the bull. Even when the horse is practically disembowelled but yet able to walk, he is taken out and sewed up, only to be brought in again later." Says the writer, "Is it to be wondered at that a people who have imbibed a love for such sights from their mother's breasts are cruel and heartless to an alarming degree? Is it a matter for surprise that sights may be seen in the streets of Madrid which, while they pass unnoticed there, make the blood of a man of a more civilized race fairly boil?" "Donkeys, the most sad-faced, long-suffering little beasts on earth, are the mainstay of Spanish transport." These suffer the most cruel treatment from those who have charge of them. The people are utterly indifferent and hardened to the suffering of animals, and seem to really enjoy to indulge in practicing some unmentionable cruelty, on some dumb animal, domestic or otherwise. The wilful crippling of children by their parents so they may become successful beggars is carried on to an alarming degree. Thus the inbred love of the cruel bullfight in Spain bears fruit in the daily life of the Spanish people. And looking at this one phase of the national character of the Dons it is no wonder that Spain is decaying as a nation. Cruelty to animals should not be indulged in nor enjoyed as a sport by the rising generation.

While the mysterious interference of Providence with the proposed coronation of King Edward VII brought great disappointment to many, as it was to be such a display as had never yet been seen at any coronation since the world began, yet if the King and his people will receive it, its failure may be a greater blessing than the pageant had been if it had been carried out. An exchange says, "One of the first blessings of the King's illness was to bring the nation to its knees, and God in his mercy has answered prayer and spared a life that might otherwise have been taken. Surely this should encourage God's people to continue in prayer, that the life spared may become a greater influence for good than it has been in the past. That there is much room for improvement in this respect every thoughtful Christian will admit, and in answer to prayer God can restrain the King from lending his countenance to evils that are ruining thousands of his subjects, such as drinking and gambling." Truly, "Righteousness exalteth a nation; but sin is a reproach to any people"—it works the ruin of the people. The rulers exert a most powerful influence either for good or evil. It is the duty of all Christians to pray for rulers and all who are in authority.

The announcement is now made that King Edward's coronation, which failed to take place as announced on June 26, because of his serious illness, will take place August 9. While there will no doubt be an imposing ceremony yet there will not be the wonderful pageant which had been planned for the earlier date. The king was so much improved that a few weeks ago he was able to be removed to the royal yacht enabling him to enjoy the invigorating sea-breezes, thus making his recovery more rapid.
SOMETIME.

Sometime when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with laden feet.
Will dash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And what seemed most reproof was love most true.

_and we shall see how white we frown and sigh,
God's plans go on as best for you and me,
How, when we called He heeded not our cry,
Because His wisdom to the end could see;
And even as prudent parents dissuad.
Too much of sweets to craving babyhood,
So, God, perhaps is keeping from us now
Life's sweetest things, because it seemeth good.
And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low
We must not tear the close-shut leaves apart,
But not today, then be content, pure heart!
And for each mystery could find a key.
We could interpret all this doubt and strife,
And for each mystery could find a key.
Is not the sweetest gift God sends His friend
And that sometimes the sable pall of death
Conceals the fairest boon His love can send;
If we could push ajar the gates of life
And stand within, and all God's workings see.
We could interpret all this doubt and strife,
Our eyes have seen and our hearts have smote the sun comes to his going down, no
As stars shine most in deeper tints of blue;
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We could interpret all this doubt and strife,
Our eyes have seen and our hearts have smote the sun comes to his going down, no
last was practiced and tolerated with impunity.

People who are given to this awful sin will commit any other
crime, Rom. 1:29,30,31. It is a sad fact that the U. S. of A. is swiftly
drifting into adultery and fornication.

The sanctity of matrimony is being lost. In Polk Co., Ia., alone
there were 160 applications for divorces last year. There are 300,000
fallen women in the U. S. 60,000 innocent girls are ensnared each
year to fill the ranks of dead prostitutes. The brothel and the
saloon (twin sisters) are both licenced by law—therefore sanctioned
and protected. Any business or crime licenced by law is protected
by law to the extent the privilege is granted. It is a burning disgrace
land protected. Any business or
crime—therefore sanctioned
prostitutes. The brothel and the
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cr
fallen women in the U. S. 60,000
awful sin will commit any other
fact that the TJ. S. of A. is swiftly
crime of transgression. Let us hear Paul

right and wrongdoing and thus justi-
fied (accounted righteous): for
hearing of a law are just before God

Rom. 1:17. This body is the
temple of the living God.

apostle to the Gentiles should forever
settle the question of the heathen's
responsibility to his God.

The soul that sinneth shall die" is
as true of the Gentile without law
or gospel as it is of them that have
them. It is true that Paul states in
the 7 chapter of Rom. "I had not
known sin, except through the law."
It must be remembered that Paul
speaks here of himself as a Jew who
was educated in the law and conse-
quentially it was through the law he
discovered sin; and he here is speak-
ing of the advantage of the law.

"WHAT ADVANTAGE THEN HATH THE
JEW?"

"Much every way."

Now if the law was an advantage
to the Jew it would have been to
the Gentile also; but the Jew was
intrusted with the oracles of God" and
the Jews received the Gentiles
into the church. They even had
a special court in the temple for the
proselyted Gentiles. It is certainly
an advantage to be able to say "It
is written." Since the law was an
advantage in its dispensation, how
much more advantageous is the
Gospel. For this reason Christ com-
missioned His apostles to teach all
nations beginning at Jerusalem. It
unfolds sin more clearly, and un-
folds God's plan and purpose of sav-
ing man. It makes it easier to do
right, and harder to do wrong. It
is like a light shining into a dark
place. But can we not concur with
the great Apostle where he says,
"Glory, honor, and peace to every
man that worketh good, to the Jew
first and also to the Gentile;" "but
tribulation and anguish upon every
soul of man that doeth evil of the
Jew first and also of the Greek?"

"There is no respect of persons with
God." Does it not seem just as
reasonable that when those who
have not the Gospel yet live the
righteousness of it should be saved,
as for those who have the Gospel and
are condemned for disobedience?
Does this conflict with the doctrine
that we are

SAVED THROUGH JESUS CHRIST?
No: not at all. It is through Jesus
Christ that we can be saved by
obedience and faith. The Gospel
is not the literal book but it is the
"POWER OF GOD UNTO SALVATION."

Anybody coming in contact with
this "power" and appropriates it,
conscious or ignorant of its Founder,
is saved through the merits of the
Founder. But we repeat it is God's
wish and command that all the
world should hear the Gospel
preached because of the indescrib-
able advantage; for through it "light
and immortality are brought to
light"—made plain, and clearly
understood.

I close on this important subject
by repeating that it is God's method
to make right-doing easy, and wrong-
doing hard, and for this reason He
has given us a revelation of His di-
vine will through the holy prophets
and through the Lord Jesus Christ.

Des Moines, Ia.

J. R. ZOOK.

FOR THE EVANGELICAL VISITOR.

YE ARE THE TEMPLE OF GOD.

"Know ye not that ye are the temple of
God, and that the Spirit of God dwelleth in
you? If any man defile the temple of God,
him shall God destroy; for the temple of
God is holy, which temple ye are."—1 Cor.
3:16,17.

DEAR Readers of the VISITOR, I
greet you with the salutation
of 2 John 3. "Grace be with you,
mercy and peace from God the
Father, and from the Lord Jesus
Christ, the Son of the Father, in
truth and love."

Paul teaches the Corinthians that
he has laid the foundation, and that
we are to take heed how we build
upon it. He meant to say that we
are to build on the rock which is
Jesus Christ, the Gospel, and he
that doth not love the holy Scrip-
tures, the Gospel, above all other
works, does not read and meditate
on them, and prefer them to all other
knowledge, and does not make it the
rule and standard of his life, he is
at least dangerously sick in his soul,
if not entirely dead and rejected.

We are not to defile this body of
ours, as we are the image and like-
ness of God, as God has said, "Let
us make man in our image, after
our likeness." This body is the
temple of the living God.

Let us look at Daniel 1:8: "But
Daniel purposed in his heart that he
would not defile himself with the
portion of the king's meat nor with
the wine which he drank.” In this we learn the secret. Daniel knew the word of God, and knowing it the purpose of his heart was to honor his God by absolute obedience.

My dear readers, what is the purpose of your heart? “As a man thinketh in his heart so is he,” and “whatsoever a man sows that shall he also reap.”

How may we defile this temple of God? We may defile it many ways by not obeying God's holy Word.

While Christ was here upon earth He taught the people not to love their lives, but to hate their lives. That does not mean that we are to get a knife or revolver and take our life. No, by no means. He meant to say that we are to hate the nature of man. Man by nature is in sin and in trespasses, and is inclined to do evil. It makes no difference how moral we have been living, that does not save us, we must realize a change of heart, and walk in the light as He is in the light, and we are commanded to watch and pray that we keep this temple clean whereon dwells the Father, Son and the Holy Ghost. Those that walk honestly and are obedient to His Word, they have the promise. We may defile the temple of God by speaking unkind words to our neighbors, or speaking evil of them. We may defile the temple of God by loving the gain of money. We may defile the temple of God by having evil thoughts. We read in Mark 7:21, 22, 23, the words of Jesus, “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murder, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.” We may defile the temple of God by having a desire for spirituous fluid. We may defile the temple of God by having a desire for tobacco, which is an evil in the world, and low, degraded people use it largely but it is also in some professors. We may defile the temple of God by foolish talking or jesting, or by laughing over some foolish talk.

Paul said in Eph. 5:7. “Be not ye therefore partakers with them.”

Now dear Brethren if we want to keep this temple clean we must live in harmony with the Word and be one in deed and in truth. Souls are at stake and are depending upon our loyalty to God. If we live in perfect harmony with God’s Word and with each other before the people we can win them, but if we let division, envy, and strife creep in, we will not only lose our souls, but lead others astray, and all will be lost. The only way we can keep clean is to be filled with the Holy Ghost and let Him lead us. Yours in Jesus service.

A. L. M.

Mongul, Pa.

FOR THE EVANGELICAL VISITORS.

THE SAVIOR'S INVITATION.

“Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; And ye shall find rest unto your souls; For my yoke is easy and my burden is light.”—Matt. 11:28, 29, 30.

BELOVED Friends and Readers of the VISITOR; I greet you in the Name of Jesus. I have been impressed for some time to write an article. By God’s aid I will comment on the above Scripture.

“Come unto me.” What a glorious invitation for all to come unto the Savior Who has suffered and died that we might be saved. But thanks be unto God, He ever liveth and is interceding for you and for me at God’s right hand. Oh, how good that those who are laboring under heavy conviction of sin may come unto Christ and He will give them soul rest, which is certainly worth very much. Oh Dear ones the rest Jesus gives is not a natural rest but a peaceful conscience. It is more than tongue can describe or worth more than all the wealth of the world. Kind friends who are in sin, please do accept the blessed invitation to come unto Jesus, and live forever.

When I first accepted Jesus I felt I should go and invite every one who was in sin to come to Jesus. Now praise God, I feel more than I did then because I realize the preciousness of living in Christ Jesus. I could not do without such a Blessed Saviour. He’s all in all to me. He has done many wonders for me, praise His dear Name. For when we have tasted of the good Word of God, and the powers of the world to come, we only thirst and hunger after God and His righteousness the more. Oh it is a blessed way and the yoke of Christ is easy if we take it upon us right.

But if we want to carry Christ on one shoulder and the world on the other it is hard. Let us be Christ’s and His alone, for the Scripture plainly teaches us that we cannot serve two Masters. We must serve God or Satan.

The school of Christ is such a blessed school in which to learn. That is where I want my education, in Christ’s school. Many beautiful lessons we can learn if we only are willing to learn and then follow in the footsteps of our Savior. “My burden is light.” Some one may say the burden is heavy; well then we are not in the spirit in which we should be, for truly, if we are in the frame of mind and soul we should be Jesus is our burden bearer. Praise God, He has been my burden bearer. Oh come, why will you wander so far into sin and folly when Jesus longs to save all. Oh, my heart longs to see all happy in this world, for I believe our heaven is to begin here or we will not have any hereafter. Blessed promises for His faithful children who walk in His holy way. The meek and lowly Jesus; how He suffered and died and done so much for us. Should we not put forth every effort we can to serve Him now? We should love to do it. And I can say I love to serve God. But there was a time I did my serving more out of duty. “Anywhere with Jesus I can safely go.” Anywhere He leads me I will follow on. Jesus so wonderfully restored my health and I want him to have the praise. I can never be thankful enough for what He has done for me. My prayer was, while sick, if God had yet a work for me to do He should restore my body. And now I am so glad and thankful He has done it. I am not worthy of it. I felt willing to die, but God saw proper that I should live. Now my life shall
be spent in His service wherever he may see fit to send me. I am not my own. I belong to Christ.

Brethren and Sisters, will you pray that I may ever be willing and humble at my Master's feet? And too that I may carry out my vow to God for I do not want to warn others and myself be a cast away. But I wish to clear myself and not have to answer for some other souls. Yours in 

For the Evangelical Visitor, 

PREPARED MESSAGES. 

A LESSON from Jonah. "The Word of the Lord came to Jonah." The Lord knows His people by name. He knows their individual abilities; His Word comes to each of His followers, and each of us have a work to do. I cannot successfully undertake another's work, neither he mine. The work and the worker has been prepared by God. Jonah had to carry this message; he could have done it easily, if it were not for considerations regarding his own reputation—it is best to leave our reputation in the Lord's hands.

"Nineveh—a mission is come up before me." God is gracious, merciful, slow to anger, and of great kindness, but there is a time when wickedness reaches its limit; when judgment is prepared and passed. So it was when the deluge came; the limit was passed; so it was when Saul disobeyed God; God's Spirit departed from him Scripture declares that God's Spirit shall not always strive with man. Yet the mercy and long-suffering of God is brought forth in His dealings with both Jonah and the Ninevites.

"But Jonah rose to flee from the presence of God." When one disobeys God, when one is unwilling to do what is required, foolish and blind one becomes. How many in their disobedience seek to hide from God amidst the pleasures or business of life; called to His work and unwilling they seek to lose themselves in occupation; it can't be done.

"But the Lord cast forth a great wind." The Lord prepares things; this wind was just what He required, it served His purpose; it just did as He wished, no more, no less. Later the Lord prepared many things to accomplish desired results—"He prepared a great fish!"—I do not believe another fish was ever just like this one; it was a "prepared fish" capable of doing just what He prepared it for. He prepared a gourd or palm crust; it was made for a special purpose, and I do not believe Jonah ever saw a tree just like that one before, and one that so well answered its purposes—"God prepared a worm when the morning rose the next day"—here was something else prepared by God. Naturalists might say the "gourd" could never have sprung up in a night, and be an effectual shade; they might argue that even supposing that such a gourd was in existence, that no worm in a few hours could so destroy this gourd, but they are ignoring the God who spoke the worlds into existence; who spoke to the fig tree that it withered away, God prepared a "Silent East Wind" that it beat upon the head of Jonah;—here is another creation of God for a special purpose; men might argue that it was not natural for the East wind to blow at this season; but all their foolish reasons do not alter the fact that the Lord prepared a Great Wind, a Great Fish, a Gourd, a Worm and an East Wind, and that those prepared agencies were just suitable for what He wanted; just fitted to prepare Jonah for better service. Just so now, God can make the impossible, possible; the disobedient may imagine they are on safe ground, it opens and engulfs them.

"The ship was like to have been broken;" others suffered loss and yet were blessed by this storm, for the sailors turned from their idolatry and worshipped the Lord. "Jonah was fast asleep;" even sleep does not banish the presence of God from us; can we imagine his dreams.

"Call upon thy God;" Jonah knew whilst he continued rebellious there was no use to pray; it is well to bear this in mind. "The lot fell upon Jonah;"—no chance work, the disobedient are sure to be found out before God and man, sooner or later.

"Cast me forth into the sea;" how hard disobedience makes a man; no heart to pray; he knew God was just and that whilst he continued rebellious God could not forgive, and yet willing to die rather than submit. "Then Jonah prayed," to what a condition was he brought before he became submissive to God, and all this to preserve his reputation as a Prophet from God.

"I will pay that which I have vowed." Right there when all hope seemed gone, as if he had sinned too deeply to be delivered from his terrible condition, he was yet able to believe God had forgiven and would enable him to perform his work. Whilst there is life there is hope for restoration to service for the penitent. Salvation is of the Lord.

"And the Lord spake unto the fish." Does our skeptic think that God could not make the fish to understand; that its ears were not susceptible to the voice of God—what folly!

"On dry land." Jonah's experiences of God's mercy to himself should have made him delight in knowing that He was equally ready to extend mercy to the Ninevites, if they likewise repented.

"The word came—the second time." How much suffering we often would be saved from, if we obeyed God when He first speaks.

"Preach the preaching that I bid thee." Not Jonah's preaching but the Word, the message God gave; how liable man is to tell his own thoughts, give his own message, but the message to a faithful messenger is, "Preach the preaching that I bid thee."

"Yet forty days and Nineveh shall be overthrown." How simple the message and yet how terrible; apparently no escape for the doomed city. But as Jonah went to proclaim his message how glad he should have been, at the knowledge that if they repented, even at this eleventh hour, they too would find mercy. But his heart had not yet learned the lesson of loving self-denial; how hard it is for these human hearts of ours to be prepared for loving obedient service. The message for the twentieth century messenger is one of love and mercy, "Go preach the Gospel to every living creature." How faithfully, how
gladly should this message be sounded over this whole earth.

A. MC G.

For The Evangelical Visitor.

THE BLOSSOMING CROSS.

IT WAS my privilege some time ago to hear a very beautiful poem with the above title, recited by Miss Eva Marshall Shontz, a Temperance worker of national reputation. It gave me such an inspiration to take up the cross of duty and bear it on more manfully than ever before, that I feel like giving you the gist of the poem, hoping that it in turn may be a blessing to you.

"She was worn and weary with her work. She had toiled on quietly and patiently for her Master until her strength seemed failing and her hopes fading. Her work was in the busy city. Now she felt like leaving it and seeking for relief, she knew not where. The noise of the streets made her head ache; the glare and heat of the never ending pavement wearied her eyes and distressed her mind; the tall brick walls seemed like prison bars that shut her in from the beauties of nature in the fields beyond, the people's hearts seemed hard and her labors appeared fruitless.

She longed for the quiet country lanes; for the murmuring brooks; for the fields of ripening grain; for the old orchard at home where she had spent so many happy days in childhood; for the hills and woods and deep blue skies.

Then she prayed. She prayed that an angel might direct her way. Her prayer was answered. The angel came and stood beside her, and the message was, "Lo, not in quiet places, nor with ease, but thy way lies here," and a heavy cross was given her then and there. She turned to see the voice that spoke, and lo, the angel's name was Duty.

Thus directed she pressed on in her work. She toiled with renewed zeal and with great earnestness of soul till the noise of the street seemed to grow less, the heat and glare of the pavement less intense, and the tall brick walls seemed to smile down upon her as she went. On and on and on, while the path grew brighter and the burden lighter. Finally she seemed to remember something. Where now was the heavy cross of former days? She had yielded to the demand of Duty and had pressed on till it seemed to be forgotten, when, turning about she beheld the cross not taken away but standing near, and lo it was covered with roses."

Truth, willingness of heart and mind to walk where duty leads causes the heart to grow light and even blossom with roses of heavenly fragrance. G. CLIFFORD CRESS.

Chicago, Ill.

CHRYSTOSTOM.

IT WAS Chrysostom, the gifted orator and brilliant scholar, who one time said, "Christ delivered to His disciples one baptism in three immersions of the body when He said, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

He was at that time bishop of the church at Antioch, a congregation that numbered thousands of communicants. He did his preaching in the Greek language, and was considered the most eloquent preacher of his day. He was so thoroughly conversant with the Scriptures in the original tongue that he is said to have been able to repeat most of the Bible from memory.

Chrysostom not only taught and practiced trine immersion, but he believed that it was the apostolic mode, and the form taught by Christ in the formula, as recorded in Matt. 28:19. With his own hands he baptized thousands of people by the threefold immersion. For hours he would stand and immerse the penitent believers three times. He was at the height of his influence at the close of the fourth century and died in the year 407.

He was one of the preachers that the Emperor of Rome despised, and sought to get out of the way. The Emperor one time threatened to banish him. Chrysostom said, "Thou canst not, for the world is my Father's house; thou canst not banish me."

"I will slay thee," rejoined the Emperor.

"Nay, thou canst not, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not, for, in the first place, I have none thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay," said Chrysostom, "and that thou canst not, for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Gospel Messenger.

PETER CARTWRIGHT ON WORLDLY CONFORMITY.

The autobiography of Peter Cartwright, the noted Methodist preacher, is of interest for the faithful picture of the primitive Methodist church which it presents. It shows with particular clearness the attitude of early Methodism toward worldly conformity. Cartwright wrote the following in 1856. What do you suppose, dear reader, would he say, if he would be here today?

"We had at that time (when he was ordained to the ministry, in 1804) no pewed churches, no chairs, no organs, in a word we had no instrumental music in our churches anywhere," says Cartwright. "The Methodists in that early day dressed plain; attended their meetings faithfully; they wore no jewelry, no ruffles. They could, nearly every soul of them, sing our hymns and spiritual songs. The Methodists of that day kneeled down in the public congregation, as well as elsewhere, when the preacher said 'Let us pray.' There was no standing among the members in time of prayer, especially the abominable practice of sitting down during that exercise was unknown among early Methodists. They generally fasted once a week, and almost universally on the Friday before each quarterly meeting. If the Methodists had dressed in the same 'superfluity of naughtiness' then as they do now, there were very few even out of the church that would have had any confidence in their religion. But O, how have things changed in this educational age of the world! I do
declare there was little or no necessity for preachers to say anything against fashionable and superfluous dressing in those primitive times of early Methodism; the very wicked themselves knew it was wrong and spoke out against it in the members of the church. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out. Permit me here to give a few cases in confirmation of some things I have said."

Cartwright proceeds relating a number of incidents where persons who had been converted under his preaching laid off articles of dress intended for show and display, without having been reminded that such was necessary. He then continues: "I state these cases to show that unless the heart is desperately hardened through the deceitfulness of sin, there is a solemn conviction on all minds that fashionable frivolities are all contrary to the humble spirit of our Savior; but idolatry is dreadfully deceptive, and we must remember that no idolater hath any inheritance in the kingdom of God. Let Methodists take care."

In another chapter Cartwright writes: "I wish to say a few things in this chapter on the usages of the Methodist Episcopal church. When I joined the church, her ministers and members were a plain people, plain in dress and address. You could know a Methodist preacher by his plain dress as far as you could see him. The members were also plain, very plain, in dress. They wore no jewelry, nor were they permitted to wear jewelry, or superfluous ornaments or extravagant dress of any kind, and this was the rule by which we walked, whether poor or rich, young or old; and although we knew then, as well as we do now, that the religion of Jesus Christ did not consist in dress, or the cut of the garment, yet we then knew and know now that extravagant dress and superfluous ornaments engender pride, and lead to many hurtful lusts, directly at war with that humility and godly example that so pre-eminently becomes Christians. Moreover, when we look around us and see the perishing millions of our fallen race dying in their sins for the want of a preached gospel, and that this gospel is not sent to them for want of means to support the missionary, may we not well question whether we are doing right in the sight of God in adorning our bodies with all this costly and extravagant dressing? Would it not be more God-like or Christian-like to give our money, laid out in these unnecessary ornaments, to send the gospel to the poor, perishing millions that have souls to be saved or lost forever, and will not God hold us accountable for the use of those means and moneys that He has given us? And would not the simple fund that might be created by disposing of the ornaments of the members of the Methodist church alone, send the gospel to hundreds of thousands who must perish in all probability for the want of this little Christian sacrifice by the professed lovers of Christ? The Apostle James says: 'Whether ye eat or drink or whatsoever ye do, do all to the glory of God.' Now apply this rule to your consciences, and I have no doubt your piety will decide in favor of the sacrifice you ought to make, and the good example you ought to set."

"When we have a formal, negligent ministry," Cartwright says in another place, "that wishes to substitute education for the power of faith, and our ministers begin to ape the world or even other proud and fashionable churches, you may depend on it, like Samson with his eyes put out, we shall make sport for the Philistines."

A number of influential ministers of the Methodist church have recently in their church organs discussed for the use of those means and moneys that He has given us? And would not the simple fund that might be created by disposing of the ornaments of the members of the Methodist church alone, send the gospel to hundreds of thousands who must perish in all probability for the want of this little Christian sacrifice by the professed lovers of Christ? The Apostle James says: 'Whether ye eat or drink or whatsoever ye do, do all to the glory of God.' Now apply this rule to your consciences, and I have no doubt your piety will decide in favor of the sacrifice you ought to make, and the good example you ought to set."

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A number of influential ministers of the Methodist church have recently in their church organs discussed at length the question, "What can we do to bring a better condition of things in the churches?" They complain that the church has seemingly lost her power and the increase in numbers has in the last years been so small as to be hardly perceptible; if some change can not be brought about, the membership will soon be on the decline. The ideas suggested for it, vary considerably.

Now if Peter Cartwright's opinion on this question could be asked, he would likely, first of all, point out that the former phenomenal growth of the church was due to the fact that the primitive restrictions in regard to worldliness were no longer in force; everything which has a smack of cross-bearing has been carefully removed from the requirements of membership. The consequence was, for a time, a great increase in numbers. This seeming prosperity did however not continue long. The "power" is bound to leave the church when the world is allowed to come in.

Shall the sad experiences of the Methodist denomination serve as a lesson for us?—Sel. by Sister Detwiler from Herald of Truth.

"Surely," says Dr. Carradine, "there is a blessed middle ground between a montebank and a mummy, and this middle ground is not a compromise, but the gracious result of a happy union between religion and good sense. We thank God that a red-hot soul can be overtopped and crowned by a cool, level head. We are convinced that, after obtaining the first blessing of pardon and the second blessing of holiness, we ought all to groan after the third blessing of good, common sense." Twice last year in my chapel I pleaded for a baptism of common sense. Twice last week I heard Dr. Powers say that he believed in a third blessing, the baptism of common sense.

Glory! Pass it along from worker to worker and from camp to camp. Let all of us leave the Holy Spirit absolutely free and untrammeled. But let us put a curb-bit upon animal spirits and satanic spirits of foolery and fanaticism, kangaaroo leapin and Modoc yelling, and shocking irreverence and disorder that degrade and often disgrace our holiness meetings. I would leave an ample margin for the groaning of prevailing prayers and the hal-lujah shouts of deliverance, and all the glories of praise to the sin-killing Savior. But a thoughtful and reflecting mind cannot study

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the eccentric manifestations in some of our meetings without grieving over what apparently are manifestations purely human or worse.

Such exhibitions are often disgusting to refined and sensible people, and drive away the very ones we should reach and bless. They are transparently forced, and worked and insincere, and grieve the Holy Spirit as pretentious counterfeits of His real work. They turn from our ranks the thoughtful, self respecting people who might bring a great help to us and the cause we love.

It is one of the subtle wiles of Satan to lead all whom he cannot keep from holiness either into the fog of fanaticism or the bog of foolishness so as to kill their influence for good. There is grace enough in God's treasury to keep us from the things that will injure our influence, but He has serious objections to our spoiling its power by our folly. There is dignity and innate refinement about true religion from which it should never be divorced. We may be perfectly sure Jesus was a refined gentleman.—A. M. Hillis.

CONCERNING SALT.

The Church of Christ sustains a two-fold relation to the world, expressed by the figures of light and salt. As the "Light of the world" it is to hold forth the Word of God, for the enlightenment of those who are in the darkness of ignorance concerning the way of life. As the "Salt of the earth," it is to restrain the tendency towards corruption. We are to consider the latter. The Church is in the world as salt to counteract the evil.

1. The World Needs Salt. So Christ thought as, looking down the centuries, He saw the tendencies to corruption which would characterize the world to the end of the age. He placed His Church in the midst of it and said; "Ye are the salt of the earth." It signifies that the world is dead. We do not salt living flesh. While life remains in it the life will prevent decay, but when life is gone it must be preserved by salt. If the world had spiritual life, it would preserve itself, but, since death has taken place, the tendency is to moral decay. We may preserve dead flesh for a time with salt, but the time will come when in spite of the salt it will decay. So the dead world cannot always be preserved from dissolution by the Church. It can be restrained and the spread of evil retarded, but it cannot be prevented. Salt will never take the place of life. The world is not getting better, nor can it ever, till He comes Who alone is the life as well light of men.

The world boasts of its great progress, but the evidences are not wanting that the trend is towards moral corruption. The prevalence of all manner of crime and immorality, and the weakness of public sentiment against it is proof of this. The hardest laws to enforce are those against moral evils. Laws for the protection of property or life are readily enforced, but those for the protection of moral purity—temperance and Sabbath laws—stand almost as dead letters on the statute books for the want of a public sentiment to sustain them. This shows that the world needs salt.

2. The Church of God is the Salt. By the Church is meant, not the organizations which bear that name, but the whole body of believers who have accepted Christ as their Savior, and espoused His cause in the world. It should be noticed that it is not said that Christianity or the Gospel is the salt of the earth but "ye"—individual Christians, in their personal contact with the world, are to exercise this restraining power.

Two extremes are to be avoided. First separation, such as is practised by monks and nuns, who suppose that the highest Christian life is to avoid all contact with the world by confining themselves in monasteries and nunneries. This is to keep the salt away from that which it is to preserve.

The other extreme to be avoided is conformity to the spirit and ways of the world, so as not to lose that distinct quality represented by salt. The Christian is not of the world any more than the salt is a part of the meat it is intended to preserve. It comes in contact with it, but retains its own distinct nature as a preserver. So should the Christian be, in the world.

3. Salt May Lose its Savor. About the most useless thing in the world is salt that has lost its strength so while it retains the form and appearance of the preserving substance, it has none of that quality which makes its presence felt. It is tasteless, powerless, useless. Our Lord says of it: "It is good for nothing but to be cast out, and trodden under foot of men."—Matt. 5:13. And again He says, "Salt is good but if the salt have lost his savor, wherein with shall it be seasoned? It is neither fit for the land, nor yet for the dunghill."—Luke 14:34. And then He adds, very significantly, "He that hath ears to hear, let him hear."

If we listen attentively, we cannot fail to discern the meaning. There is no more useless thing in the world than a Christian who has no distinctive Christian quality which makes itself felt by those with whom he comes in contact. He has the outward form and name of Christian. He can mingle in the business world, and no one feels the influence of his Christianity; or in the social world and society is not conscious of any restraining power; or in the political world, and no one discovers that he is not of the same spirit. He has lost his savor, he is good for nothing—"neither for the land nor for the dunghill." If Christians are to fill their spheres, as the salt of the earth, society must feel the power of their Christianity, and be restrained from evil by their presence in it.

What are some of the qualities to be retained if we are to act as the salt of the earth?

a. Sound doctrine. It is of the first importance that we should believe the right thing—that which is true. There are two reasons for this. First; because back of all distinct and definite Christian character and life is a firm conviction of the truth of the fundamental teachings of the Christian faith, as found in the Word of God. It is because these things are so that he is what he is. Second; because underneath all the corruption and wickedness in
the world is a lack of belief in these truths. The world denies those things which make the Christian what he is. If we would hold in check in any degree, the spreading evil, we must not simply be sincere, but we must be upheld and moved by a profound conviction of truth. That truth is the Word of God.

b. Boldness of utterance. It is the truth that restrains and purifies, but it must be proclaimed with clearness to be effective. It is not enough that the truth possess and move us; it must be given with positiveness and emphasis to others. Salt will not preserve meat unless it be brought in contact with it. The more the world dislikes the truth, the more it must hear it. The dislike is only a sign of decay, and where the decay appears, there the salt should be applied. The Christian who, for fear of opposition or of becoming unpopular, or for any other reason does not openly assert the great truths of the Gospel, will have no restraining influence in the world. That salt has no taste; it has "lost its savor;" it is "neither fit for the land nor yet for the dunghill." It is only in so far as the Christian's contrast with the world is seen and felt that he can fulfill his God-given mission as the salt of the earth.

Faithful Witness.

Justification comes to us neither on account of our love nor our faith, but solely on account of Christ; and yet it comes through—by means of—faith.

Brentius.

THE SERMON ON THE MOUNT.

SEEING the multitude He went up into a mountain and after placing Himself in the most favorable position available and His disciples had gathered around Him, He preached the greatest, most sublime, and most far-reaching sermon ever preached on earth. It was short, at most not exceeding twenty minutes, but for scope of thought, depth of meaning, and moulding power, nothing in comparison to it has ever been produced by any other teacher.

He pronounced blessings upon the poor in spirit, those who mourn, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and those suffering reproach and persecution for right doing, pronouncing them the salt of the earth and the light of the world, and thus encouraged them in doing right. He told them, however, that except their righteousness would exceed that of the Scribes and Pharisees they should in no case enter into the kingdom of heaven.

He pressed the absolute necessity of first securing right relations to one's brother before offering gifts at the altar. His teaching goes to the bottom of motives and demands such purity of heart as forbids even looking upon a woman to lust after her on penalty of being guilty of heart adultery. He goes to the bottom or real cause of the evil eye and presses the absolute necessity of getting rid of it even at the cost of the right eye or the right hand.

He utterly denounced the prevailing custom of putting away the wife for every cause and specifies one cause only for which one might put away his wife, that of fornication. The utter uselessness of oaths is then set forth in the strongest possible terms and His disciples taught not to swear by any kind of oath. The common teaching that one might retaliate, that is, get even with the other fellow, on the eye for an eye and tooth for a tooth principle, He set aside and superseded with the principle of loving even one's enemies and praying for those who despitefully use and persecute, and thus overcoming evil with good. He set before them how the Father in heaven lets His sun shine and rain fall upon the just and the unjust, and taught, "Be ye therefore like Him."

By one bold sweep He laid bare the hypocrisy and selfishness of such as give alms, fast or make long prayers in order to catch the praise of men, and said to His disciples, "Don't you do these things for that purpose. When requested by one of His disciples to teach them to pray as John also taught His disciples (Luke 11) He gave them a simple, comprehensive model as a sample, after the manner of which they should construct their prayers, instead of after that of the Gentiles who were in the habit of using vain repetitions, prompted by the mistaken idea that they would be heard for their much speaking. And in connection with this prayer He places special emphasis on the utter uselessness of asking or expecting forgiveness so long as one has not forgiven others. Instructions are also given as to where treasures should be laid up and the impossibility of serving two masters at the same time; also the folly and uselessness of worrying over what we should have to eat or wear is set out clearly and the example of birds is referred to to enforce the principle. Instead of being anxious about such things He said, "Seek ye first the kingdom of God and His righteousness, and all these things will be added."

Next, due attention is given to the principle of getting the beam out of one's own eye before making an effort to get the mote out of the other fellow's eye. He made it plain that the old, old, business of straining out the gnat and swallowing the camel is no good.

Next comes that magnificent rule, "As ye would that men should do to you, do ye even so to them." The principle couched in this, fully lived out by all, would so change this world that one would scarcely know it.

Lastly He impresses and specially emphasizes the great truth that after all on one's own conduct in this life will depend his destiny in the next, and in order to build properly and substantially one must not only hear
but do these sayings of his.

As to what this sermon is doing for us now, it may well be said that it is slowly but surely revolutionizing the thoughts and movements of the nations that are in possession of it, bringing the nations and kindreds of earth closer together, causing them to gradually but surely more fully to comprehend the fatherhood of God and the brotherhood of man, and moulding gradually but surely all nations and kindreds into one great, grand brotherhood, reaching from one end of the earth to the other, before which all man-made brotherhoods and secret societies will be scattered like chaff before the wind.—Daniel Vaniman in Gospel Messenger.

DEFINITE AND CLEAR.

WHAT is decided on decision day? What is the precise thing determined when one enters covenant to serve the Lord? "You make the trail plain," said an Indian chief to Bishop Whipple when appealing to him to send a missionary to preach the Gospel to his tribe. It is a great thing to make the trail plain. Too many persons come into the Church with confused ideas of what they are doing and what they should do.

Hundreds of men and women have bowed at the altar of prayer seeking God who had no clear idea what they should expect and how they should seek it. Those who instruct them do not always make the way plain. Stereotyped phrases are often used which only serve to confuse the inquirer. Some ministers have a happy faculty of telling those who are groping their way in darkness exactly what they must do to find the light. Each case must be met separately. One cannot deal wisely with seekers after God in the mass. Each one has his own peculiar trouble to overcome. It must be discovered and pointed out.

No one can be a Christian without definitely and deliberately forsaking all known sin. It may cost something to do this. Some have been compelled to give up worldly fortunes in order to walk in the right way. To the young ruler Jesus said, "Go, sell all thou hast, and give to the poor, and come, follow Me." This has been thought to be a hard condition, but many have been compelled to travel the same road. A man may be placed in circumstances where he cannot give up every known sin without letting his worldly treasures go also. Something dearer than silver and gold may be in the way. "If thy right hand offend thee, cut it off." "If thy right eye offend thee, pluck it out." It may be something dearer than an eye. In a few cases men have found that if they would abandon all known sin they must let their dearest friends go also.

The relation between father and son is sacred and must not be lightly given up. But Jesus said, "He that loveth father or mother more than Me is not worthy of Me." All known sin must be given up forever, at whatever cost.

Another step is necessary. We must enter into the service of God. "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord." Let him not stop short of that goal. He must have a new Master. He must serve Him on Sunday and every day of the week and the year. He must serve God in worship, in business, in pleasure, and recreation, in study, and in everything. He must serve God with his money, with his time, with his talents, and with all his ransomed powers. He must not seek his own pleasure, but live to please God. This definite purpose will settle a thousand subordinate questions. The whole problem of life is reduced to its simplest form. Everything must be brought to this test, Will it please God? If so, it is right and safe. If not, it is neither right nor safe.—The Christian Advocate.

If you find yourself beginning to love any pleasure better than the Bible, any house better than the House of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the Pope of Heaven—take alarm.—Guthrie.

In some of our tracts it is stated that backward single immersion originated about the time of the Reformation, and is therefore not yet four hundred years old. While this is true, it must not be confused with the fact that single immersion, by the forward posture, originated near the middle of the fourth century. Eunomius was the inventor of single immersion, but he did not introduce the backward form. In his day baptism was universally performed by the forward posture, and the only change he made was to drop two of the actions, and retain but one. At first his single immersion did not meet with favor, but the forward action was continued until the time of the Reformation, when a change among the Baptists was made to the backward form. Baptist writers themselves give the most complete account of the origin of the backward form, that is, the changing from the forward single immersion to the backward single immersion.—Gospel Messenger.

The religion of Jesus Christ is one of deeds, not words; a life of action, not of dreaming. If we would know whether we are being led by the Holy Spirit, we must see if we are bringing forth the fruit of the Spirit. If we would discover if the works of a clock are right, we look at the hands. So, by our words and deeds, we shall know whether our hearts are right with God. A religion of the lips is worth nothing. It is easy enough to assume the character and manner of a Christian but to live the Christian life is not so easy. A man can make a sham diamond in a very short time, but the real gem must lie for ages in the earth before it can sparkle with perfect purity. Do not trust to feelings or words in yourself or others, but look at your life; a real and false diamond are very much alike, and yet there is all the difference in the world in their value. Let us look into our lives very closely, and see whether we are mistaken outward form for true religion, words and professions for holiness, leaves for fruit.—Sel.
THE WIDE GATE AND BROAD WAY.

The road that leads to death
Is broad and full of woe,
The gate is wide and many are
That on this road do go.

The fashions of this world
Lead thousands of souls astray.
Down to perdition, pain and woe,
Far, far from God away.

The last and pride of life
Is Satan's chief concern.
And with his crafty speech and tongue
Poor souls to hell will turn.

The picnics and the fairs
Where mirth and pleasure dwell,
That is the devil's chief delight.
To bring those down to hell.

The pleasure of this world
Lead millions souls astray.
Theaters and the ball room dance
Are practiced in this way.

There all can go along
And wear what e'er they please.
All of the gayest fashions here
In perfect joy and ease.

The idols of this world
Lead millions souls astray.
And many who profess God's love
Are on this sinful way.

Those fashioned teachers here
Who preached for worldly gain.
And who deny the word of God
Will sink to endless pain.

Repent and come to me,
The Savior says today.
Take up your cross and follow me.
For all who will obey,
Your sins I'll wash away.

God has prepared a home
For all who will obey.
Forsake this broad and sinful road
And live in endless day.

—Set by J. H. Keefer.

BLACKBERRIES THAT WERE NOT FOR SALE.

I spent nearly all of last summer in the country, and one day, when the blackberry season was at its height, I was riding with a party of friends over the beautiful country roads, when we came to an old pasture, in which there were a great many blackberry bushes. Near the road in the shade of a tree sat a barefooted, tired-looking boy of about twelve years. His brown hands were stained with juice from the berries he had been gathering, and

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torn by the briers on the bushes. He was fanning his flushed face with his old straw hat when we drove up. By his side was a tin pail, filled with six or seven quarts of very nice blackberries. Then he had a pail containing about a quart of the finest wild blackberries I ever saw. Some of the ladies in the party were very fond of blackberries, and one of them said to the boy: "Would you sell us a quart of your berries, my boy?"

"Yes, ma'am; I'd sell out a quart of these," replied the boy, pointing to the large pail.

"Oh, but those in the other pail are so much finer. I would be willing to pay more for those than for the others."

The boy shook his head and said:

"I wouldn't want to sell those, ma'am."

"I would be willing to give you twelve cents a quart for them, and you know that very good berries are selling for only seven cents in the village."

Again the boy shook his head, and this time he said:

"I couldn't sell these even for twenty cents a quart; but you may have a quart of the others for five cents."

Slightly piqued and a little curious to know why the boy so persistently refused to sell the large berries, the lady asked:

"Why will you not sell the other berries?"

"Because, ma'am, I—I—well because they are for my mother."

"For your mother?"

"Yes, ma'am. You see, it is like this. My mother is sick. She has been sick a long time, and she has hardly an appetite for anything. She has been feeling better for three or four days, and she has taken a notion that she would like to have some blackberries, and the doctor said that she might have some, and so, when I was gathering berries today, I put every fine, big one I could find in this little pail for my mother. That is why I would not sell them."

"That is a very good reason, a beautiful reason, why you should not sell them," replied the lady, warmly, with a voice that was quite steady, for she had lost her own dearly beloved mother. Then she added:

"You may put a quart of the other berries in this little basket I happened to have with me."

When the little boy handed up the basket the lady gave him a shining half-dollar saying as she did so:

"Don't mind anything about the change, my boy. Keep it all and get something nice for your mother with it, and tell her I said that I was glad she has such a loving and thoughtful little boy. I hope that you will always feel that you would like the very best of everything for mother."—J. L. Harbor, in Morning Star.

The danger of girls coming to the city for work cannot be too much emphasized. The seducers, both men and women, are on the lookout for country girls who are ignorant of such dangers, and by their seductive arts draw them into a life of sin. This is one of the devil's preparations for the coming of The World's Fair, and girls from the country need to heed the following note of warning from Mrs. M. E. Otto, the Manager of the Hephzibah Rescue-Home, this city. "The coming of the World's Fair in St. Louis is bringing activity in the slums. We observe a preparation both among saloons and hotels, and I have learned that a price is set on the head of every young girl who is brought to this city and induced to enter a life of sin. This same applies to the girls that are sold to these keepers. We are informed by a bell boy, that he was approached by a madam, who was at that time stopping at one of our leading hotels, and offered twenty dollars ($20) for each girl he would send to her. These are facts we gleam as we go into the highways and hedges of this city, seeking the lost."—The Vanguard.

Religion may be learned on Sunday, but it is lived in the week-days' work. The torch of religion may be lit in church, but it does its burning in the shop and on the street.—John Daughty.
THE DRUNKARD'S LAMENT.

By the late Richard Lyle a member of the New Orleans bar. The pathetic story of his ruined life.

I have been to the funeral of my hopes, ruined life. Slowly and sadly I turned me round
And entombed them* one by one.

When the mournful task was done, I

And sought my Bilent room,
When the mornful task was done.

Gave out their flickering light.

The dying embers on the hearth

Were brighter far than now.

Lowered above my brow,

I wept over the days

As if to say,

This is the way

Thy life shall close in night.

I plunged my soul

As in a bowl

And early quaffed

My tears like nectar rare.

Through hell's red hall an echo rang,

An echo loud and long.

While demons laughed

And early quaffed

As in a bowl

A POOR undersized boy, named Tim, sitting by a bottle and looking in, said: "I wonder if there can be a pair of shoes in it?" He decided to go to a Sunday school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad that he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down, and sobbed so hard that he did not hear a step beside him until a voice said:

"Well, what's all this?"

He sprang up in great alarm it was his father.

"Who broke my bottle?" he said.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up.

The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic; all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why mother said so; I asked her for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it too—coats, and hats, and bread and meat, and things; and I thought, if I broke it, I'd find 'em all and there ain't a thing in it!"

And Tim sat down again and cried, harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm really sorry if I broke your bottle, father. I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him.

Two days after, on the very evening before the picnic, he handed Tim a parcel telling him to open it.

"New shoes! New shoes!" he shouted. "Oh, father, did you get a new bottle? And were they in it?"

"No my boy; there isn't going to be a new bottle. Your mother was right—the things all went into the bottle; but, you see, getting them out is no easy matter, so, God helping, I am going to keep them out after this."—Selected.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Sometimes even wise men are deceived, but whosoever is deceived by wine or strong drink is not wise. The ravages which it works upon all classes of humanity that use it are so manifest that the simplest can take warning, and truly he who thinks that he can use it or let it alone, who thinks he can indulge in it without injury, who thinks it is a mark of strength, of manhood, of sociability, etc., to indulge in it is not wise. He is worse than foolish. He is a criminal.—Herald of Truth.
LILY'S HAPPY HOME

Now, little girls and little boys,
What I am about to say,
Try and remember, at your work,
Your study, or your play.

Lily was a happy child,
As parents ever had;
For she was cheerful all the day,
Her heart was never sad.

Not every home has trees and flowers,
As little Lily's had
But with the sunshine of the heart.
Your homes may be as glad.

If, living in the city grand,
Or in the country wild,
You learn as she, from all you see,
To be a better child.

Then, if you live in such a place,
As little Lily did,
You'll be yourselves the sweetest flowers,
All lovely things amid.

SEL. By Fannie B. Heisey.

HELPING MOTHER.

GIRLS, what are you doing to help
your mothers? There are many
households where the older girls
might assume a large share of the burdens of
housekeeping and lighten in many ways
the labor of the overtaxed mothers. It
seems as if the young girls of the present
day are almost too much absorbed in be-
coming accomplished parlor ornaments
to descend to anything so menial as
cleaning up a room, making beds, and
arranging tables; and yet what more
useful knowledge could be attained or
what accomplishment could be so ad-
mired in any girl as the desire and will-
ingness to lighten a poor mother's cares
and toils?

Many a young woman sits and reads
Tennyson, or spends hours at her piano,
or organ, or painting, while her mother
is doing the entire housework of the
family. There is a time for all things,
Tennyson, music, and art are very good
in their place, and I would not have you'
say, "I owe all I am to the tender coun-
self and those about you, by inspiring
everything. Cultivate the best society,
and according to that the wicked people
will ever bring a borrowed thing
down: that she knew things would all go
to pieces. And yet she had two grown daughter,
Great girls, don't wait for mother to break
dowTi and be sick; take hold in time and
do your part. Did you ever think of all
does for you? The sleepless
nights, the anxiety for you when a little,
helpless babe? The toils and planning
when you were a young lady that you
might appear as well as other girls? The
thousand and one burdens she has borne
for yougirls. Ask your own girl,
did you ever think seriously of all this?
If you have not, please do so now,
and give it your serious thought, and turn
over a new leaf tomorrow morning. Make
your mother's life happier and her bur-
dens lighter by in all things her
help-er> and you will find your reward,
and your dear old mother will have more
pleasure. —Home and Farm.

WHAT A GIRL SHOULD BE.

THERE are a great many qualities that
must be possessed by the correct
young woman. First, practicability;
there is more and more call every day
for a girl who can make a loaf of bread,
cook a wholesome dinner, wash her baby
brother's face and do a hundred and one
things that make up the daily round of
life. A courteous manner is a duty every
girl owes the members of her family;
the mother has a right to a good share
of her thoughtfulness; give her a kiss
and a pleasant word and note how the
eye will glister and the lip tremble.
There are numberless ways to be thought-
ful of mother, who has so many cares.
A thoughtful, unselfish girl is one that
should be in every home where there are
girls, forgetting self, in trying to please
others, endearing herself to all and mak-
ing friends wherever she goes. We all
love a cheerful girl; she is like a ray of
sunshine on a cloudy day, always hope-
ful and looking on the bright side of
everything. Cultivate the best society,
which will make you true to yourself
and those about you, by inspiring
you to nobler deeds. How often we hear
the boy who has made a success of life
tell of all the kind and timely coun-
sel of his sister, she shared all my plans
and advised me to make the most of my
opportunities; girls who have brothers
and sisters do you realize what a wide
field you have for doing good? At school
she should be thoroughly in earnest in
whatever she does, remembering that
what she does well will not have to be re-
peated. In reading outside of school
choose only that of a high moral charac-
ter; never allow yourself to read trashy
literature, it is time wasted. The girl
who has a business to attend to should
be prompt and honest in the most trivial
matter.

About your dress be plain and neat,
as we are often judged by our appear-
ance. Gentleness of manner should not
be forgotten, speak with a low clear
voice and exercise patience toward all.
Every young woman should have some
accomplishment that she can depend
upon, if necessary demands, whereby she
can earn a livelihood. Beware of gossip,
It has such a bad influence on the person
who allows herself to indulge in it; be
ready rather to sympathize and uphold,
than to repeat the misfortune of another.

That bad part we all have, called
teasure, should not be overlooked; by
guarding it carefully you can overcome
it. To be a girl of prayer is the best of
all; without this virtue you cannot be so
sure of the others, but by asking God to
help you all things will seem possible.—

BORROWING AND LENDING.

The wise man says that "The wicked
borroweth and payeth not, but the
righteous showeth mercy and lendeth;" and
according to that the wicked people
are not all dead yet. They borrow
books and tools, wagons and carts,
ploughs and harrows, dishes, food and
clothing, and no one can tell what they
do not borrow, and no one knows whether
they will ever bring a borrowed thing
back.

Miss Alice Fletcher, the student of
Indian household customs, says that
among Sioux Indians when one family
borrows a kettle from another, it is ex-
pected that when the kettle is returned
a small portion of the food that has been
cooked in it will be left in the bottom.
The language has a particular word to
designate this remnant: Should this
custom be disregarded by any one, that
person would never be able to borrow
again, as the owner must always know
what was cooked in her kettle. A white
woman, on one occasion, returned a
scoured kettle, intending to teach a les-
on in cleanliness; but her act became
the talk of the camp as a fresh example
of the meanness of the whites."

In some places that Indian woman
would have thought herself fortunate in
getting back her kettle at all, or in get-
ting it back before it was cracked or had
the bottom burned out.—Sel-
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
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Elder W. O. Baker, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.
Geo. Detwiler, Office Manager.
All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
To the Poor,—who are unable to pay, we send the paper free on the recommendation of publishers 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.
2. Communications without the author’s name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.
Send money by Post Office Money Order, Registered Letter, or Bank Draft to Geo. Detwiler, Abilene, Kansas. Canadian Currency is discounted with us.
Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, August 1, 1902.

ADDRESSES OF MISSIONARIES.
H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Mrs. 
D. W. Zook and wife, Sripat Purunia P. O. 
D. W. Zook and wife, Sripat Purunia P. O. 
D. W. Zook and wife, Sripat Purunia P. O.
A. E. David, Indiana, Central America.
Fannie L. Hoffman, Kintet, India.
Eliza Hoffman, Kodgeo Poona Dist., Ramabia Home, India.
Martha Hoffman, San Salvador Salvador C. A.
Mr. and Mrs. Jesse C. Eyster, Matipan, Cape Colony, South Africa.

We are informed that on May 18, 1902, Barbara Hershey, who was one of the number of missionaries who went to South Africa in company with the late Elder Jesse Engle, was married to L. A. Swanson at Johannesburg, S. A. in presence of 7,000 natives.

We think our “Department of Bible Study” conducted by Bro. Ransom, merits the attention of our readers, especially such as are yet in early life. To read the Bible through chapter by chapter is too common and our young people will find the reasoning and instructive to read and meditate and direct, and store in the mind the important events and chronology of the Bible with the truths and teachings of the same. The suggestions and hints as given by Bro. Ransom will no doubt prove helpful to those who take up the course of reading and as he invites correspondence on any point or question, those who write to him will hear from him, and there may be mutual profit.

Sister H. Frances Davidson writes in private correspondence, that the interest in school work has been better during the late months than ever before. She is kept very busy and does not promise us much correspondence, but thinks she may possibly write again for publication, but do not commit herself, as she finds the time of her call, was not convicted that God wanted her to do much writing. We are sure that many of our readers would greatly welcome a communication from her in the columns of the Visitor once in a while, but we also believe our readers will have all sympathy for her in her devoted service which she is rendering to God, and to the heathen whom she is seeking to benefit. We are sorry to learn from her that Sister Emma Long Doner is, and has been much of the time since she is at the Mission, quite sick, with hardly any prospect that she will recover. We know that our readers will sympathize with and pray more earnestly for the workers at the Matoppo Mission.

There seems to be some questioning in some minds as to the standing of the Missionaries and the missionaries whose names and addresses are standing in the Visitor. We may explain that the Matoppo Mission, Buowayo, South Africa, is the only Mission established by the church, and that is supported from the regular Foreign Mission Fund. The workers at that Mission are sent out by the authority of the Church and are supported while there. When any of them separate themselves and go out on some independent line they can not look to the Foreign Mission Board for support. All the other missionaries, with one exception, whose addresses are given as were formerly, or are now recognized as members of the church but who went into the Mission field on the faith line or under the direction of some other Board. Their names and addresses are permitted to stand in the Visitor largely for the convenience of those of their relatives, as about all of them are the children of members of the church, and we have not felt that this convenience should be denied them. However we do not have it to say. If the Publication Board decides that the names be dropped it will be complied with.

Aoard.

We notice in the Visitor of July 1st in the letter from Bro. H. P. Steigerwald of the Matoppo Mission, S. A. that they need dried fruit and that those sending should send to the Messiah Rescue Home, Harrisburg, Pa., for re-shipping. We would simply say that we will take care of all sent here for the Matoppo Mission, and when collected we will forward to the Mission.

In order to save expense and be of use after it gets to its place of destination it may not be out of place to give a few words by way of explanation.

Fruit, then should be thoroughly dried, not burnt, each kind put in sacks separately; probably muslin would be best. If a community would join together and ship from one place it would cost less freight, which should be prepaid to this place, provided they can’t get free transportation, and as there is no special fund to pay freight from here to Matoppo it would be well to collect enough to prepay to S. A. from here after all is collected and re-packed. Send all goods and money to my address.

HENRY DAVIDSON.
1185 Bailey St., Harrisburg, Pa.

Companionship with Christ means comradeship. Bishop Warren said that when he was ordered into battle the first time his knees shook beneath him. Marching next to him was a pleasant-faced, gigantic Irishman and it comforted him much just to look into his face, and later in battle when he felt courage falling he would brush up against his strong companion, and the touch of his broad shoulder gave him new strength and courage. Christ is our comrade in life’s battle. We can all march next to Him. His face beams with love for each of us. Let us keep near enough to Him to receive the strength we need.—Sel.
1 Peter 4:7—11, R. V.

The end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each has received a gift, ministering it among yourselves as good stewards of the manifold grace of God; if any man speaketh, let him speak as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

“The end of all things is at hand.” Nineteen centuries, almost, have passed since the Apostle Peter wrote these words. In his second epistle he says, there will be scoffers in the last days who will say, “Where is the promise of His coming?” But he says, “The Lord is not slack concerning His promise as men count slowness, but He is long suffering toward you, not willing that any should perish, but that all should come to repentance and live.” We accept that it is now true that “the end of all things is at hand.” And what all the expression means God knows and He will carry out all His bright designs and plans.

It being true that the King is even now at the gate and will soon have His hand on the latch of our door, we do well to consider our attitude toward Him. The Apostle is writing to the “elect” ones; elect “in sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.”—Chap.1:1. Now those who are thus addressed are to be in the attitude of those who are waiting and looking for the consummation of this wonderful event, the “end of all things.”

And in this attitude the Apostle mentions a number of important requirements. They are to be “of sound mind.” Jesus said to His disciples, “Seek ye first the Kingdom of God and His righteousness.” Having done this He assures them that they are under the promise, and all things shall be added unto them. They need not be anxious, their minds being stayed on God there is no occasion for any studied manifestations. Our minds are not to be distracted or unbalanced. He who has received the rest which Christ gives, and has then surrendered himself in perfect consecration to God finds rest to his soul, and so is enabled to commit all things unto Him, Who has said, “Lo I am with you always.”

The next requirement mentioned is, “And be sober unto prayer.” The teaching seems to be that all kinds of intoxication are to be avoided. “There are stimulants other than intoxicating drinks; and there is a sensationalism to be found elsewhere than in carnal gratification.” There is intoxication in undue excitement and sensationalism as often found in religious assemblies. It is only when thus sober that the ministry of prayer can be engaged in effectively.

Then the Apostle commands them to be fervent “in your love among yourselves.” How much need there is of this exhortation! Christians are to have a love which is fervent. Fervent love is defined as meaning “warm” or “hot.” The term is also said to have the thought of “stretched-out,” so as to embrace all Love. Not alone your family, your church, but let it spread out so as to embrace all mankind.

Then the results which follow when there is “sound-mindedness,” and “soberness” and the “love that is fervent”—stretched-out, will be the covering of a multitude of sins,” and the exercising of a true “hospitality without grudging.” Love forgets as well as forgives. O how we yet have need of learning in connection with this exhortation of the Apostle, so that our love may be of the kind which produces these good fruits.

Then the Apostle intimates that all have had gifts intrusted unto them, which gifts are to be ministered by them as “good stewards of the manifold grace of God.” “What hast thou that thou hast not received?” Here comes in the “reasonable service” of which Paul speaks in Romans 12:1. The whole life must be yeilded to God. All our gifts will find exercise in the ministry of love, God supplies the strength needed and He requires no more than your individuality can give.

In it all the object in view is that “in all things God may be glorified through Jesus Christ.” There is to be activity in service, being faithful in the calling of God, “shewing forth the graces of Him, Who has called us from darkness unto His marvelous light.” If then the children of God are thus engaged and exercised they need not be afraid of His coming, nor need we be ashamed before Him but will be able with the Revelator to say, “Even so, come Lord Jesus.”

“As to secret societies, I stand just where God stands—against them. Whatever is not of faith is sin.” There is no Christ, no forgiveness of sins, no new birth, no heaven-born love—nothing but sin in them. Oh, that the preachers of this land were all well-informed, fearless watchmen on the walls of Zion!”—S. P. Long.
Bye when the books are opened and all are justly rewarded for their generous deeds, that there will be some of our brethren who are comparatively poor here in this world who will receive a crown of glory that fadeth not away and who shall shine as the stars forever and ever. The cross may seem heavy now at times, but as we cheerfully bear it for Jesus' sake, lo, the glad day is coming when the necessary amount of money will be stated. Subscriptions are being received. Following is a continuation of last report.

Balance on hand at last report... $105 71
A Brother, Shippenburg, Pa. 5 00
Joseph Landis, Philadelphia 2 60
Mrs. Tena Landis, Philadelphia 2 60
A Brother, Philadelphia 10 00
Abraham Landis, Philadelphia 5 00
Mrs. Susana Landis, Philadelphia 5 00
Lydia Heisey, Harrisburg 6 00
Total... 137 71

expenses.

To repair roof and fences etc... $31 55
Balance on hand... 106 16

donations.

Rosa Wilfong, Philadelphia... $5 00
Mrs. Fannie Engler, Philadelphia 5 00
Joseph Landis, Philadelphia 2 60
Mrs. Tena Landis, Philadelphia 2 60
A Brother, Philadelphia 10 00
Abraham Landis, Philadelphia 5 00
Mrs. Susana Landis, Philadelphia 5 00
Lydia Heisey, Harrisburg 6 00
Total... $146 16

Peter Stover
S. G. Engle, Treas.

Buffalo Mission.

Report during the month to July 14, 1902.

Donations.

Balance from last report... $8 25
Sister Woodard, Buffalo, N. Y. 1 00
Sister Gottshall, Boiling Springs, Pa. 1 00
D. V. Heise, Clarence Centre, N. Y. 5 00
Simeon Sider, Steenville, Ont. 1 00
J. H. and Katy Myers, Buffalo N. Y. 10 00
Total... $26 25

Expenses.

Bro. and Sister Myers, car fare... $13 45
Freight on household goods... 5 24
Cartage... 1 60
Extension table, mattress... 9 50
2 bedsteads, springs and mattress... 9 75
Wash tub, lamp and sundries... 2 36
Bureau and wash stand... 3 50
Oil, provisions, etc... 2 74
Total... $48 04

Bal. due mission... 21 79
D. V. Heise, Clarence Centre, N. Y.,
chickens, beans, eggs, potatoes, cherries.
Sister Engle, Allen, Pa., one sack of graham
flour. Bro. and Sister Myers, Mechanics-
burg, Pa., canned fruit, sausage, preserved
and dried fruit, potatoes, soup, beans, sugar
spice, baking powder, flour, macaroni,
vegetables and soap. Bro. Bock, Buffalo,
N. Y., vegetables. Sr. Climenhage, Steenville,
Ont., butter, bread, cherries. Mrs. Sadie
Kyle, Harrisburg, Pa., quilt, Sister John
Barnhart, Steenville, Ont., one jar of cherry
preserves. Bro. Geiger's family, honey and
cake.

We feel thankful to God for the donations
given for the Lord's work at this place.
May the dear Lord reward the givers.

Yours in Christian love.

John H. and Katy A. Myers.
25 Hawley St. Buffalo, N. Y.

jesus der heiland der sünden.

Des Menschen Sohn ist kommen zu
suchen und selig zu machen, das ver-
noch auf Erden wandelte kam er eines
Tages nach der Stadt Jericho. Daselbst
ging er in das Haus eines Mannes mit
Namen Zachaus. Derselbe war der Zoll-
er Obersten und hatte keinen guten
Namen. Deshalb narrten die Leute, als
sie sahen das Jesus mit ihm heim ging. Jesus aber wandte sich zu dem
reigen Zachaus mit den Worten: "Heu-
te ist diesem Hause Heil widerrfahren."
Ja, Gott sei Lob, wo Jesus aber die
Schwelle eines Hauses überschreitet, da
bringt er Heil und Frieden.

Vor nicht vielen Jahren kam derselbe
Jesus zu meinem Heim im nordlichen
Deutschland. Mein Vater war Gastwirt
dasselst; wir waren sechs Bruder und
drei Schwester, und waren ohne Gott
und ohne Hoffnung in der Welt. Da ge-
fiel es Gott, seine grosse Gnade uns theil-
haftig werden zu lassen.

An einem Sommer Nachmittag kam
einer von meinen Brudern von Baden
herunter, und erzählte uns mit trauen-
den Augen, das Jesus ihn angenommen
hatte, das er gewaschen war im Blute des
Lammes. Ja meine Lieben, der Heiland
der Sünden war aber die Schwelle unseres
Hauses getreten, und als Er eingetreten
sprach Er, "Heute ist diesem Hause
Heil wiederrfahren, denn Ich bin gekom-
m den letzten fünf Jahren haben wir
alle, mit ausnahme von einem Bruder,
Frieden im Blute gefunden. Wir sind
tot getrennt, und werden uns vielleicht
nicht wieder sehen, bis an jenen gruszen
Tag, da sie vom Osten und Westen, Sud-
en und Norden kommen werden, zum
Abendmahle des Lammes. Es macht
nichts aus ob unsere Gräber in Deutschland,
Asien oder Afrika sein werden. Wir
wissen das die Stimme des Sohnes
Gottes uns aufweken wird, dann werden
wir bei Ihm sein ewiglich. Und wenn
wir dann alle um Gottes Throne stehen,
nach Kronen auf den Hauptern und Pal-
men in den Handen, werden wir nichts
haben wovan wir uns reimen können.
Nein, dem Lammes das erwar tet werden,
sei Lob und Preis in Ewigkeit. Wir
werden dann mit Zinzendorf singen:
"Christi Blut und Gerechtigkeit,
Ist mein Schmuck und Ehrenkleid;
Damit wird ich vor Gott bestehen, wenn
ich im Himmel soll eingeht."
BELOVED in the Lord: We greet you from the shores of Africa with the 34th Psalm, knowing that every promise in it God has fulfilled in opening up our way and bringing us safely to His appointed place. Praise the Lord, the Scriptures cannot be broken. When we came to Cape Town we looked to the Lord for a room; as Bro. Lehman had been looking for one for us before we came but did not succeed in getting any; they being scarce and rent very high. We took it to the Lord and in His own way He opened up a room for us in Bro. Hirst's mission house which was just built. We moved out the same week and found Bro. Hirst and the workers filled with the Spirit and preaching the pure unadulterated Word which will stand though heaven and earth pass away. There is also a mission school house a few rods from the house 20 by 30 feet in size. This is called God's Bible School; about four miles from Cape Town in a 'native location' of over 8000 black Kaffirs who live in iron huts. We have school five nights in a week from 6:30 to 8 o'clock. After that a message of salvation is given by the one the Lord anoints, thus giving the Holy Ghost free course. Hallelujah. This is what brings victory. On Sunday we have four services. One in the open air which is always well attended. We have seen as high as twelve of these men fall to the altar at one service to be either saved or sanctified. They cry and pray and struggle for deliverance just like the white people, and the old man dies just as hard. Being steeped in such superstition and gross darkness, spiritually and mentally, they generally have to seek awhile but thank God, when they strike the fountain, darkness flees and the True Light now shineth in the hearts, lighting up their countenances making their black faces shine and eyes sparkle with joy. Glory to God! It does our hearts good to see them weep their way to Calvary. Their pipes are one of their chief idols, but these too have to go with the rest of their sins. This is sufficient to put to shame the mission opposer, tobacco-smoking white man who wishes he would take the grip or some other sickness to make him stop using the filthy stuff. Poor fellow, he doesn't believe there is power in Jesus blood to set him perfectly free.

Only a few of these men can speak English. Our interpreter is a sanctified man. His whole heart is in the work and he is very quick in interpreting. One young boy told me last night, he was walking in the road one night when a light shone around him and after he laid down a voice said, “Get up, get up and praise your God.” How everything was changed; he loved everybody and it made his heart feel sad to see people do bad things. Brethren, real experience. It means a great deal for them to stand true with their people. Brethren, let the Lord lay these dear souls on your hearts and pray for them. Especially for three boys, Simon, Stephen and Jordan who are polished diamonds, Jordan with the above experience. We believe God is choosing and preparing these for a special work. They have very bright testimonies and are intensely hungry for the Word.

The Lord has put a great love in my heart for these black people. I have never been so happy in my life as I have been since here sitting beside these dear souls teaching them to read and telling them of the love of Jesus. O it is grand, it is precious!

These four weeks in Africa seem like two. We feel perfectly at home in our 10x12 room; while its a humble place, the interior in His own time. This is a precious! These four weeks in Africa seem like two. We feel perfectly at home in our 10x12 room; while its a humble place, the furniture being comely, most of it being furnished. The grace of our Lord Jesus Christ is near. We have school five nights in a week from 6:30 to 8 o'clock. After that a message of salvation is given by the one the Lord anoints, thus giving the Holy Ghost free course. Hallelujah. This is what brings victory. On Sunday we have four services. One in the open air which is always well attended. We have seen as high as twelve of these men fall to the altar at one service to be either saved or sanctified. They cry and pray and struggle for deliverance just like the white people, and the old man dies just as hard. Being steeped in such superstition and gross darkness, spiritually and mentally, they generally have to seek awhile but thank God, when they strike the fountain, darkness flees and the True Light now shineth in the hearts, lighting up their countenances making their black faces shine and eyes sparkle with joy. Glory to God! It does our hearts good to see them weep their way to Calvary. Their pipes are one of their chief idols, but these too have to go with the rest of their sins. This is sufficient to put to shame the mission opposer, tobacco-smoking white man who wishes he would take the grip or some other sickness to make him stop using the filthy stuff. Poor fellow, he doesn't believe there is power in Jesus blood to set him perfectly free.

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The Lord has put a great love in my heart for these black people. I have never been so happy in my life as I have been since here sitting beside these dear souls teaching them to read and telling them of the love of Jesus. O it is grand, it is precious!

These four weeks in Africa seem like two. We feel perfectly at home in our 10x12 room; while its a humble place, the furniture being comely, most of it being furnished. The grace of our Lord Jesus Christ is near. We have school five nights in a week from 6:30 to 8 o'clock. After that a message of salvation is given by the one the Lord anoints, thus giving the Holy Ghost free course. Hallelujah. This is what brings victory. On Sunday we have four services. One in the open air which is always well attended. We have seen as high as twelve of these men fall to the altar at one service to be either saved or sanctified. They cry and pray and struggle for deliverance just like the white people, and the old man dies just as hard. Being steeped in such superstition and gross darkness, spiritually and mentally, they generally have to seek awhile but thank God, when they strike the fountain, darkness flees and the True Light now shineth in the hearts, lighting up their countenances making their black faces shine and eyes sparkle with joy. Glory to God! It does our hearts good to see them weep their way to Calvary. Their pipes are one of their chief idols, but these too have to go with the rest of their sins. This is sufficient to put to shame the mission opposer, tobacco-smoking white man who wishes he would take the grip or some other sickness to make him stop using the filthy stuff. Poor fellow, he doesn't believe there is power in Jesus blood to set him perfectly free.

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SINNER HE IS CALLING.

Time is passing swiftly,
Sinner, hear the cry!
Give your heart to Jesus
Were you're called to die.
Jesus died to save you
From death and sin;
At your heart He's knocking,
Won't you let Him in?

CHORUS.
Sinner he is calling,
Calling unto you,
To turn from sin and woe.
For you have the Gospel,
And the Lord says, "come,"
Give your heart to Jesus,
He will guide you home.
He is in-ter-ced-ing
At a Throne of Grace;
He is pleading for you,
Will you seek His face?
For the Lord is calling,
Oh hear Him say:
"Come, ye heavy laden,
There is rest this way."

Sinner, worn and weary,
Trust His love;
There is rest in glory,
In that land above;
He's prepared a mansion
For you and me;
If we hold out faithful
We his face shall see.
O, why delay;
The gentle voice is whispering,
"'Tis time to pray."
Linger not or wait
To count the cost;
Tomorrow may not reach you,
And you may be lost.

—Selected by Sarah I. Custor.

THE BISHOP AND TOBACCO.

The vigorous protest issued by Bishop Nicholson of Milwaukee against the use of tobacco by the clergy of his diocese, is causing no small stir in Episcopal circles. The Bishop refers to the recent order of the North-Western Railway Company forbidding tobacco to its employees while on duty, and says that some of the clergy may learn from this action a useful lesson in morals and in those manners which make men. 'We have never yet,' he declares, 'heard any argument in favor of persistent use of tobacco except that of a purely selfish indulgence. Men whose vocation calls them to a daily crucifixion of the flesh, and who are supposed to be on duty day and night, have no right to use such an argument. We have never yet met with one single trace of moral good or spiritual help or physical gain resulting from the use of tobacco, but we have seen untold evils and grave decadence following in its train.' The clerical smoker is not as ubiquitous as he used to be, and as the years go by he will be more and more of an anomaly, thanks be to the fearless moral and spiritual leaders who, like Bishop Nicholson, do not hesitate to voice the truth in such a way as to arrest thought.—Union Signal.

HOW SPURGEON FOUND CHRIST.

I HAD been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged seems to have never known. I thought the sun was blotted out of my sky—that I sinned so against God that there was no hope for me. I prayed—the Lord knew how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the Gospel. I was in a Christian land. I had Christian parents, but I did not fully understand the freeness and simplicity of the Gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who preached about the law; but what was the use of plowing up ground that wanted to be sown? Another man preached about the law, but what was the use of plowing up ground that wanted to be sown? Another was a great practical teacher. I heard him, but it was very much like a commanding officer teaching the men how to conduct the business of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have, been saved in darkness and despair had it not been for the goodness of God in sending a snow storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up I suppose. A poor man, a shoemaker, a tailor, or something of that sort went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in that text. He began thus: 'My dear friends, this is a very simple text indeed. It says, 'Look.' Now, that does not take a great deal of effort. It ain't lifting your foot nor your finger. It is just 'look.' Well, a man need not go to college to learn to look. A man need not be worth a thousand a year to look. Anyone can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' "

'Aye,' said he broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No, look to Him by and by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's work.' Well, You have no business with that just now. Look to Christ. It runs: 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I arise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O, look unto Me! Look unto Me!"

When he had got about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, 'Young man, you look very miserable.' Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: 'And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, this moment you will be saved.'

Then he shouted as only a Primitive Methodist can, 'Young man, look to Jesus Christ!' I did look.

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun: I could have risen without my clothes. I was more enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that I could have told unto the TRUST CHRIST, AND YOU SHALL BE SAVED.

It was, no doubt, wisely ordered, and I must ever say:

'E'er since by faith I saw the stream
Thy wounds supplied for me, redeeming
Love has been my theme, and shall forever be.'—Tract.
The promises to Abraham practically begin the history of Israel. There are three great divisions in the history of God's people. (1) The dispensation of Law, the schoolmaster. (2) The dispensation of grace, selection of a bride. (3) The dispensation of the kingdom, or the new heavens and new earth.

The 13th chapter reveals the kingdom of God in mystery (John 1:12,13). The 14th reveals the kingdom in typa. The 15th reveals the church occupying the interval during which the kingdom is in mystery (John 1:12,13).

Let us constantly bear in mind that Matthew is writing exclusively from a Jewish standpoint. That he groups the lessons into 7 sections is not because he intends to divide up the narrative in this fashion, but because he groups them so as to get there-from what is merely hinted at here.

The Lord willing, we shall take up the 3rd and last division of Matt., next issue. I shall be glad for any suggestions or comments that may help us in these lessons.

I. J. RAMSOM.

Los Angeles Cal. 330 Broadway.

SEVEN OFFICES OF THE SPIRIT IN JOHN.

If you know something of the following in your life, you may depend upon it God's Spirit has a willing subject, more or less, to operate upon. Give Him the right of way, and you will be surprised at the beauty and symmetry of your character in Christ. You will then be as a polished quiver in His hands.

2. Indwelling, 4:14; Eph. 4:30; 1 Thess. 5:19.
3. Outflowing, 7:37,39.
4. Comforting, John, 14:16,17; 1 John 2:1; Rom. 8:9; 1 Cor. 6:19; 1 John 2:27.
5. Teaching, 14:26; Rom. 12:7; 1 Cor. 2:14; 8:2; John 6:63.
OUR DEAD.

KAUFFMAN.—Ida Florence Kaufman, daughter of Martin and Salome Wenger was born in Pennsylvania, and died at Phoenix, Ariz., Jan. 19, 1902, aged 21 years, 1 month and 22 days. Deceased was converted in the winter of 1898; was baptized and united with the Brethren in Christ the following spring and lived a consistent christian life, loved by all, until her departure. Her last words to those around her were to prepare to meet Jesus and bade all farewell.

Funeral service, conducted by Bro. S. Haugh, was held at the house. Interment in Phoenix cemetery. Text John 14:1-4.

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NIGH.—Died on July 11, 1902 in Willoughby Tp., Welland Co., Ont., of diabetes, after a short illness of one week, Maud A., youngest daughter of Henry and Melissa Nigh, aged 5 years and 25 days. She leaves three sisters, one brother with father and mother to mourn their loss. She was buried on Sabbath forenoon. Interment in adjoining cemetery. Text John 14:1-4.

SIDER.—Died on July 6, 1902 at Wainfleet, Perry Station, Ontario, of influenza, Sister Barbara, wife of Martin Sider aged 67 years, 7 months and 5 days. She passed peacefully away and in the full faith of that which was delivered to the saints, after a very short illness of but a few days. She leaves a husband, six children, four sons and two daughters, to mourn the loss of one who was always very mild, and forbearing. Three sons live in Michigan, one in Tonawanda, N. Y. Funeral service, conducted by Bro. A. Bearss, was held at the Brethren's M. H. near by, on July 8. Interment in Brethren's cemetery. Text Psal. 92:12, 15.

GISH.—Died in Rapho township, Lancaster county, Pa., July 4, 1902, Sister Frances Gish, wife of Bro. Joseph Gish, aged 72 years, one month and ten days. Sister Gish had a stroke about three years ago from which she never fully recovered the last year not being able to walk most of the time. Sister Gish was converted and united with the Brethren many years ago, and was a faithful and consistent member. She leaves besides her husband, one son, Bro. Aaron, one daughter, Lizzie at home, and a large number of relatives and friends to mourn their loss. Funeral services held at Mastersonville M. H. conducted by Bro. Jacob N. Martin and the home ministry. Interment in adjoining cemetery.

ESHLEMAN.—Died in Mt. Joy township, Lancaster county, Pa., July 9, 1902, Samuel B. Eshleman, aged 34 years, one month and 2 days. The subject of this notice was a strong healthy young man until about two months prior to his death when disease took hold of his body, and he rapidly grew worse, death resulting on the above date. He lived a life uneventful about the future. He was conscious to the last, and still expected to recover, when suddenly he passed away. Oh how this should be a warning to others to prepare to meet death and judgment. He leaves two orphans, one boy and one girl, aged respectively 7 and 13 years. The mother preceded him to the grave two years ago. Funeral services held at Mt. Pleasant M. H. conducted by Amon Hottenstein and Bro. A. Z. Hess. Text Romans 6:23. Interment in adjoining cemetery.

A WORKER NEEDED.

The Sisters who were taking care of the orphans at the Messiah Orphan Home at Harrisburg, Pa., have resigned their position and expect to leave August last. An elderly Sister has been appointed matron, but she needs an assistant and the managers take this method of calling for some devoted Sister to volunteer to come and take the position. No doubt the Lord has some one to volunteer to come and take the position. We hope that one will say, 'Behold thy handmaiden; do with me as seemeth good.' All correspondence should be addressed to S. B. Smith, Harrisburg, Pa.

The Gadarenes had rather have their swine than their Saviour. Fear and selfishness prompted the prayer. The communities on the eastern side of the lake were largely Gentile; and, no doubt, these people knew that they did many worse things than swine keeping, and may have been afraid that some more of their wealth would have to go the same road as the herd. They did not want instruction, nor feel that they needed a healer. Were their prayers so very unlike the wishes of many of us? Is there nobody nowadays unwilling to let the thought of Christ enter into his life, because he feels an uneasy suspicion that, if Christ comes, a good deal will have to go? How many trades and schemes of life really beseech Jesus to go away and leave them in peace? And, He goes away. Christ commands unclean spirits, but He can only plead with hearts. And if we bid Him depart, He is fain to leave us for the time to the indulgence of our foolish and wicked schemes. If any man open, He comes in—oh, how gladly! But if any man shut the door in His face, He can but tarry without and knock.

Our greatest anxieties are over difficulties that never come to us. A man stood on the shore of a frozen lake that he wanted to cross. He tried the ice here and there with a stick and it seemed safe, yet he doubted its safety. As he stood there in his anxiety a man, whistling and driving a yoke of oxen drawing a heavily loaded sled, drove on the ice just a few yards ahead of where he stood. This illustrates the attitude of Christ's followers. Some with doubts in their minds, and complaints upon their lips, live a life of ceaseless anxiety, worrying over every apparent difficulty. Others with gladness in their hearts and songs on their lipslive in an atmosphere of perfect trust which is permeated with the precious promise, "Lo I am with you always."—Sel.

The saloon is a lock, in the stream of life, that opens upward all day long, and fills with human waste that have drifted from their moorings or lost their way, and at midnight empties with a rush and hiss down stream.—John G. Woolley.