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THE OPEN DOOR
JESUS said, "I am the Door, by
me if any man enter in he shall
and find pasture."—Jno. 10:9.
The offer of salvation is universal.
It is all-inclusive. "Any man" is
one of the comprehensive expres-
sions of Jesus and offers a chance of
Christ's full salvation to all man-
kind. It is of as wide application
as His "whosoever." No one is ex-
cluded but all who will are made
welcome. God is not to blame if
some man is not saved.

"Grace is flowing like a river,
Millions there have been supplied;
Yet it flows as fresh as ever.
From the Savior's wounded side."

It is of our own choosing whether
we are saved or not. The provision
is fully made by the Lord. Christ
is the door: the door is open. No
man can shut it. The door is open
because of God's goodness and
mercy. The provision required a
sacrifice from God. He freely gave
His Son to become "the propitiation
for our sins and not ours only but
for the sins of the whole world." The
price was great, the sacrifice
wonderful, but God did not with-
hold the Son—His only begotten,
well-beloved Son. The Son did not
refuse but gave Himself. O the
wonderful condescension which is
shown in God's plan of man's salva-
tion! The door is open for whoso-
ever will come and enter into the
place of safety. Let none be dis-
couraged. The word of the King
has gone forth through His ser-
vants everywhere, "Come for all
things are now ready."

We also see the simplicity of this
Gospel. An open door—"If any
man enter in." The place of safe-
ty is prepared now, and it is only a
question of entering in through the
open door. Standing outside, there
is danger; you may be near the door,
you may think of entering in, you
may be convinced that it is the right
thing to do to go in; you may have
frequently a strong inclination to
step through the open door, but you
are still outside. Good resolutions,
good desires are not salvation. You
can only enjoy the safety of the fold
by entering in. This you can do—
must do if you are to escape the
dangers to which all those are ex-
posed who are not willing to break
with sin and accept God's offer of
salvation.

"I yielded myself to His tender embrace,
And faith taking hold of the word;
My fetters fell off and I anchor'd my soul;
The Haven of Rest is my Lord."

O friend, have you entered in
through the door? Have you
stepped out from the darkness into
the light? Have you felt the quick-
ening power of the new life in Christ
Jesus? Have you realized that in-
side of the door there is a place of
perfect safety—salvation—"he shall
be saved." Have you experienced
the thrill of this new relationship
with God? Jesus said that he who
enters in by Him shall not only be
saved, but he will enjoy liberty—
"shall go in and out." No cramped
up in a narrow place, but a place
of width and height and depth. A
place of hill and valley of springing
brooks and green pastures where the
soul finds sweet support. "Shall
find pasture." The Good Shepherd
leads His sheep into the green
pastures and beside the still waters,
and that soul can confidently say,
"surely goodness and mercy shall
follow me all the days of my life."
To those who have not entered in
we can say, "still there is room."
Enter quickly lest you be too late.
Soon the door will be closed forever.
Soon the season of invitation will be
over, and soon the Judge will take
His place on the throne of judgment,
and mercy will no longer be offered.

Lord it belongs not to my care
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.
If life be long I will be glad
That I may long obey;
If short, yet why should I be sad
To soar to endless day.
Christ leads us through no darker rooms
Than He went through before;
He that unto God's kingdom comes
Must enter by His door.

"I take, O Cross, thy shadow,
For my abiding place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain or loss—
My sinful self my only shame,
My glory all the cross."
—E. C. Clephane.
The questions that arise as to how Moses knew all the details of the creation and history of the world would be largely done away with, if Bible readers would remember that Moses was not only a man of God, filled with the Holy Spirit, and often spending many days in close communion with God, but then as now, man transmitted history from father to son. A careful study of the birth and death of the patriarchs would well repay the student; it is surprising how few are the generations between the death of Adam and birth of Moses, and how few the individuals who would be are needed to transmit history.

For instance, take the life of Shem, the son of Noah; what a history was stored up in his life. Twenty-two years before his birth Noah had begun to build the ark, and so the first thoughts of Shem would have been centered upon this work and the cause of its having to be constructed. His great grandfather Methusaleh still lived, and what stories Shem would learn about Adam, for Adam and Methusaleh had been contemporaries for 243 years. Methusaleh could tell the story of man's creation and fall as it fell from Adam's lips. Shem was 98 years old when his great grandfather died in the very year of the deluge 1656—for the man who walked and talked with Adam, lived up to the very year that the deluge came.

And then think of the life of Shem, as for days he floats in the ark, and he sees God pouring out His punishment on the old world; how his thoughts must have gone back to that dark story he had heard of man's fall when Adam sinned. It would not be like a fairy story, but throughout the long after years of his life the shrieks of a drowning world would ring in his ears—what a contrast he would draw between the punishment of the wicked and the reward of the righteous. Enoch his grandfather translated, his father and his family preserved while the wicked world miserably perished. Follow Shem's after life as he emerges from the ark, when the world is 1900 years old or thereabouts, in Peleg's day, he witnesses the confusion of tongues; perhaps some of his own relatives address him in an unknown language.

It is supposed that he is Melchisedec, king of Salem whom Abraham met, for Shem who was born in the year of creation, 1558 lived for 600 years and did not die until the world was 2158 years old. Abraham was 150 years old when Shem died, whilst Abraham's son Isaac was 50 years old at the time of Shem's death; Shem's great grandson Eber survived Abraham by 4 years. By the above it is apparent that Isaac could have and may have enjoyed conversing with this man, this Shem, who not only had witnessed the confusion of tongues, and the destruction of the then world, but who had also heard his great grandfather repeat the exact words that fell from Adam's lips as he told of his former happiness in the Garden of Eden.

Only 145 years after Isaac's death Moses was born in the year of creation 2433.

What a witness this life of Shem would be, how vividly must the histories he related, have impressed the hearers, and therefore, is it to be wondered at that the children of Israel should have an unbroken history of their nation from Adam to the days of Moses?
a while, till the trials of life came, then I was overthrown with the sin that was in me. It seemed that I did not wish to do the evil act, but had no power to resist the evil spirit. I had a high temper and got very angry, and said some bad words and had a pouting spirit, and when I got up to manhood I received a spirit of pride, which I thought I could have, while other ones have it, and that big I was in me very much so that I could not see the little i. I had the spirit of showing my bodily strength in different ways. Some times I was the big man, then I was happy, but did not last long. I also had that filthy weed sticking in me which made me of such a bad odor that my dear wife could not bear it. So we were not in peace together as we should have been; also was quarrelling with my neighbors once in a while, and wife and I had some mouth fighting, and then I was pouting for two or three days.

Proud spirit. I had a high temper and but had no power to resist the evil that was in me. It seemed that then I was overthrown with the sin

There was a death or crucifixion staring me in my face for several days and I ate very little, and became very nervous. There was something required of me before I could receive the blessing, I must forsake the old man, or old leaven; make wrongs right, and confess to my wife; to visit those who were in darkness, and to them that were in sin as I was, then I could be blessed. So I said, yes, I will Lord. That soon I was blessed.

So by the help and grace of God I will keep my vow; whatsoever comes before me I will face by the Gospel of Jesus Christ. Jesus said, “For my yoke is easy, and my burden is light,” so I find it. Praise the good Lord for cleansing and keeping power; the efficacy of Jesus’ blood has made me free from the law of sin and death. So then I can say with Paul Gal. 2:20. “I am crucified with Christ; Nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.”

God will not come to our terms or overlook us in indulging in things that are wrong. Pay the price and meet the conditions from the heart. You may deceive the people, the preacher, or your wife, or you may get deceived yourself, but remember, God who knoweth all hearts, can not be deceived; so pay the price, and that now, and accept salvation on the easy terms of the Gospel. You know when you were a sinner you would sin and do wrong

The Lord permitted me again to rejoice to see one

Little commandments. My heart was again made to rejoice to see one more taken into the fold of Christ—following Jesus in the flowing stream. The Lord permitted me again to be present at the Philadelphia Mission and see the faces of the dear Brethren and Sisters and neighbors with whom I became acquainted while there. It indeed seems like home to me there. I rememver when the Mission was started how the good seed fell into hearts of men and women and quite a number became willing to follow Him Who died for us.

The Brethren and Sisters and dear ones have richly provided for the poor of that place, and also a mission house which is a dear place to me. Bro. Stover was telling me he intends again to solicit, by God’s help, for means to build an addition to the house where they live. Their house is small and very inconvenient. I hope the hearts may be touched and we may give liberally towards Christ’s cause in this line. Let us ask Jesus where to give; where to help and how to help. Let us ask Him to help us do it right. If such is our prayer the means will not be lacking for the work to go on, and the poor will not suffer. The Lord said, “The earth is mine
and the fullness thereof."

Let us do all we can to encourage Bro. Stover and help him. His trials are hard to endure at times and his cares are many. If we follow Jesus we will help along with the work. Your sister in the warfare for souls. MARY K. STOVER.

Silverdale, Pa.

For the Evangelical Visitor.

THE WAY THE TRUTH AND THE LIFE.

I FEEL somewhat impressed to take advantage of the opportunity of writing a short message for the Visitor. I am one who loves to work for the cause of Christ because I have been made partaker of this life and the truth and the way. This truth shall make us free. I am glad that God has made the Way through His Son and it is through Him only that we are set free.

The law binds; the Gospel makes free. Christ being the Way, leads through the valley of humiliation. Its the way that brings us out of mistrust into faith. I have experienced that when I failed to trust the Lord about one thing it brought condemnation; but Christ Who is the way took the condemnation away and my life is hid with Christ in God.

I love to talk about the goodness of God and His mercy which endureth forever. He has been so good that He has increased my faith so much of late. Soul and body have experienced that He is truly the way and the life. I feel to encourage all who need it. Look up and live; accept Christ in all things. Take Him for your physician. Just as well as He can raise our bodies at the resurrection, just so possible it is that He can heal our bodies. With God all things are possible. It is the Father's pleasure to reveal Christ to you to heal your sickness and disease. I have realized how true it is where we read that God will avenge His elect who cry day and night unto Him though He bear long with them. It is better to trust in God than to put confidence in man. Since I have all consecrated to the Lord I have no desire, or temptation to buy or put on my children an inch of lace. I abhor to look at it. I hate to see plain mothers and all who profess to be Christians to have ruffles and laces on themselves or children. How must it be in the sight of God.

We are taught in the Word of God that the Word of Christ shall dwell in us richly teaching and admonishing one another in Psalms and hymns and spiritual songs, making melody in our hearts to the Lord. The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." How easy, if we are not careful we can be standing in the way of sinners, being in the cause that some do not repent. God forbid that any of us that claim to be a peculiar people be found standing in the way of sinners.

MARY K. STOVER.


For the Evangelical Visitor.

SERVING GOD FAITHFULLY.

PAUL says to the Ephesians: "Be ye renewed in the spirit of your mind." Separate yourselves from that which is common, and set yourselves apart to that which is holy. "For even hereby were ye called: because Christ also suffered for us leaving us an example that we should follow in his steps."

We can not serve God faithfully until we become subjects of the kingdom of God. We can only serve Him faithfully when we make a full surrender of body, soul and mind. It is then only when we can become single-minded workers in the cause of our blessed Master.

It is only then that we can serve Him faithfully, when we fully dedicate ourselves to God as a living sacrifice. How can we lead wayfarers into this spiritual life unless we ourselves have experienced this divine inspiration.

If we serve God faithfully we will be the children of light, and the light that is within us comes from God. Christ is the light of the world. He says, "if any man follow me he shall not walk in darkness, but he shall have the light of life."

If we serve Him faithfully, then He will be our daily companion and we will be surrounded by His gracious influence. The good old prophet Jeremiah says, "Ask for the good old paths and walk therein and you shall have rest for your souls."

Dear christian Brethren; those of us who are trying in our weakness to serve God faithfully, have we not often experienced in our pilgrimage that it is far better to be with God alone than to have the whole world on our side? "If God is for us who can be against us?"

I am so glad that I can bear testimony of God's faithfulness to His children who obey Him and serve Him faithfully. Then we can safely embrace the promises of the Gospel which are eternal life. "I know that He is able to keep that which I have committed unto Him against that day."

I thank God from the depth of my soul for this gospel religion which has sustained me in many a dark hour of distress and sorrow; it has given me hope and courage when I have been faint-hearted and weary. It has made me more brave to face the many struggles of life for all of us who try to serve God faithfully have learned from experience that this world is no friend to grace to help us on to God. Is it not true that we can better testify of the goodness of God when we can speak out from our own life's experience?

And if we serve God faithfully as humble obedient children we can claim the promises as stated in Isa. 16:8. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." I can say with David, "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart."

Dear Brethren in Christ; we are all laboring in the vineyard of our Lord. Let us one and all serve Him faithfully and acknowledge God in all our ways that He may direct our paths. The Scripture recognizes only one church, and the grand truth is that all who are truly in the church, are in Christ Jesus, and in Him they are sanctified.

From your humble sister in Christ.

MRS. WM. FISHER.

Maytown, Pa.
WHO WILL HELP.

OUR work has increased to such large proportions that we find we have not sufficient help, nor teams to put out the literature.

We need two more horses, a spring wagon with a top and a heavy set of double harness. Perhaps some one may have a set of double harness or a spring wagon that they would be willing to donate for the benefit of this work—for Jesus sake.

I ask all that may read this to join us in earnest prayer for means sufficient to purchase a team. For $150 we can buy a good span of mules, which is much better to get over the mountain, with than horses.

We need them immediately and hope our friends will not forget us.

We need two or three more real consecrated men, that have in view only the glory of God and the salvation of souls, to help put out literature and do personal house to house work and preach Jesus to the people. The field is ripe and ready for the sickle. Who will help.

J. B. MITCHELL.
Waynesville, N. C.

THE MOUNTAIN CHILDREN.

WHAT these naturally bright and intelligent young people need is an opportunity to equal the best of their more favored brothers and sisters in other localities. Some of the brightest children which it has ever been my privilege to meet, I find here in the mountains.

The young people are eager for education, and they show their courage and determination in often walking many miles along steep and slippery mountain paths or fording mountain streams and traveling on foot through the valleys amid rain and snow—over roads which the great depths of snow or heavy rain-fall had rendered almost impassible.

There is at least two hundred thousand of these poor children that can read—tens of thousands have no literature of any kind in their homes—they must have help given them. Their surroundings are such that most of them will never be able to help themselves. What they need is the Bible and other good useful books that will be well adapted to their wants. Many of them are great readers.

If the Christian world could see what great opportunities they now have to do much effective mission work they certainly would embrace it. There is no field so promising to be found as there is in these mountain regions.

Every child that can read should be supplied with a copy of the New Testament. We certainly could not give them a better present.

We have given out and supplied, during the past three years, to these children, alone, about twenty-five thousand Testaments. We, hope by the help of our dear Master, to be able to put out twice that number this year.

A minister in Brooklyn, N. Y., became so greatly interested in this work that he donated 4750 Testaments: 2350 of them was the marked (Moody) Testaments, to give out to these children.

One aged gentleman, living in California sent in $250. He wrote me that he was comparatively poor in this world's goods but was anxious to get his means transferred over in that country where there was no thieves nor robbers. Where there it would be a permanent and sure investment for eternity.

Now I appeal to every Christian man and woman to join us in earnest prayer to God that He will open the hearts of His children and make them willing to give of their means to supply these 200,000 children with a copy of His precious word.

Please send all money given to purchase Bibles and Testaments direct to the American Bible Society, Bible House, Astor place New York City. Tell them the money was given for J. B. Mitchell's mountain work.

J. B. MITCHELL.
Waynesville, N. C.

(DTWO articles above are published by request.)

Only those who walk with God, as Jesus walked, can He really trust to be the channels of His messages to souls around.—Mrs. Penn-Lewis.
following words will convey:

“If that woman be an exponent of what she teaches, I never want the experience to which she testifies while life lasts.”

And this feeling has continued until the present hour.

Something like a shiver always comes when a picture of this person is presented before the mental vision. She was honest, sincere, and possibly was really sanctified; and yet as a teacher of holiness she was a failure.

And yet Christ was the One who is presented before the mental vision. He comes when a picture of this person comes to the experience to which she testifies. I never want the following words will convey:

“Why, I want my sanctified self to grow as big and as strong as it possibly can grow.”

And this virtuous, upright self is often very blind to its need of death.

A dear brother, with a wonderful experience, recently said in surprise, when the thought was suggested to him:

“True Christlikeness is never self-assertive, but humble, meek, teachable, and wanting the human “I” obliterated, so that it will ever and always be: “Not I, but Christ who liveth in me.”

A brother said to Mr. Fletcher: “I shall tell our friends, all about you and your wonderful experience.”

“No! No!” replied the dying saint, “Let me be forgotten.”

Are there many among us that have reached Mr. Fletcher’s close union with God, and can say from the deepest soul:

“Make me little and unknown, loved and prized by God alone!”

It is only as the cleansed human self is constantly and absolutely given over to death, that the divine will can be fully manifested in and through the soul.

As the process of this “deeper life” than anything of some of our most spiritual leaders is experienced, a quietness and humility mark the bearing, wholly unlike the exuberant life that was seen when one first entered the Land of Promise. The foe to be met and overcome, under the leadership of the blessed Holy Ghost, are recognized as living largely within the realm of our cleansed human nature.

Appetites, right and lawful, are to be watchfully “kept under” until their noisy clamor will cease to disturb. The person whose palate could enjoy the most dainty viands will find as keen a relish for coarser food, if this is placed before him under the providence of God, as in former days was felt for the luxuries his taste demanded as necessities.

The desire for lovely and aesthetic surroundings, for a soft couch and appreciative friends, will gradually change for a rare relish for hardship and loneliness as God confronts him with these. He will see that he is honored by being led along the same path his blessed Lord so meekly and uncomplainingly trod all the years of His life on earth.

True Christlikeness is never self-assertive, but humble, meek, teachable, and wanting the human “I” obliterated, so that it will ever and always be: “Not I, but Christ who liveth in me.”

And the very God of peace...
tify you wholly: and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it."—Mrs. May Anderson Hawkins in Christian and Missionary Alliance. Sel. by Sister Lizzie Engle.

THE SATISFYING LIFE.

ONE of the richest and sweetest of the many precious promises to those who “dwell in the secret place of the Most High,” is that one which lies enclosed in the locket that swings from the last link of the golden chain of the Ninety-first Psalm: “With long life will I satisfy him and show him my salvation.”

The “salvation” that God will “show” His own in the “secret place,” with ever expanding disclosures of beauty, grace, power and glory, through the unfolding ages of the “long life” of eternity—O, who can conceive what it shall be! Even the God cannot “show” the whole of His own life. It begins here—both the life and the satisfaction—but it does not end here. The circumference of time is too limited to compass that infinite life and satisfaction. Only eternity is wide and high enough for it.

The “salvation” that God will “show” His own in the “secret place,” with ever expanding disclosures of beauty, grace, power and glory, through the unfolding ages of the “long life” of eternity—O, who can conceive what it shall be! Even the God cannot “show” the whole of His “salvation” in this life, nor in the first millenniums of the heaven-life. Eternity will hardly be long enough for that!

Beautifully and touchingly did our dear old friend, Dwight L. Moody, discourse of that satisfying life, speaking out of the hallowed retreat of the “secret place” where he dwelt with the Most High. Repeating the precious words, “With long life will I satisfy him,” he said:

“I get a good deal of comfort out of that promise. I don’t think that means a short life down here, seventy years, eighty years, ninety years or one hundred years. Do you think that any man living would be satisfied if they could live to one hundred years old and then have to die? Not by a good deal. Suppose Adam had lived until today and had to die tonight, would he be satisfied? Not a bit of it! Not if he had lived a million years and then had to die.

“You know we are all the time coming to the end of things here—the end of the week, the end of the month, the end of the year, the end of school days. It is end, end, end all the time. But, thank God, He is going to satisfy us with long life; no end to it, an endless life.

“Life is very sweet. I never liked death; I like life. It would be a pretty dark world if death were eternal, and when our loved ones die we are to be eternally separated from them. Thank God it is not so: we shall be reunited. It is just moving out of this house into a better one; a stepping up higher and living on and on forever.”

Referring to this eternal life at another time he offered the now so familiar words: “Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don’t you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body. That which is born of the flesh may die. That which is born of the Spirit will live forever.”

In one of his last sermons, thrilled with the power and glory of the life immortal, he exclaimed; “I have no sympathy with the idea that our best days are behind us. Why, I am only sixty-two; I am only a baby in comparison with the great eternity which is to come. We say this is the land of the living! It is not. It is the land of the dying. But look at the other world. No death, no pain, no sorrow, no old age, no sickness, no bending forms, no dimmed eyes, no tears. But joy, peace, love, happiness. No gray hair. People all young. River of life for the healing of the nations, and everlasting life. Think of it! Life! Life! Life without end!”

Blessed be God for the great promise which overlooks our brief mortal life like the radiant Shekinah cloud: “With long life will I satisfy him, and show him my salvation.” After the brief swan that we call death, we shall be “satisfied when we awake with his likeness,” and begin to see the fullness of the wonderful...
salvation our God will "show" His own.—The Evangelical.

CHRISTIAN WORK AND WORKERS.

IF THERE is to be Christian work there must be Christian workers; just as, in order for Christian worship, there must be Christian worshippers. There may be doubtless and doublets are an abundance of imitations and imitators. There are persons who seem to think that they can do Christian work, and who undertake it, but do not accomplish it, for the simple reason that they are not themselves Christians. There are teachers in Israel who, like Nicodemus, do not know what it is to be "born again" There are many who, when they at the last day recount the Christian work which they have done, shall hear the Master say, "I never knew you." These are the blind guides, who lead the blind till both fall into the ditch; men who know not what they say, nor whereof they affirm, who recite what they have been taught, who copy out of books, who repeat the sayings of others, who steal every one of the Lord's words from their neighbors, but who know nothing of the power of divine grace, and the indwelling of the Holy Spirit of God.

A certain bishop is reported to have said that the prevalence of ritualism in the church was due to the presence of "unconverted men in the ministry"—men who had no personal knowledge of God and of His salvation; but who doubtless were adepts in church millinery, familiar with forms and sticklers for ceremonies, religious mantlets, destitute of the grace and power of the living God. Doubtless in many churches a considerable portion of their members, and some of the preachers, do not know the grace of God in truth, and have not tasted for themselves that the Lord is gracious, but are of the world, worldly; of the earth, earthly. With such men and such material, Christian work is impossible. Such persons can only imitate that which others really do. What the world needs is not an imitation Christianity, but the real genuine article. As well might one undertake to warm himself at a painted fire, or feed himself on plaster of Paris fruit, as to satisfy the inner longings of his soul with a fictitious religion—an imitation of the genuine article. What is needed is "the true grace of God," the real thing. We are not to profess to be what we are not, but to acknowledge what we are, and pray to be made what we ought to be.

The place for a man who knows not God is not doing Christian work or imitating Christians in their service; his place is in the dust, crying "God be merciful to me a sinner." When a man has been touched by the power of divine grace, and has found peace through the blood of the cross, there need be no doubt concerning his real standing. "We know that we have passed from death unto life, because we love the brethren." We know what love is, and we know what hate is. He that hateth his brother abideth in death. If we are Christians the love of God is shed abroad in our hearts by the Holy Spirit, and this love, which is the fulfilling of the law, is a matter concerning which there is no need of doubt, uncertainty or mistake. Men know when they are hungry; they know when they are thirsty; they know when they are hungry; they know when they are thirsty; and knowing this they may know whether they have passed from death unto life. It is not difficult to tell whether a man is like the troubled sea which cannot rest, or is filled with the peace of God that passeth knowledge. If we have all knowledge and have not this charity, or love, shed abroad in the heart by the Holy Ghost, we are nothing.

There are plenty of empty vessels, clouds without water, carried about with winds, trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots. There are plenty of people whose religion is like a sounding brass and a tinkling cymbal, but if we are to do Christian work we need something brighter and better, deeper and purer than these imitations of divine grace.

God has called men to His service, and to be workers in His vineyard, but no man has a right to go into the vineyard of another until he has had dealings with some one in authority who can assign him his work and appoint his place. So no man can do work for the Lord till he first knows the Lord; till he has asked the momentous question, "Lord, what wilt thou have me to do?" and has received the answer from one who gives "to every man his work." Christian work is not simply imitating what other Christians have done, but it is doing the special work which God appoints for each individual, and if we are ready to do this—if we have yielded ourselves to God and confessed the Lord Jesus as our Lord and Master—and given ourselves to Him to obey His laws, then He who gives to every man his work will give to us the work which we are best fitted to do, and which He desires to have us perform, and will give us grace to do it faithfully, and will crown it with success and reward it with eternal blessing at last.—H. L. H.

ALL WORK IS FOR GOD.

ALL work is for God, in a certain sense. We do our business for Him. We keep house for Him. We drive the team, or run the engine, or keep the books or sell the goods, or carry the mail, or sew the seams or build the house for Him, yet it is true that besides what we call our week day work, all of us have special work to do for God, our "Father's business." We are in this world for Christ. Part of our duty, in addition to our secular affairs, is to do good in the ways that our divine Master may indicate, to perform the tasks of love and service that he may allot to us. All of our busy days, for example, we are to be gentle, kindly, patient, Christly to every one whose life touches ours. In the heaviest pressure of our task-work we must never fail to do the kindness that we are called to do. We must never be too much occupied in this world's affairs to do the part of the good Samaritan, if by our path we find a
wounded brother. We must get into every one of our days some work for Christ. We all remember the story of the king who counted that day lost in which some other life had not been made happier. That day is lost in a Christian’s life which has no record of blessing to the world and glory to God.—Sol. by Alice Hamilton.

SENSITIVE TO SLIGHTS.

The only person in this world who is never disappointed in the one that is on the lookout for slights,” once wrote a good natured cynic.

If one has a disposition to see slights, that alone is reason enough for an unhappy life. In the long run we are apt to get our deserts in this world. If we are intelligent and make the most of our opportunities, we will win social recognition; if we are dull and indifferent, we will be dropped from sight; if loving, will be loved; and if we are cold and self-absorbed, we will be let alone, while if we look for slights and merit them, we will find them as thick as leaves in Vallambrosa.

Thackeray’s words, “Life is a mirror, and gives back to every man the reflection of his own face,” ought to be written on the walls of our nurseries and school houses.

If you have any degree of super-sensitiveness, get rid of it all at cost. Call it by its right name—morbidness, foolishness.

Don’t flatter yourself that you are made of finer clay than other people and feel more deeply than others do, and so you somehow ought to have greater consideration shown you. Insist to yourself that you imagine slights where there are none. Get strong physically and morally, and banish the specters.

But are there not real slights sometimes? No—let us admit it with hesitation; but they are not worth a pang. Recall the oft-quoted words of the wife of the Vicar of Wakefield to her daughters: “Hold up your heads, girls. Handsome is, that handsome does!” One’s self-respect should be one’s shield. If our intentions are “handsome”—kindly, simple, sincere—we can hold up our heads with such a rightful dignity that we shall see no slights, because there will be none to see.—Caroline Benedict Burrell, in Congregationalist.

A NIGHT IN AN AFRICAN Kraal.

Sometimes the Lord was pleased to use some slight incident to break down the opposition or allay the suspicion of my dusky neighbors. A small thing it seemed to human judgment, but the small things weigh much in the balance of African opinion.

There was one district through which it was necessary for me to pass on my way to another station and the natives of this district for a long time manifested a peculiar hatred and contempt for a white man. I remember passing through on one occasion, when I was suddenly stricken with an attack of fever. I kept up as long as I could, until my feet refused to bear me longer, and I fell beside the path. I observed a village near by and some natives squatting outside. Slowly crawling up to them I begged them to permit me to lie in one of their huts out of the burning sun. But they contemptuously refused my petition, and I crawled under a thorn bush and lay there for hours until the fever had spent itself, and then got up and moved on as fast as my weakness would permit. But God had His purpose of love toward this people, and in His own way brought about a complete change in their attitude toward His servant.

It came about in this way: I was passing through the district on another occasion, when I was called in to a village to see a sick child—a girl perhaps ten years of age. You ask me why they were so interested in a girl where womanhood is so fearfully debased, and I must point out that a girl is cared for on about the same principle as a man at home looks after his horse or cow—she will bring so many goats when she comes to marriageable age. It is to the interest of the father to look after his daughters for this reason.

The child had a huge ulcer, as large as the palm of my hand, right on the stomach. It was a fearful looking thing, and I hesitated to try to do anything because it seemed to me it had gone so far that there was little hope. And then I disliked to attempt it with my very limited knowledge, for if there should be failure, and the child should die, my position might be made very much more dangerous than it was. But they urged and entreated, and finally after prayerful consideration I undertook the case.

Somehow from the first the child seemed to trust me, whether induced by the kindly manner in which I went about it, as opposed to the rough cruel practices she had undergone at the hands of the witch-doctors or not, I do not know; but certain it is she was always the first to greet me when I came thereafter to the village. I carefully treated her, left some medicine to apply daily until I should return, and went my way. It was an experiment, and I was exceedingly doubtful of the outcome, for natives have a peculiar habit of judging, that if a little medicine does some good, much will do more good, and give the whole in a single dose. But the young father was above the average in intelligence, so when I returned a few days later, I found, to my great delight, that the child was much improved. Again I left some medicine with instructions to the father to come to my station in two weeks and get more. Promptly to the day he appeared—ten miles from his home—reporting improvement, and received his medicine. This thing continued for nearly two months when the healing of the child was completed. From that time there was a radical change in their attitude toward me. The children would run to meet me far along the path, and the elders would beg me to stop with them over night, or at least partake with them of their humble fare. This would not be considered very palatable at home, but here, wearied with a long tramp, even the humblest fare is relished. Sometimes if was beans without any seasoning, eaten with the hand from a dirty calabash, again it was “udza,” a sort of gruel made from rough millet meal, and drink from the same dirty calabash; and while I ate, the
little ones, dressed in their birthday clothes, would stand around and smile and whisper among themselves in thorough enjoyment of the white man's presence.

But they were not satisfied until I consented to spend a night with them. So I arranged to do so on one of my trips. They were delighted when I arrived, and plied me with food and honey. While I was sitting in the hut talking with the young man and the little girl a big ram was pushed in through the little opening which serves for a door, and after him crawled in an old man, the father of Ngongo, who solemnly presented the ram to me. I knew the native peculiarities, so immediately called my men and instructed them to kill the animal and prepare him for the feast. I almost wished I hadn't before the night was over, for I did think they never would get enough and go to bed. I spread my blanket on the rude pallet called a bed, and about midnight was able to lie down. I insisted upon their leaving the goat outside, but still there were nine persons, several chickens and an innumerable host of insects, and creeping things without number to keep us company. Rats swarmed over me, bit my ears and fingers, and pulled my hair, and wound up by eating holes in my blankets as large as my hand. So the weary night passed and the first glimpse of returning day I hailed with delight.

Before leaving, the old man gave me a calabash of honey. In distilling it out he got his hand smeared with it, and then I saw a new idea in the line of wash rags. His grand-daughter—my little girl patient—was called, came up demurely, held her head down as though it were a familiar operation, and in a trice the offending honey was transferred to her woolly head.—Willis R. Hoth-kiss in Faithful Witness.

There is something truly awful in the helplessness of the human race in the presence of this mysterious power (fashion). The worst food, the worst drinks, the worst dress, the worst possible habits are adopted if only they are in fashion.

——Dio Lewis.

Does the cross terrify you by its dark shadow? Stay for a moment, while you listen to those solemn words, "What is a man profited if he should gain the whole world and lose his own soul?" You are running away from the cross. But there is a cross being prepared for you, and while you are flying away from the unfriendly shadow, behind the veil there is a ghastlier cross being erected for you. You are asserting your own will. You are loving your own life. You shall "lose it," and lose it by your own irrational self-love. You have elected to live for yourself; you are running after what you conceive, in your blindness and deception, to be your own self-interest. Do you not find, even now, O child of the world, that your self-interest is deluding you? The bubbles you grasp burst in your hand; the flowers you gather fade at your touch; as you go along life's journey you are conscious of the approach—ever becoming more and more terrible—of a cloud of darker sorrow, while the present sense of blank disappointment becomes more and more appalling. Years creep on upon you; the effect of age is felt: the body is shattered as you near the end of your journey; the human strength decays; the joys of life are withered, and, one by one, as your earthly possessions slip from your grasp—then, what then? "Say ye to the wicked, It shall be ill with him, for the reward of his hands shall be given unto him." You have fled from suffering into the arms of suffering; you have endeavored to escape from the cross, you find your portion in the cross for all eternity. Thus it is that man prepares his own doom, and is himself the creator of his own misery.—Sol.

Faith can walk where reason falls through blindness; can swim in waters which reason can not fathom; can soar to altitudes which reason never scaled; can see through darkness which reason can not pierce; can triumph amid difficulties which plunge reason in despair; can sing its anthems of joy where reason sits in mourning, and can behold celestial splendors which to reason are forever veiled.—Free Methodist.

**TEMPERANCE.**

**CLEARING THEM OUT.**

**THERE** are numbers of great corporations, manufacturers, and railway companies, which have decided to employ no workmen who drink liquor or haunt saloons. Some Connecticut workmen were inclined to regard such rules as interfering with their private rights, but the employers demonstrated to them that a drinking man was not as valuable to them as a teetotaler, and that they adopted the rule for self-protection. A majority of the workmen saw the propriety of the requirements, and those who insisted on their "right" to drink whiskey, etc., were permitted to go elsewhere and secure their rights.

There are several reasons why corporations as well as private individuals should avoid employing men who are lovers of strong drink. First, drunkards do less work than others do in the same time, and also lose more time than sober men. They are uncertain and cannot be depended upon. The love of drink becomes stronger than any personal obligation. Besides, drinking men do not do as good work as sober, temperate men. By their carelessness and incompetency they cause great loss. The following examples will illustrate the necessity of sobriety among employees.

"One large factory in London which employs 7,000 hands, has been compelled to suspend business because so many were disabled by Sunday drunkenness. This caused an annual loss of $175,000. The Akron Iron Co., with a force of 380 men in their rolling mill, estimates that drink decreases the productive power of their men fully twenty-five per cent. At times it causes the loss of whole heats of iron. They discharge a man for getting drunk once. W. G. Pennypacker, of Philadelphia, with a force of 450 men, has to employ twenty per cent more than he would if all were sober."

One railway wreck caused by a drunken brakeman or a switchman or a fuddled engineer would cause more loss than the man could repay in his life-time, and companies are
obliged to bear the losses of employees, and take the blame of their acts.

Again, drinking men demand more wages than sober men. They are in a state of chronic impecuniosity. They borrow money to buy rum, they run into debt at the saloon, they starve their families, and they are often the first persons to strike for higher wages. No man can live comfortably and support the saloon keeper out of his wages; and if the employer, weary of the exactions of an intemperate man whose pocket opens into the rum-distiller's till, discharge him, he is not yet free, for the man may become a pauper and be settled upon the public charge, or grow up in ways in which his children may become a public charge, or grow up in ways of vice in imitation of their father, whose accursed appetite they may inherit.

Besides every change of help necessitates loss on the part of an employer. It costs money to teach a man a trade, or to break in a green employee in any business establishment, therefore employers are reluctant to discharge help and hire new help. But drinking men are notoriously fickle; they are not to be depended upon as permanent employees; they are easily wheedled and fooled and made uneasy by some foreign born agitator, and besides they fail in health and so are incapacitated for labor. Then drinking men are notoriously shorter lived than those who are sober and temperate; and as all prosperous establishments depend largely upon steady, permanent labor, and upon men who may be promoted to positions of trust as heads of departments or partners in the business, and as intemperate men are never promoted and never trustworthy, the best thing a business establishment can do is to keep clear of them and avoid not only these unpleasant things, but also the anger and revenge which may be encountered when for any cause it is found necessary to discharge them. It is better to keep clear of intemperate help, to do only such business as can be done by sober, industrious men, and so gather and raise up a force which will be a blessing in the community rather than a curse, and build up society rather than degrade it and tear it down. Man can choose between drink and work; and many a young man may conclude that steady work and good wages is better than an occasional spree to be followed by a prompt discharge.—H. L. H. in Safeguard.

GERMANY’S NEED OF REFORM.

The consumption per head of the population of the German Empire is about ten quarts of pure alcohol or thirty quarts of gin per year—or say five glasses of gin a day for every German man, woman and child.

Among the working classes in upper Silesia, when a child cries a sponge soaked with gin is stuck into its mouth. In this way the population are accustomed to drink from infancy.

The suppression of alcohol would deal a heavy blow to tuberculosis.

Still the temperance movement in Germany is progressing.

The Emperor has taken measures to have beer excluded from German factories. Several works have already educated their operatives to dispense with the morning and afternoon beer recesses. It is quite common for a workman to drink ten pints a day in the shops, while the average is not below a gallon a day especially among moulders.

An American firm, making electrical apparatus in Berlin has kept records of the work done before and since the prohibition of beer. The result is ten per cent increase in product per man. Part of the increase, however, is due to the time saved. The firm’s theory is that beer drinking in working hours produces physical and mental inactivity and thus lessens the capacity for work, especially toward the end of the day.

A total abstinence society in Berlin is establishing free halls where working men can hold their meetings without being under obligation to saloons.

The Prussian minister of education, Dr. Studt, in a recent vigorous address to the national school authorities, urges all national schools to take part in “the struggle against the pernicious evil of drunkenness,” and urges that the children in the schools be instructed in the evils of intemperance. His views are said to have the earnest support of the government.—Kansas Issue.

“I did not expect to get a cent from you,” said one who had gone to ask of John Murray a contribution for a benevolent purpose, and had received one hundred dollars. “You blew out one of the candles by which you were writing when I came in.” “It is by practicing economy that I save up money with which to do charitable actions,” was the reply, “one candle is enough to talk by.”

Let those who try to keep their influence for Christ ponder Christ’s method of influence. Let those who live in the shade, whose lives are naturally bounded by timidity and reserve, be glad that in the genius of Christianity, there is a place for even the gospel of the face.—Prof. Henry Dummond.

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Joy is abroad in the world today,
The winds are sweet and the flowers are fair;
Open the door, let in the air,
Strong, pure thoughts, which shall banish
He hath made of the raindrops gold and
gems.

He may change our tears to diadems,
Open the door of the soul, let in
Their fruit shall be sweeter than that of
wine,

And their fruit shall be sweeter than that of the
vine,
Open the door.
Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door.
Open the door of the family, let in
Aid of the children's souls to be raised and
proper allowance of sleep, and so
preparing yourself for effective labor.—Sel.

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SLEEP BETTER THAN A VACATION.

IT IS suggested, "says the Detroit Free Press, "that what some people want is sleep holidays. They do not need to go to watering places and summer hotels and to be entertained by a round of gayety with a band always playing. The apostles of the new method say that many people would be benefited if they just went to bed and slept for lengthened periods, and that they might do well to take holidays in just that way. They affirm that, as a rule, men and women and children do not get sleep enough, and that old adage, 'Early to bed and early to rise, makes a man healthy and wealthy and wise,' needs changing. For 'early to rise' it might be 'late to rise.'

"The advice of the old saw was concocted, they say, when there were no express trains, no telephones, no telegraphs, no hurry. Where is the use of telling people to get up early whose brains are racked by anxiety and worry, and who are being burned up by the ever-increasing rate at which things have to be done?

"The proper thing to say to them is to get as much sleep as they possibly can on every possible occasion. The suggestion of occasional sleep holidays, when worried people of this kind could temporarily shuffle off this mortal coil, is, on this understanding, quite intelligible."

But if persons are to sleep they must avoid stimulants as well as excitements. Those who drink tea and coffee to keep them awake will soon need bromide and chloral to put them to sleep. Put away stimulants and cast your cares on the Lord, and with a good conscience and a hard day's work you will not have much trouble about getting your proper allowance of sleep, and so preparing yourself for effective labor.—Sel.

HOUSEHOLD ALTARS.

IN THE olden time the father of a household was its prophet and priest. The father of the present age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to proprieties and sanctities of religion.

It is a sad fact, that in many households, nominally Christian, there is no family altar and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgment to God the Father in heaven. A godless, prayerless household is a terrible spectacle, especially when there is an outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet, tender influences of well-conducted family worship on the minds and hearts of the little ones? Parents who omit it, not only provoke the wrath of the Lord but neglect the best and most natural means of religious education, and thus put in fearful jeopardy the souls of their children. It was not an idle superstition that bade the simple-minded and devout Norwegian girl flee from the house where she had engaged service, because there was no prayers in the house. A prayerless soul is a fearful anomaly. But a home where children are born and nurtured and reared, where loved ones sicken, and suffer and die, where in the eyes of children the father should be the type of "Our Father in heaven," and the mother the ideal of all that is tender and affectionate and devout, where all precious memories should be hidden like garnered treasures, and where all holy and pure influences and associations should pervade the very air—with no open Bible and no voice of song, prayer or praise—what shall we say of that home? One could hardly conceive it possible that such a home could exist in a Christian land. No wonder the curse of the Lord hangs in dark relief over "the families that call not on His Name."—Jer. 10:25.

What books and papers do your children read? Are you as careful in this regard as you are in the choice of the company they keep? Every one remembers some book or story that has largely influenced his life. And this influence is being exerted every day. The Pittsburg Christian Advocate well says: "To keep the minds of our children pure, to protect them from the corrupting influence of impure literature, is one of the problems for the church of today to consider. Many publications barely escape the interdict of the law prohibiting the circulation of obscene literature. Much of the art of the day is in the same category. Novels full of lust and passion, with adulterers for their heroes and prostitutes for their heroines, are to be found even in Christian homes. Bring a leper to your house, and expose your children to the loathsome disease, sooner than allow any unclean books, magazines, or newspapers to enter it! If some blackguard were to come to your house, sit down, and in the presence of your wife and children tell some obscene story, you would forthwith kick him out—and serve him right. But if he prints that story in the daily newspaper, you enter no protest; the paper comes on as before, doing its mischief on the minds of your children."—Sel.

"Don't look" at the earthly difficulties.—Sel.
OUR YOUTH.

HE IS EVERYWHERE PRESENT.

Precious Jesus! Thou art present everywhere! When sorrow, pain, and misery make life a dark and troubled sea; Thy Word cometh. "Cast your every care on me," says the Master. Precious Jesus! Thou art present everywhere! When I fail my way to see; When in dark perplexity, Thou dost whisper, "Let my Word thy pilot be." Precious Jesus! Thou art present everywhere! If in unknown paths I stray, From Thy sheep-fold,—far away, Kindly draw me back to Thee, without delay. Precious Jesus! Thou art present everywhere! When I worship at Thy feet, Bathing in Thy love so sweet, Thy rich blessing comes and makes my joy complete. Precious Jesus! Thou art present everywhere! When my work on earth is done, Take me to my heavenly home; In Thy presence I shall see Thee on Thy throne.

—Lizzie Gingrich.

A PLAIN TALK.

AN OLD-FASHIONED woman writing in Watchman and Reflector, speaks thus of some of our young seminary girls: "I have found in the classroom that the girls who have most on the outside of their hats have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding a 'wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and independence of character to free herself from the thraldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she has found so sadly out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career.' Let me tell you that what our sex most needs at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a career in earnestly doing their Master's work, however homely.

A BALD MARK.

"I've got a boy for you, sir." "Glad of it, who is he? asked the master workman of a large establishment. The man told the boy's name and where he lived. "Don't want him," said the master workman, "he has got a bad mark." "A bad mark, sir, what?" "I meet him every day with a cigar in his mouth. I don't want smokers."—Sel.
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We are very glad to publish a letter again from Sister H. Frances Davidson of the Matoppo Mission, and hope she may supply us with copy more frequently in the future than in the past. We hope and pray that her period of rest may be of much benefit to her. We think if you will read her letter carefully you will find something to set you thinking, and we hope the thinking will result in doing.

 Whatever you think of her suggestion to make Thursday a special day of prayer for the Matoppo Mission? We pray for a more extended interest and concern in Mission work. We are sorry that to some extent the Mission is hindered by so many of the workers going elsewhere.

In John Bunyan's time Christians were strangers at "Vanity Fair" and were put to death. Today many who "name the Name of Christ", professing to be His followers, are active participants in "Vanity Fair" (Carnival) doings. How are the mighty fallen! From morning prayer to "Log Rolling" carnivals! What a mixture!

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Bal's and the theatre, the circus, merry-go-round and variety show do not flourish where people fear God and worship Him in the Spirit. When Charles G. Finney in 1831 preached so effectually in Rochester, N. Y., and many of the forest people were converted, the only theatre was converted into a livery stable. The character of the city was changed by his preaching and the elevated moral tone was felt for forty years. At another place it was said, "the transforming effect of the revival was marked, and so deeply was the place penetrated by religious feeling that it was impossible for six years to organize a dancing party, and it was unprofitable to have a circus!"

Where are the young men? is a question frequently asked. They are notably absent at religious services, the number attending being proportionately very small. How to keep them in the Sunday School is a standing question at conventions.

THE "HELPFUL" Reference Bible is very neat, small size—4½ inches by 4 inches and 6 inch thick; and weighing only 14 ounces—India Paper, yet the print is not small but very distinct considering the small size of the Bible. Send for price-list.

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Whatever you think of her suggestion to make Thursday a special day of prayer for the Matoppo Mission? We pray for a more extended interest and concern in Mission work. We are sorry that to some extent the Mission is hindered by so many of the workers going elsewhere.

Bal's and the theatre, the circus, merry-go-round and variety show do not flourish where people fear God and worship Him in the Spirit. When Charles G. Finney in 1831 preached so effectually in Rochester, N. Y., and many of the forest people were converted, the only theatre was converted into a livery stable. The character of the city was changed by his preaching and the elevated moral tone was felt for forty years. At another place it was said, "the transforming effect of the revival was marked, and so deeply was the place penetrated by religious feeling that it was impossible for six years to organize a dancing party, and it was unprofitable to have a circus!"

Where are the young men? is a question frequently asked. They are notably absent at religious services, the number attending being proportionately very small. How to keep them in the Sunday School is a standing question at conventions.
and as a rule plans and devices for holding them seem inadequate. "Where are the young men?" asked the speaker at a gathering of young people in New York.

A city missionary answered, "I have just preached to four hundred of them on Blackwell Island." Ah, yes, said as it is, yet it is true, the inmates of prisons and places of detention for crimes, are largely made up of young men. They come from the homes of the land—some homes, no doubt, were bad and we might expect them to be not favorable to the morals of the young man, but those who have had opportunity of observation say that many who are in prison came from the homes of culture, refinement and religion. Then again a recent opportunity of observation has shown us that another place where the young men are found is the secret lodge. We saw about forty of mostly young men lined up to escort a brother member to the grave. We noticed that "brotherhood" was a strange mixture—some who are prominent in church and Sunday School, others whom we know to be profane, and such as we know to be profane, and such as we

Thus young men are influenced and become entangled in these Christless associations, and are deceived into believing that there is a way to heaven—a way of salvation—without a Christ, and no wonder, since they find in these secret fraternities the professed ministers of the Gospel of Jesus Christ. And it is evident these evils are accumulating. We recently visited a small town which has but one hall which must serve as a meeting place for all the associations and fraternities and there are more associations than there are nights in the week, so that they must accommodate themselves so that all can have a chance of holding their meetings. Yes, the outlook for the salvation of young men is not encouraging, but we believe Christians have a source of help which, if they would make use of to the extent that they should, would change the aspect of things greatly. Surely God is on His throne. His arm is not shortened; neither is His ear heavy. Will He not deliver if His own elect cry to Him day and night? Surely He will deliver but Christians must sanctify themselves and then unite to plead with persistent, and importunate and believing prayer.

A movement, having for its object the observance of the second Lord's Day in September in each year, as a Day of Prayer for public and private schools, was begun by the National Reform Association, and is heartily endorsed by many other associations and churches, as well as representative men engaged in christian work. "Among the reasons assigned for this appeal is the magnitude of the moral and spiritual interests involved in the vast work of education. More than sixteen millions of pupils, or one fifth of the whole nation, are in the schools, and nearly four hundred thousand teachers are employed in the work of instruction. This work is moulding the character and determining the destiny of the nation."

The above quotation is taken from the circular sent out, and the simple statement of the facts as given at once should arrest the attention of the people. We don't know how much such prayers, which are apt to be very formal, will avail, but as to the need of the people being aroused to see the importance of praying earnestly and in the Spirit for the purpose named above there need be no question. But praying one day in the year for the pupils and teachers of our schools would appear but a small effort placed beside the thousand and oneforts which are made to demoralize the boys and girls. What is daily brought before the eyes and thus impressed on the minds of the young is effective in thousands of cases, in sowing seeds of evil which result in a tarnished name, and end in eternal shame. Yes, let the nation observe Sunday September 14, as a day of special prayer for all public and private schools, but let her not forget to take other necessary steps for the protection of the rising generation. As to what we refer to as being dangerous we may illustrate by quoting from one who visited the Midway Plaisance at the Chicago World's fair. He says, "That Midway Plaisance did more to demoralize Chicago and to destroy the youth of America than ten thousand devils openly let loose. My God, what a horror it was! I did not know what I was going to see. I was in the streets of Cairo, and stepped into a theater. There I saw for a few moments that horrible thing (the voluptuous cancan dance.) My God what a horrible thing that dance! It stayed with me for months. I could not get rid of it—the horror that women should exhibit themselves in that dance that only Satan could have invented!" And such things are found everywhere in conjunction with what are regarded as innocent diversions, and patronized by polite society. May God save the rising generation!

A minister of Kansas City, Mo., recently preached on, The Perils of Youth, especially of young men. He called attention to and warned against the perils which arise from ignorance; from the imagination; from an undisciplined nature, and from the ease with which the young are influenced. With regard to the perils from ignorance he said: "The trouble with young America is, that he thinks wisdom was born with him." This being the case he thinks he knows it all and scorns to receive counsel from the older head." Of the perils of the imagination he thinks his thought is very timely and appropriate. He says, "Every act begins in the imagination; if I wish to build a house, I first build it in imagination. If I commit sin, I first commit it in imagination. And, imagination is especially vigorous in youth, while the world is young and experience is new. The young imagine things which at first they would not do, but by and by the deed follows the thought as surely as the wheel follows the foot of him who draws the cart. Take care of your imagination; be careful of the pictures you hang in the hall of the soul; for as a man thinketh in his heart, so is he, and when the imagination is polluted the soul is damned." Warning against an undisciplined nature he said, "Man has a strange nature; he is spirit and body. God has given the lower animals just mind enough to serve the body, but He intends that man shall have just enough body to serve the mind. From above heaven stoops; from below, hell looks up; the appetites of the body are new and strong; the sense of being alive is keen; the senses promise a present and pleasing gratification: the higher joys of mind and spirit seem far away and unreal; at such a time how great is the peril! The fact is, man is a microcosm—all the world is in him and must be subdued by him. The serpent is seen in the liar; the peacock is seen in the duchess; the monkey is seen in the buffoon; the cock is seen in the dude; the monkey is seen in the dude; the monkey is seen in the duchess; the monkey is seen in the buffoon; the tiger is seen in the passionate man, and the hog is seen in not a few." Lastly, speaking of the evils which arise from the ease with which the young are influenced he said, "All young things are easily influenced; the young vine can be trained as you will, but not when it has grown to the size of your arm; the young colt can be trained as you will, but you can't teach an old horse new tricks; the tiny rivulet may have its channel changed by a child, but not when it has grown great and bears on its bosom the commerce of a nation. The mind of the young is like wax, waiting to receive the impression; the wax takes all kinds of impressions, but the impressions made upon the mind will remain, and the mind will form the habit of receiving only certain kinds of impressions. But most of all, we are influenced by the people with whom we associate, for personality is the mightiest force in the world. Life comes from the touch of life and disease comes from con-
tact with disease. Left to himself a young man would be in great danger, but when another takes him by the arm and says, 'Come with me,' how great is his danger, then! 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' He that walketh with wise men shall be wise, but the companion of fools shall be destroyed.’” Accepting these things to be true, the dangers to which the young are exposed so full of peril, how important that every protecting environment possible be thrown around them so that they may not fall a victim to evil. Only by the power of the Gospel of Jesus Christ can the heart be changed and renewed so that the young, as well as the old, will walk safely, even amid wicked surroundings and influences, seeking the “things which are above where Christ sitteth at the right hand of God.” The times in which we live are perilous. May God have mercy on us, and save us, and our young from the perils which threaten us and them!

CHURCH NEWS.

LOVE FEASTS.

ONTARIO.
Union Church, Puslinch. Sept. 13-14
Nottawa. Sept. 20-21
Walpole (at the Rainham M. H. near Kohler) Sept. 20-21
Black Creek. Sept. 20-21
Markham. Oct. 4-5

PENNSYLVANIA.
Philadelphia Mission. Sept. 27-28
Mount Pleasant M. H. Rapho Dist. Lancaster county. Meet at 5 p. m. Nov. 1
Dallas Center at the home of Bro. H. H. Garwick. Aug. 23-24

NEW YORK.
Clarence Center. Oct. 11-12

ILLINOIS.
Polo, Love Feast and harvest meeting. Invitation extended. Oct. 4-5

REPORT OF BUILDING COMMITTEE OF PHILADELPHIA MISSION.

Previously reported $206.16
Valley Chapel S. S. Canton, Ohio 3.25
Elizabeth Lesher, Franklin Co., Pa 2.00
Wm. Kreider, Palmyra, Pa 10.00
Harry A 5.00
D. A 10.00
Total 236.41

PHILADELPHIA MISSION.

Report for July

Balance on hand $33.28
For poor 5.19
Mission 3.49
Total $41.96

PHILADELPHIA MISSION.

Report for the month ending Aug. 15, '02.

Balance on hand, July 15 $36.66
D. F. Shirk, Newton, Kan 15.00
J. M. Mineau, Englewood, Ill 1.00
D. F. Glass, Englewood, Ill 1.00
Rent for Mission 4.00
Ashland and Richland Dist., Ohio 9.00
Tithe payer, Los Angeles, Cal 1.75
Offering box 1.10
Total $59.91

EXPENSES.

Household and table expenses $11.92
Gas and oil 1.50
Rent for the building 30.00
Total 44.42

Balance on hand $16.49
5956 Poiria St., Chicago, III.

A REMINDER.

AT LAST Spring's Conference it was decided that owing to the inconvenience of the present residence of Bro. and Sr. J. R. Zook of Des Moines, Iowa, there should be an effort made to build them a house on the parsonage lot on 13th street, near the church, if this is not done then the trustees should rent a house for them to move into. Soon after Conference there was a proposition made for forty volunteer offerings of $25.00, each which would have brought the sum of $1000.00, trusting the balance could be raised by smaller contributions, but up to the present time only about $100.00 of the same has been raised.

What shall we do? Shall we rent a house at about $12 or $14 a month and drop the undertaking? Those who have visited them at their present place of living know that it is a very uncomfortable place to live and it is injuring Sister Zook's health. Would we, could we expect it of them? Some one must do their work or the cause will suffer.

There is just now an effort being made in Eastern Pennsylvania to remodel the Philadelphia Mission house and that will be a heavy drain on the church here so that the money for the parsonage will have largely to be raised in the west.

We would suggest that another effort be made, that crops are good, money is plenty, and the amount needed is not so large but what by a united effort in all the districts west of Pennsylvania the money could be raised. Just how much will be needed we don't know, possibly from $1600.00 to $1800.00 would be needed, but then the house would be there for all time and no rent to pay. We would say let each district get together and make a united effort and it can be done. Report in forty days. ONE OF THE TRUSTEES.
of honoring Him, without receiving great benefits in this world and greater in the world to come. You can see the report of the building fund in the Visitor, which will be continued.

Now I will kindly ask the dear Brethren and Sisters, to assist us in the Lord’s work, as the Lord has again prospered us, and increased our goods another year, so let us do our duty. Now brethren I mean to speak plain and plead for help from my Brethren and Sisters, as this is not alone for our benefit, but for that of the Brotherhood, and for the welfare of many perishing ones in this large and wicked city. Let us pray that God may lead us to what is our duty, to promote the happiness of our fellow men. I have had, I expect to put in, the most of my time in preparing fruit and other things which our daughter, Emma (Sister Dohner) told me would come in very nicely in the Mission.

We count on getting a box ready until November, by the time the Zuck family and others will be going to New York. I thought we could have it taken to that place free. I feel very much interested in the work, not only for the sake of our dear ones, but for precious souls.

Today it came to my mind that it would be a good idea to encourage the brotherhood to give ourselves more to earnest prayer and fasting before God, that more workers would be raised up to go and spread the Gospel. Truly the harvest is great but the laborers are few.

Harrisburg, Pa.

MARY J. LONG.

ANOTHER BAPTISM AT PHILADELPHIA MISSION.

AGAIN has the voice of John, who cried in the wilderness “prepare ye the way of the Lord,” been heard and obeyed. The 10th day of August was an ideal one for growth in all vegetable life as it was a day of gentle rain that caused all nature to smile and spring into refreshed life, while it was not pleasant for men and women to be out of doors.

In the inner room at the Mission was gathered a small company of Brethren and Sisters, all evidently enjoying a heart-searching talk, upon the theme, “Blessed are the pure in heart, for they shall see God.” It surely was a blessing for such of our dear ones who are longing for heart purity. This meeting followed a midnight prayer meeting that was held at the Mission on Thursday night, August 7th, which was surely an upper room service. From 12 o’clock midnight to 1:30 a.m. the Brethren and Sisters met in special prayer, and with tears and heart-felt supplication they laid hold of the horns of the altar and for one and a half hours held on while the spirits groaned. The prayers seemed to come from new tongues and surely God will take care of them. We could rightly expect a Sunday of spiritual refreshment following these services.

After proper preparation being made we started for the beautiful waters of the Delaware. Crossing over was enjoyable because of the songs of Zion that seemed to thrill the soul. Amid showers we reached our destined place. Preceding our services we enjoyed the beautiful sight of seeing our colored brethren baptize nine by immersion, with single action. These services where orderly and touching to the child of God. They have finished these services our company then gathered close to the water, and after prayer our Elder led Bro. Enos Frederick into the grave of his choice, there by baptism symbolizing that God has wrought an inward work that leaves his place in the world vacant. He came forth out of the water with a glow upon his countenance, a picture of the gem he had found. As he now goes forth with the baptism of John completed, our prayers are that he may speedily receive the baptism of Jesus, the one He sends Who will burn all the chaff, and gather the wheat into His garden.

It is a blessed comfort that after years of struggle with many to accomplish something, that after stepping out of ourselves we find the thing we have been seeking for right up in Jesus. Brother, Sister step out of self into Jesus, He alone can give a pure heart and the promise that we shall see God will surely be fulfilled in part here, but more blessed there.\\n
For the Evangelical Visitor.

THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW.

LISTEN to the words of Jesus, as He looks upon the many souls that are going to destruction, and yet the laborers are few. Oh, how earnest we should be to do what we can, as our days are passing very rapidly. There are many who do not realize how much is to be done, because many are quite contented in their comfortable homes, and have never known how great the need is. Of course we cannot all leave our homes and labor for souls, but yet we can all have a share in it.

We are kept quite busy at our Mission at present, as many of the dear Brethren and Sisters have been here, and have seen to some extent what our labor is, yet they cannot fully realize. Oftimes we have discouraging seasons, and it seems as though our labor was in vain, but then come the comforting words of Jesus, telling us “that one soul is worth more than the whole world,” and should this Mission be the means of saving one soul, it would certainly be worth while to labor. How often we are anxious to see the results of our labors, but God has commanded us to work, and so we should leave the results with Him.

Father Stover is quite busy at present, trying to solicit for the purpose of enlarging our building as our room is too small to accommodate the dear Brethren and Sisters when they come to see us. How it encourages us to see the dear ones to visit us, as we all belong to one loving Father, and should all seek to live.
for the good of others. Our hearts should be so united, that if one member suffers, we should all suffer, and try to do all we can to cheer and comfort, but how often, instead of that, we will repeat our brother's and sister's faults, when we should be in prayer for them. We certainly need the prayers of God's people, as the trials are many, but it is only through these, that the Lord can cleanse and purify us. I think I am learning these lessons more and more, because when trials come upon us, we can test ourselves, whether our affections are set on things above, or on things below, for God's Word says "If ye then be risen with Christ, seek those things which are above." Let us be in earnest and keep ourselves unspotted from the world, in dress, walk and conduct, as our influence is going out, either for good or bad. I am glad that my desires are to live for Christ, more than anything else, although it costs some self-denial, but what is Jesus done for us? He has laid down His life that we might live. So let us also, not live for ourselves, but for the good of others.

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The Lord is working in the hearts of some of these and establishing them in Himself, but others, who gave fair promise of a better life, are vacillating and give much cause for anxiety. One of these who seems desirous of a better walk and who had been truly converted, as we thought, said, "I lack courage to stand for the right in my home." One circumstance which has undoubtedly had an adverse influence upon some of these people, was the many changes among the workers since the Mission was opened four years ago. Two have been called home, but we believe their lives yet speak, eight others have been here and left before the people have learned to know them thoroughly. While this seems to have been one of those unavoidable circumstances for which no one is to blame, yet it makes the people suspicious of us who remain. These people, like all those in heathen countries, love to think that their missionaries have come to stay and be one of them, otherwise they will not listen to the Word. Then too, the language is not mastered in one, two, three or four years. Very few even master it in a life time, so that he who goes to a foreign country must settle in his heart to stick to the work to which he has been called, if he would accomplish anything for the Master. There may be those who are called to be evangelists, but even in Bible times there were few Pauls.

For this very reason I have felt reluctant to take a much needed rest and change, although urged to do so both by the Mission Board and the workers at this place. After Sister Doner became ill and those whom we had expected to take the school did not return, it seemed advisable to postpone the trip for another year. Nature, however, again reassured itself and we feel that it is necessary to go at once. Sister Doner's health seems to be slowly improving, and Matsutha will take the school during the three or four months of my absence. Therefore, the Lord willing, I expect to leave Bulawayo, July 28th for a rest at the sea shore and to visit and study the work of missionaries in Natal and perhaps Johannesburg. My address will be Bulawayo as usual.

As to expense the Board had kindly urged that they be paid out of the General Fund, but I had felt unwilling to do this because all the money can be used to advantage in the work here. So I took the matter to the Lord and left it in His hands. Praise His Name! He never fails, but is willing to do all that we ask or think. Money had been sent privately toward traveling expenses some time ago but not enough. Last week, most unexpectedly, there was sent for the same purpose $100 by Mrs. Ida Rice of Disco, Ill., and $5.00 each by three persons of the same names. I mention this because these dear ones, although belonging to other churches, have several times before sent liberal donations to this place. May the Lord reward them.

Bulawayo, S. A.

H. Frances Davidson.

Bulawayo, S. A.

For the Evangelical Visitor.

"THE HIGHLANDS" CAPE TOWN S. A.

JULY 15, 1902.

Dear Readers of the Visitor:—The Lord encampeth round about them that fear Him and delivereth them. We are glad tonight that we can say that Jesus continues to save us day by day. In time of tests and trials we find Him true to His promises—"If I will never leave you," "I will deliver you" and a host of such precious promises are continually verified in our every day experiences. Praise the Lord! According to God's opening we intend to leave Cape Town in the near future for Johannesburg where we will labor for our blessed Lord who has done so much for us. We may as the Lord leads be able to tell you of the vast-

Missionary.

MATOPPO MISSION.

Dear Brethren and Sisters:—It is my privilege to address you again through the columns of the Evangelical Visitor. Although my pen has been laid aside for some time, I have not lost interest in the work, or in you who are assisting so nobly in the work of the Lord at this place and elsewhere.

During the past eighteen months, season after season of discouragement have come to us, but out of them all the Lord has delivered us. Surely your prayers have availed before God in our behalf so that we were enabled even in the darkest hours to thank God and take courage.

Many blessings have also been showered upon us. The Lord has sent forth other workers into the field to fill up the broken ranks and we thank God for our dear Bro. and Sister Steigerwald and Bro. and Sister Doner. May they prove a blessing to these benighted ones. Again He has opened your hearts and purses to contribute liberally toward the work in general and especially toward building places and elsewhere.

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ness of that great mission field after we arrive there.

We solicit all of your faithful prayers in behalf of the salvation of souls in dark Africa. God bless you in asking largely of Him.

Yours seeking the lost.

L. O. AND A. ALICE LEHMAN.

For the Evangelical Visitor.

"VICTORY THROUGH JESUS!"

THEN saith He to His disciples, "The harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." These are the words of Jesus as He beheld the perishing multitudes, who were without a shepherd, and I have been sorely impressed with them since here in this sin-darkened land; and notwithstanding the blessed victories God has been giving us at this place, we have been burdened for those around us who are groping their way in darkness without the light of this glorious Gospel.

Three weeks ago Bro. Hirst and I went to Somerset, about 36 miles west from here, where we had heard there were natives living, and found a compound in which were fifteen hundred, practically without the Gospel, and so hungry to hear God's message from Heaven to a lost world! We held two services with them right out in the open air, and in the first one conviction was manifested by two boldly and earnestly seeking the Lord. In the afternoon service six or seven sought the Lord and especially for the baptism of the Spirit. This is a permanent location where there will always be many natives living and doubtless ere long the number may increase to several thousand, so there ought to be at least three or four workers definitely located at this place. Anyone who wishes to know more about this people and work can write me directly and I will be glad to respond, or, to any one who is called of God to Africa, I would say, be true to Him: walk in the center of His will—listen to His voice and follow Him, though the interior of Africa to work a while and then return home again so you see the importance of them being thoroughly saved so as to carry the Gospel back with them and live it and witness to Christ's power to save even to the uttermost, in this for way thousands may get the light.

There are other needy fields around here also and God is calling for reapers, and shall He call in vain? Who will answer, here am I, send me! Let every one who reads these lines ask God what SHARE can I have in this great harvest? Beloved do pray and God will answer and these needy fields will be supplied. These hungry hearts will be satisfied and it will help to hasten the coming of Jesus. It will be laying up treasures in Heaven. It will make the angels in Heaven rejoice! The effectual fervent PRAYER of a righteous man, or woman, availeth much. Glory to God!

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And a little bit of patience often makes the sun shine come.
And a little bit of love makes a very happy home;
And a little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

—Sel.
always clear and forcible. He leaves to
mourn his departure a wife and five children
Delila Kreider of Shannon, III., D. F. Shirk
of Newton, Kan., Jennie M. Bayers of Lodi,
Cal., John H. Shirk and Corn Albright of
Milledgeville, III. Bro. Shirk will be greatly
missed not only in his home and community
but in the church where he never shirked his
duty. He was perfectly resigned and praised
God for His great mercy toward him during
his affliction in removing all pain. Funeral
services were conducted by Rev. Henry
Trump assisted by Elders I. Trump and
mont at Dambard church, Shannon Ill.

SMELTZER.—Died, near Elizabethville,
Pa., July 25, 1902, Bro. George Smeltzer,
aged 71 years, and 22 days. Bro. Smeltzer
was a consistent member of the Brethren in
Christ for upwards of 40 years. He was a
living last winter being confined to his bed
since the first week in April. He endured,
at times, great pain and was resigned to
leave this world and go to his rest "which
remaineth for the people of God." During
his life he had many trials and sorrows to go
through. At one time diphtheria raged in the
family and three children were death's vic­
tims in a short time, two being buried in one
grave. He leaves a widow and five children
3 sons and 2 daughters; 5 children pre­
ceded him to the Spirit world. Services
were held at Keefer's church, in Lykens-
ville, conducted by the home brethren.
Interment in the cemetery nearby. Text
Heb. 11:9-11.

BIBLE STUDY.

GENESIS CHAPTERS 30-40.

FROM THE BIRTH OF JOSEPH, TO HIS IM-
PRIsonMENT IN EGYPT.

CHAPTER 30.

BIRTH OF JOSEPH. Jacob desires free-
dom, and his thoughts turn homeward.
From the mention of his birth, and
during his father's life afterwards (with
the exceptions of the records in the 39th,
40th and 41st chapters, when Joseph was an unknown exile in
Egypt just as in the antitype Jesus, their
Messiah, is an unknown exile to the Jews
during the Church age until the fullness of the Gentiles come in), any record of
Joseph evinces a crisis in the experience of
Jacob. Some trial, some form of suf­
ering, some blessing, some change for
better or worse follow Jacob in connec­
tion with the account given of Joseph.
This is remarkable and worthy of note.
I only discovered it in studying this les­
on. As Joseph was so true a type of
Jesus, may there not be a hint therein of
the prototype, Joseph and his brethren,
the 39th, 40th and 41st chapters,

CHAPTER 31.

The scheming, bargain-making sup­
planter, after years of failure and trial,
nevertheless, is the one who is so sublimanty
entered. How clear a portraiture of the
carnal, ambitious, self-seeking, dis­
pointed worldling! If he had waited on
God for His blessing and conformed to
His will, instead of his own, what years
of suffering and disappointment Jacob
might have avoided. All his glowing,
lightning prospects of a glorious future
faded. How little did he realize his wild oats
would have to be reaped some day.
Young man take warning, and read
Eccles. 11:9-10.

CHAPTER 32.

Conceiving, inventing Jacob at his wit's end. Fitted for
the blessing only when the angel cripples him.
"When I am weak, then am I strong." How true was this of Jacob. After he
came to the end of his efforts and saw
no way out, then was he a fit subject for
God's special visitation of every
lost son of Adam! Here we have the
complete history in miniature—past,
present and future—of mankind's ineffectual
works to redeem themselves. This shows us
that if man is ever saved, it is solely by
grace. The law of works "has no part
nor lot in the matter." (Eph. 5:8;). It
is the height of folly for a helpless thing
to endeavor to give life—a dead man can't
work. Get saved first, then shew your
faith by your works. The tree comes be­
fore the fruit, not the fruit, before the
tree.—Eph. 2:10.

CHAPTER 33. Having settled his per­
sonality with God, Jacob stands reconciled
with Esau. His own plans and presents
are unnecessary—"when He giveth
gifts then who can make trouble?"
True favor cannot be bought. It is
a free gift. A thing purchased for a
consideration is generally sold to the
highest bidder. What you hold by right
is cut out for you; what you ac­
quire, who has to depend upon himself
to do it. Outside of grace "he survival of
the fittest" is the first law of nature.

CHAPTER 34. His family in a bad company get into difficulty.
"Blessed is the man who walketh not
in the counsel of the ungodly, nor
standeth in the way of sinners, nor
sitteth in the seat of the scornful." Take warning by Jacob's mistake, and
you will not allow youth to be enticed
by the corrupting influences of worldly
associations—an ounce of prevention is
worth a pound of cure.

CHAPTER 35. Jacob returns to Bethel
and erects an altar. The wanderer
brought back to his starting-place. Idols
put away. Then God appears to him.

This is a case of doing "the first
work last" over again. Jacob was con­
tinually abides under the shadow of the
Almighty needs no second work or sec­
ond experience of grace (as Jacob did),
rather an ever increasing and ex­
pansion of that he received in the begin­
ing. He will not need REPLANTING in
order to insure his life or growth in the

CHAPTER 36. Esau's descendants become
dukes and kings a long time before any
king rules in Israel. Evil increases. But
Edom must first be destroyed. Shiloh, Israel's
King, comes—Obadiah 1:16.

"They that are first shall be last," and
resurrected. "Not that he commended himself is approved, but whom the Lord
approved him." "For he himself shall be abased, but he that humbleth himself shall be exalted.
"The after-history of Jacob and Esau amply proves the
truth of these Scripture statements. It is a lesson for us individually to learn.

CHAPTER 37. Joseph, a type of Christ,
becomes prominent. Suffers first, glorif­
ies afterwards, visions, dreams, and
love of father arouse the animosity of
brethren. Joseph sold for testifying to
the Truth. A tear bargain on the part
of the sellers.

We see that 1 Pet. 5:10 was veritably
fulfilled in Joseph's experience, and 2
Tim. 2:12 encourages us to believe that
the prototype, Joseph and his brethren,
and the antitype, Jesus and the Jews,
will meet the world and the Church in
their respective relations and attitude
in the future. Blessed is the man who
has the future to believe 2 Cor. 4:17,
and patiently waits to endure the promise.

CHAPTER 38. Sin and its judgment in
Joseph's experience. Contrariwise suffer­
ing to the innocent, when in the
least allied thereto. But justice at last
prevails.

CHAPTER 39. First the pit, then the
prison. But God remembers the suffer­
ing one. In the meantime Joseph is
not without His presence.

How clearly a type of the death and
burial of Jesus was Joseph's pit and pris­
on: and of the resurrection was Joseph's
deliverance: and of the fulfillment of
chapters 12 and 13 of Zech. (not yet
fulfilled), was Joseph's brethren--sup­
planting before him to be enticed to
had pierced, despised, disowned and sold; and
of the future mercy of Jesus, toward
Joseph, and of Jesus' favor to his
undeserving brethren.

CHAPTER 39. The prophet in prison
préaches to captives bound therein.
The bruised becomes a "Savor of life unto
death," as we shall prepare with 1 Pet.
3:19, 20 and Matt. 27:22, 23.
I will complete my lessons in Genesis
in the next issue, the Lord willing.

I. J. HANSOM.