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Henry Davidson

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
PASSING AWAY.

They are passing away, they are passing away,
On the banner of time is written decay,
From earth’s early morn till the now of today,
All things here are changing, are passing away.

In the strata of rock low down in the ground,
Footprints of birds and strange flora are found,
They lived in gone ages and basked in the day,
Enjoyed the warm sunshine and then passed away.

The mountains that rise through clouds to the sky,
The deep plains of ocean that fathomless lie,
The courses of streams that meandering stray,
All speak the same language of passing away.

The millions that peopled the ages before,
Have passed from the earth, are seen here no more,
Their names and their places are lost in today,
There are none to remember, they’ve all passed away.

Our fathers and mothers who taught us in youth,
The right road to happiness that led through the truth,
Our early companions, our friends: where are they?
They are gone from among us, are passing away.

And those that are now, and those that shall come,
Must joy and must sorrow, and meet the same doom,
On the banner of time is written decay,
All things here are changing, are passing away.

So now in this present, while time and chance last,
Let us anchor to truth and hold to it fast,
And all changes of time will never dismay,
While the earth and its people are passing away.

—Selected.

For the Evangelical Visitor.

THE DIVINE FAITHFULNESS.

To my dear afflicted brother, Paul R. Ghan-saliky.

Your sorrow-laden letter is here, I am busy writing every day from New Year to New Year, so that some of my correspondents must wait. Two things determine the promptness of my answers: the importance of the subject to be considered and the supply of stamps and other facilities. Sometimes the ravens wing their way slowly to the brook Cherith. Paul knew how “to abound and to suffer need.” His banker is also mine.—Philipp. 4:12-19.

You are in deep waters. The billows of sorrow and agony overwhelm your soul. You are “exceeding tossed with a tempest, and neither sun nor stars in many days has appeared.”—Acts 27:18,20. But you have not yet learned the converse side of Paul’s experience: “I am filled with comfort, I am exceeding joyful in all our tribulation.”—2 Cor. 7:4.

One thing I beg you to observe: be sure that you make an impartial analysis of your case. Disappointment and grief have a great tendency to unhang our judgment, so that we are prone to overlook important factors in the situation. We must never forget to judge ourselves as accurately in the minutest details as we do others. A very small leak may sink a ship.

God’s programme is wonderful. He is all-wise and almighty, and is never taken by surprise. No matter how great and serious the evil that occurs, he has always a place ready for it to fulfill his Eternal Design. See Acts 4:26-28. Nothing has ever transpired that God could not utilize. The greatest sin ever perpetrated—the crucifixion of Christ—was also the consummation of Infinite wisdom, love and power. You must not rashly conclude that because your deepest desires have been frustrated, and your brightest hopes darkened, God has forgotten the universal principle of his Providence. See Rom. 8:28. He is as wise and as skilful and faithful in the administration of his government as ever. If you are submissive and patient and trustful, good will evolve out of the depression and confusion and heartache of the present crushing crisis. “Alleluia; the Lord God Omnipotent reigneth.”—Rev. 19:6. Connect this passage vitally with Matt. 28:18 and Heb. 4:15,16, and take the full benefit of the wondrous sympathy and help found in the God-man.

You speak of returning to your Fatherland in the near future, in the hope of finding relief from your
EVANGELICAL VISITOR.

Number Two.

For the Evangelical Visitor.

REGENERATION is not the changing of the corrupt nature, but the creation and implanting of a new nature. Reformation is not regeneration, though the latter will always produce the former. The old nature being corrupt, no amount of fixing up will help it any. To patch an old, rotten garment with a piece of new cloth will only make a largerrent. It is vain to talk about man building for himself a character fitted to dwell with God when he has nothing to begin with. He is dead, and before he can do anything life must be given, and this life must come from God. There is nothing in the natural man that can aid in the impartation and development of this new life. There is nothing good in the old nature.—Rom. 7:18.

Therefore it cannot yield good fruit.—Matt. 7:18. It is enmity against God, and can never be subject to the law of God.—Rom. 8:7. It always remains the same for “that which is born of the flesh is flesh.—John 3:6.

The new nature is in no sense the outgrowth of the old. It is something entirely distinct and separate. Its origin is not found in man, but God is the author of it.—John 1:13. The Holy Spirit is the agency, and the inspired Word of God is the instrumentality through which the new nature is implanted.—John 3:5,8; 1 Peter 1:22,23; James 1:18. “Born of God,” “Born of the Spirit,” “Born by the Word of God.” The flesh has no part in bringing about the new birth, it is all of God.

The new nature does not displace nor improve the old nature. Old Nicodemus does not go back to be born over again, but a new creature—a new creation—is brought into existence. See 2 Cor. 5:17 and Gal. 6:15, R. V. margin. These two natures may, and do, co-exist in the believer. They are contrary one to another, and war against each other.—Gal. 5:17. That which is food for one will starve the other.—1 Peter 2:11. Feeding the flesh will bring leanness to the soul. The “old man,” or the flesh, must ever be regarded as the enemy of God and of all good, and the quicker we have done with it the better it will be for our spiritual health.

Therefore we are not told to feed, cultivate, reform or educate the old nature, but to put it off.—Rom. 6:2. To mortify it.—Col. 3:5. To make no provisions for it.—Rom. 13:14. To crucify it.—Gal. 5:24. The sense of these passages of Scripture is that the flesh is to occupy the place of death. The scene of the crucifixion is not in our own hearts, as many suppose, but on Calvary, in the person of our substitute, Christ.

—Rom. 6:6. God looks upon the believer as being in Christ. We are accepted in the Beloved.—Eph. 1:6. Being in Christ He acted for us, and when He was crucified our Adam-nature was also crucified with Him. Rom. 6:10,11; Gal. 2:20. “God looks on us as having been crucified with Christ, and being dead with Him. In Him we have passed out of the world of sin and death into the world of resurrection glory. This is our position in the mind of God; it is for us to take it up, and make it real by faith. We may not feel any great difference, but we must believe that there is; we must act as if there were. * * * *

When, then, a temptation solicits you, say, “I am dead to thee, spend not thine energies on one that is oblivious to thy spells and callous to thy charms, thou hast no more power over me than over my Lord and Head.” Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord,” —Rom. 6:2. Reckoning thus, we may have continual victory over sin.

“We must not ignore the presence of a sinful nature within us, with its tendencies and possibilities for sin. Many souls have been betrayed into negligence and unwatchfulness by...
the idea that the root of sin had been plucked from their hearts, and that therefore they could not sin again; and in the face of some sudden uprising of their old nature they have been filled with agony and shame, even if they have not dropped for a moment back into a sea of ink. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'—1 John 1:8.

"There is a difference between sin and sins. Sin is the root—principle of evil, of flesh, the old self life, the bias and tendency to sin, which may be kept down by the grace of God, but which will remain in us, though in diminishing power, till we leave this world. Sins are the outcome of this; the manifestations in act of the sinful nature within; from these we may be daily saved, through the grace of Jesus.—Matt. 1:21. To put the matter clearly, sin is not dead in us, but we may be dead to sin, so that it shall not bear the deadly fruit of sins."

The unregenerated are dead in sins; the regenerated have died to sin in Christ, and should be dead indeed to sin in their experience. The old tyrant, sin, who reigned so long in the least may now be trampled under foot, and should be forever kept in the place of death as the conquered foe, while the new man puts on added strength and beauty day by day.

The new nature must be fed if we desire to grow in grace. The Word of God is the food of the child of grace. Here may be found milk for babes and strong meat for those of full age.—1 Peter 2:2; Heb. 5:12-14. The Word of His grace builds up the believer.—Acts 20:32. Children of God should be careful to avoid everything that prevents or hinders growth. Our spiritual lives may be dwarfed. 1st. Because we do not reckon by faith that the old man is dead. And not reckoning him dead we are liable to feed him, and thus the new man cannot grow. 2nd. Because of a lack of the regular, persistent study of the Word of God.—Psa. 119:130; Josh. 1:8. This is our food, and we must eat if we would develop strength. It is not, however, the mere study of the better that will help us, but devout meditation, and searching after the deep spiritual things by the Holy Ghost.

3rd. Because private prayer and waiting upon God in secret are neglected.—Matt. 6:6; Psa. 27:14.

4th. Because of conformity to the world.—Rom. 12:1,2; 2 Cor. 6:14-18. We cannot grow when we seek to make a fair show in the world. This vile world is not a friend of grace to help us on to God. The cross means death to the world. This should be realized in very truth in every believer.

5th Because of the desire for self-praise.—Isa. 42:8; 48:10,11. It is a serious hindrance to growth when we desire the praise of men. Oh, regenerated souls, thou hast been wondrously redeemed by grace divine. Seek not honor for thyself, but take thy place low at Jesus' feet, and give all the glory to Him to whom alone it belongs.

J. G. CASSEL.

Mayer, Ariz.

LIFE'S LESSONS.

PAPER NO. II.

A FLOCK OF SHEEP.

PASSING through a rural district, I passed a barnyard in which was a beautiful flock of sheep. Perhaps one-third were thrifty lambs. As I looked at them I thought of Moses as a shepherd, keeping his father-in-law's flocks in Median. I wished that I were a shepherd. I thought it would be a delight to keep the flock. It occurred to me that I was a shepherd. But the flock is small and has but few lambs. The whole flock is interesting, but the lambs are especially attractive. Nevertheless, feeding and caring for the lambs is the most responsible part of the shepherd's duty. If they are healthy and fed on the sincere milk of the Word they must necessarily thrive and grow into well developed sheep. A healthy flock besides returning good fleeces should grow in number. That these results may be attained the flock must be well cared for. They must be well housed, to shelter them against the angry storm and the prowling wolf; the food must be plenty and wholesome. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." This is taken by reading or hearing it; digested by believing it; assimilated by obeying it. The shepherd must not be discouraged if once in a while a butting sheep gets into the flock. It must be admitted that this is a fault that is hard to cure. However, having the love of God shed abroad in the heart is a sure cure. But the medicine is sometimes refused. Sometimes a sheep gets scabby or takes hoof-rot and consequently limps very much. As these are contagious diseases, separation from the flock sometimes becomes necessary lest the disease should spread and result in much scabiness and lameness. Even butting sometimes seems to be contagious, and the butting germ does not readily yield to germicides. The sick in a flock must not be left to the ravages of disease, as there are sure remedies, and they can in a majority of instances be rescued by prompt treatment. Love will cure all but the desperate cases. May God grant us grace to render up our flocks to the Good Shepherd in so sound a state that none be lost.

For good religious reading take the VISITOR.
THERE are many persons of today who have a large amount of confidence in their own strength and think that they can live right without the aid of a Savior, or, in other words, they are careless concerning spiritual things. They claim to live by the law and fulfill all its precepts; they usually respect Christianity but say they do not need it; as they look at it their lives are better than many professing Christians. The Bible contains a large amount of matter that bears either directly or indirectly upon this class of people and it is the wish of the writer, by the help of God, to quote a few of the passages in connection with some explanatory notes, in such a manner that the moral man may know what God says of him. It is assumed that he believes the Bible to be true and that it is the word of God, written by his servants through the Spirit. It is probable that the translators made a few mistakes when it was translated into the English language. But under no consideration is that sufficient grounds for our rejecting everything that does not suit us. If we believe what it says, and it is wrong, the fault will not lie with us. When we get to criticizing the Bible we should read carefully and prayerfully the following: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.”—Rev. 22:18-19.

The law says: ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.’ “He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.”—Mic. 6:8.

My kind friend, for you to say that you are morally all right means that you have kept the whole law. It is possible that you have done this as the young man of Matt. 19:16-23 had done it, yet he lacked one thing; and may it not be the same with you? Again, can you not, as you reflect upon your past life, think of one instance where you did not fulfill the whole letter of the law? Probably when you were vexed did you not use the name of God in vain, or give your father or mother a cross word? If you did, then God will tell you the following: “For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law.”

But that no man is justified by the law it is evident, for “the just shall live by faith.”—Gal. 3:10,11. If it be true that you can remember of but one sin and have not come to God and asked forgiveness in all sincerity through Jesus Christ, there is nothing in the Bible that will justify you in saying that you will inherit eternal life. “For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”—Rom. 5:21. “For whatsoever shall keep the whole law and yet offend in one point, he is guilty of all.”—James 2:10. “The Lord preserveth all them that love him; but all the wicked will he destroy.”

Your moral character is built on the strength of your own will, or Adam. In the following quotation God tells us that through Adam we have all sinned and come short of the glory of God, but that we can receive the gift of eternal life through Jesus Christ our Lord: “For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.”—Rom. 5:17,21. If you come to Christ and confess your sins you will fall heir “to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you.” “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

You say your life is as good as many professing Christians; but were you to say that you never sinned, that your life has been perfect, if you believe the Bible to be true, then the following will make you out a liar: “If we say that we have not sinned, we make him a liar and his word is not in us.”—1 John 1:10. “And all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death.” And a false witness shall not be unpunished; and he that speaketh lies shall perish.”

You can therefore plainly see by these few portions of God's word that your moral character, although it is to be admired, does not give you eternal life and happiness; for it can only be secured through the mediation of our Lord and Savior Jesus Christ. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.”—Isa. 53:5,6.

We by nature are all sinful, and the
heart is deceitful above all things, and desperately wicked; and the only way that we can overcome this is by the Spirit, which will quicken us in our duties toward God. Your moral strength lies in the power of the Spirit, which will quicken only way that we can overcome this. "The heart is deceitful above all things, and desperately wicked," and the Savior of the world. When we call to memory the time when we drank the "wormwood and gall" of repentance, a look of faith to Jesus healed us of the malady of sin, the worst of all diseases, and while we remain as probationers in this lower world we should keep our eye of faith on him as our "polar star," having the assurance that he will guide us into all truth while we remain in the flesh. "We see through a glass darkly," but in the upper court we shall see Him in open vision, "face to face," as Christ shall be the center of our joy and glory through all eternity. It is our privilege as his disciples to become so closely assimilated with Christ as to give "us the hope of glory, and have the same mind in us that was in him" (1 Cor. 2:16), and our lives be so fully conformed to his image as to walk and talk with him; and by enjoying this higher state our light and influence will be such that the world will be constrained to acknowledge that we “have been with Jesus and learned of him.” “As it is the will of God, even our sanctification, for without holiness no man shall see the Lord.” As David exclaimed, “Holiness becometh thy house, O Lord, forever.” —Psa. 93:5. If the church (Christ has but one) universally would assume this higher life, fairs, festivals and innovations would be abhorred.
The wicked with sorrow and anguish.

Our Lord says, “five hundred of his disciples. At his second coming, we are told, “every eye shall see him”—the righteous with joy and gladness, but the wicked with sorrow and anguish. From the teaching of the Holy Scriptures and the signs of the times, we may readily infer that the time draweth nigh that shall close the drama of this world, when the judge of all the earth shall appear.

The ascension of Christ was witnessed by more than five hundred of his disciples. Yet we are told by the Savior that “no man knoweth the day nor the hour when the Son of Man cometh, no not the angels in Heaven.” But we have it illustrated by the parable of the fig tree putting forth its buds. Many of those things are blessings and privileges which are for us to enjoy, as well as duties to discharge. What a blessed privilege it is for us to read the Word of God, with which we are favored above others and for which we are held responsible. For there are so many souls in heathen lands that are being lost, for the want of the Word of God. And if they are lost what will be our fate if we neglect to read His word. But some will say. If they do not read God’s word they will not know so much, and hence will not be responsible for what they do not know. But this excuse will do better for those in heathen lands. It will only add to the sins of those in our enlightened land. For they will be guilty of the sin of omission, and by omitting to study God’s word and taking it for the rule of their life, they undoubtedly commit sins for which they will be responsible. And they will be found among those who measure themselves by themselves, and compare themselves among themselves. And such the Apostle Paul says are not wise.—2 Cor. 10:12.

But may we as His children study His word prayerfully and faithfully, and we will be able to say with the Psalmist: “How sweet are thy words unto my task, yea, sweeter than honey to my mouth.” And His word will be a lamp unto our feet, and a light unto our pathway. Another privilege which we should improve faithfully, is prayer. There seems to be scarcely anything of so much value and comfort to the Christian as prayer, and there is no place so sweet and sacred as the place of secret prayer. Where heaven comes down our souls to greet, and glory crowns the mercy seat, and there is nothing that so frightens the enemy of our souls away as when he sees us engaged in earnest prayer. For Satan trembles when he sees the weakest saint upon his knees. And we need not always retire to some secret place to hold communion with the Lord, but often while we are engaged with our daily work we can lift our hearts to the Lord and have sweet fellowship with Him.

I often wish that I might have my heart more fixed upon Him. For when I look at the example of prayer which our Savior has left for us, I find myself so far from what I would desire to be. Our Savior would sometimes arise before day and withdraw himself from the busy world to hold communion with his Father. And at one time he spent the whole night in prayer. This was previous to his choosing the twelve apostles. He knew how important their mission was, and he wanted the divine directions of the Father. What a grand example for
us as Brethren and Sisters, when church officers are being elected, and especially for us now, while we contemplate the election of an Elder. Do we consider how important their office is. We need those who are real examples to the flock, and who will inquire after the old landmarks. We should be engaged in earnest prayer to the Lord that he would encourage. And perhaps we may see someone that seems weary and discouraged might be spoken to, so as to which one would be best. But I believe if we lay aside all opinions and seek the divine guidance of our Heavenly Father, it will be done according to His will and to His glory.

And then again there are so very many little things right around us, and in our own homes, in which we are to be faithful, which are of real importance, and yet they are so often forgotten. So many words of encouragement might be spoken to someone that seems weary and discouraged. And perhaps we may see someone that is laboring under a burden which we might lighten by helping just a little. And then there are so many right around us that are out of Christ, who seems so careless and indifferent about their souls. And perhaps the spirit of the Lord directs us to speak to such persons concerning their salvation, and if so, He surely has a special message for us to deliver. And are we faithful to our calling? I fear there are many divine messages left undelivered through our weakness. I do feel my failings in this, but by God’s help I desire to be more faithful. I do feel that we as mothers have such responsible places, how necessary it is that we are consecrated to the Lord so that we may teach our children the right way, and bring them up in the nurture and admonition of the Lord. And that we may set such examples before them that we may be able to say to them with one of old, that they should follow us, even as we also have followed Christ.

And I often think of those mothers who are left alone with the responsibilities of the home, while their companions are called out into the field of labor, perhaps for months at a time. When they are called away from many comforts and pleasures, they need to be lifted up in our prayers and helped with our means. And are we faithful in this? We are not called out into the field of labor, but we need not despair and think we can do nothing for the Lord.

But by ministering unto them of our substance, no matter how little it may be, according as the Lord has prospered us, we can be carrying cups of cold water into the great harvest field of God’s laborers, and it will refresh and strengthen them, and we shall in no wise lose our reward. And we can perhaps do something to lighten the burdens of those dear Sisters who are left at home, no doubt they spend many long and lonely hours, and many are the cares and burdens of the home. But it will be with them as it was with the children of Israel. While some went out to battle with other nations, there were others left in the camp to take care of the stuff. And those who stayed with the stuff were to have an equal share of the spoil of the battle. So those Sisters shall surely share in the reward of their husbands labors.

And what a reward that will be if we are all faithful unto death. Shall you, shall I be a sharer in that great reward which will be a crown of life? Your Sister in the faith,

ANNA M. SIDER.

WHEN?

Perry Station, Ont.

WILL you decide now?” was the question I put to an elderly man; but no answer followed; his head was bowed in thought; I waited, and still waited but no reply came. “When will you decide?” was my next interrogation, but yet no response. “Will you decide twenty years hence?”

“No,” said he, “it is not likely that I shall live twenty years.”

“Then will you decide ten years hence?”

“No,” said he; “I dare not put it off ten years hence.”

“Then will you decide five years hence?”

“No,” he replied; “I dare not delay it five years.”

“Then will you decide this time next year?”

“No,” said he, “I might die before next year.”

“Then will you decide this time next month?” His answer was delayed. It may be the devil suggested that four weeks would soon roll around and that he might wait that length of time, but at last, after mature consideration he said.

“No, I should not wait a month,”

“Then will you decide this day next week?”

Again he said “no.”

“Then will you decide this time tomorrow—tomorrow so near at hand; Tomorrow only a few hours away?”

“No,” said the old man, “I ought to decide now!”

Undecided reader, say when shall it be? When? It may be now or never. God places a period before you. He says: ‘Now is the day of salvation.’ Nay, more, he says: ‘Now is the accepted time.’ Decide for Christ now.—Selected by Lizzie Mellinger, Hope, Kansas.
EVANGELICAL VISITOR.

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To whom all communications and letters of business are to be addressed.

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Abilene, Kansas, August 15, 1896.

We learn from a letter received from Berea, Kentucky, that Bro. W. O. Baker, from Louisville, Ohio, has been called there by telegram on account of the sickness of those of his family who are there now attending school. His daughter, Mrs. Hickson, and his grand daughter, are both sick with typhoid fever and from indications there seems to be a probability that Mrs. Hickson at least may be confined to her bed for some time.

Teacher and Student is the name of a new periodical published by the faculty of McPherson College. It is a well edited and neatly gotten up monthly, full of fresh reading matter referring to the work of the college. Each teacher furnishes an article in every issue relative to the branches taught. It will no doubt be an interesting paper and will be as well worth the price at which it is offered, 25 cents per annum. Subscribe for it! It may be worth many times its cost to you.

We trust that we will be pardoned in publishing a few extracts we read from our correspondents in reference to what they think of the Visitor.

One writer says: “I am an old-fashioned Methodist, and I like the tone of the Visitor, it is the old time ring.”

Another writes: “I can’t understand why the Visitor is going to change hands. ** I am real sorry indeed. I am afraid that I will lose my interest in it. May God richly bless you for your labor in the past.”

We publish in this issue an article on Holiness. We do not want to be understood that we fully endorse the manner in which it is written, but as we are very much in need of copy we publish it, and we trust our readers will take the best of it and profit by it. There are so many ways of expressing ourselves on almost any subject, and some may be wholly right and some may be wholly wrong, while others may be right in something and wrong in others, that the Apostle may well say try the spirits. And let us add, let us be very sure that we are always right before we justify or condemn.

For the EVANGELICAL VISITOR.

A LETTER FROM JAPAN.

DEAR Saints: Grace, mercy and peace be multiplied unto you as a salutation. Amen.

How I do praise the Lord this morning for the hope of the true child of God, and that I have been counted worthy of such a hope. Hallelujah! It is indeed an anchor to the soul. For while the storms of life flow upon our bark, and floods of temptation come in upon us, we are kept in perfect peace. Praise the Lord! As we look with an eye of faith at what is prepared for us, how we are inspired to work for the Master, and to keep ourselves unspotted from the world. As we are in such great expectations we read our hearts, in the light of heaven, and see if there is yet anything of an unholy or impure nature there that would debar us from the realization of that hope. For “every man that hath this hope in him purifieth himself even as he is pure.” Those that do not have this hope certainly have a miserable life to live. They have a kind of a hope, but how different to that of the child of God. All that they can hope for is everlasting destruction. Their life is one of uneasiness, while that of the Christian is a restful life. Praise the Lord! It gives us such great joy to know that there is nothing within us of an impure nature, that our names are written in the Lamb’s book of life, and that we are heirs of the promise. Dearly beloved, if you have not yet made your calling and election sure, be about it speedily, because the time is short, and we know not at what moment our Lord may appear.

The Lord is manifesting himself in this work as never before. We can report of sweeping victory in our souls. Hallelujah! Our meetings are becoming still more interesting. The attendance is also increasing. Our house is well filled, and a large crowd gathers about the doors. Our front is so that as many as will gather about the door can hear, and there are oftentimes as many
listening outside as in. Our meetings are made up of different nations. Sometimes there are five different nationalities represented. This is undoubtedly a house of prayer for all people. Our desire is to see precious souls saved out of every nation. Our prayer is continually “Lord give us souls.” Amen. He has said “ask of me and I will give you the heathen for thine inheritance,” and we are believing in the promise.

The Lord has also sent us another Japanese helper for which we feel to praise him very much. We are expecting our other native workers to soon go to America, as he feels that God would have him there for a while for his own special benefit, spiritually. He is not going for pleasure or out of curiosity, but because he knows that God wants him there. He is now looking to the Lord for his fare across the sea.

A couple of us have been out in the country distributing Scripture portions among the farmers. The farmers in this country live in villages. They are destitute of the gospel. If any one needs the gospel it is certainly this class of people. Because they labor very hard from youth to old age, and scarcely obtain a livelihood. And many of them must work very hard. You will perhaps see as you go to the country, men and women out in their rice fields, standing in the mud and water almost to their knees, transplanting the rice, or preparing the ground for the same. The women are to be seen working with their children tied to their backs, and the men and boys without any clothing. What a sad thought to think that these poor people after such a hard life have nothing for their reward but everlasting destruction. If the dear ones in that enlightened land (America) could get but a glimpse of the condition of these poor benighted people, many of them would undoubtedly begin to cry out “here am I Lord, send me,” while others would give freely of their means, much less oppose the work.

Dear reader, what are you doing for the spreading of the Gospel among these poor heathen? Are you settling down upon the stool of ease saying, “there is nothing I can do,” or are you repudiating the dictates of the Holy Spirit? Dear one, will you not stop for a moment and think of the needs of the many that are dying for the want of the bread of eternal life.

Your Brother, all for the lost of earth, D. W. ZOOK.

Yokohama, Japan, July 7.

CHURCH NEWS.

ON OUR MISSION.

To the dear readers of the Visitor, greeting: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren, beloved, your election of God.”—1 Thess. 1:2-4.

Since our last writing the Lord has wonderfully blessed our souls in the Master’s service. Blessed be his name forever, amen!

From the 10th to the 19th of July we attended the convention of the Christian Alliance of Pennsylvania, held in a grove at the west end of the city of Harrisburg. We went to this meeting with prayerful hearts that it might be a blessing to our souls, and we were not disappointed. We endeavored by the help of the Lord to prove all things and hold fast to the good, as we are commanded in God’s Word. Our hearts were very much stirred on many lines, and especially on the line of foreign missionary work.
trust we shall meet them in the air when Jesus comes, if we do not meet again below. The meetings at the Home closed on Sunday evening, August 2. On the evening of the 3d we attended the Lafayette Hall Rescue Mission. The special object of this mission is to help fallen men to rise from the depth of sin by faith in Jesus to a Christian life. In connection with this mission is a cheap restaurant and free lodging place for such as are penniless and homeless. Since Jan. 12, 1896, when it was instituted, they have fed of the hungry about 10,000, lodged over 3,000 and had an attendance upon Gospel service of over 30,000. The work is carried on by benevolent aid in clothing, food and money. This mission is a great blessing to the city and is an example of what may be done for the poor, downfalled and downtrodden. There is much to do in rescuing the perishing all over our land. So those that think we ought not go abroad can find plenty to do near home. But, dear ones, if you are not impressed to help in the work abroad, please don't say or do anything against the work abroad, lest you might be found fighting against God.

We left Harrisburg yesterday, August 4, and are now at Marietta, Pa., holding services in the U. B. church. Pray for us that we may be humble and preach Christ and not ourselves.

Yours for the coming Kingdom,

NOAH ZOOK.

Marietta, August 5.

OKLAHOMA MISSION.

AFTER continuing the work over three weeks we left, committing the work and the seed sown to the Lord. From here we went about 8 miles northeast to a school house where we commenced meeting, and where we continued for about two weeks with fair attendance, but no especial results further than one came out on the Lord's side. From there we came to Medford, where we are laboring at present. We started a meeting here a week ago; our meeting started very small; the attendance has increased some, but not what we expected in this place. The normal is somewhat against the work here as there is other speaking some evenings. We will move onward next week if no change in the attendance and interest.

Bro. Samuel Zook and wife stopped with us a few days. We all rejoiced to meet them. They came from the Brethren in county G, where they have had meetings for four weeks with good success.

They are now holding meetings at Blackwell, 25 miles east of this place. Our next place of labor is not yet revealed to us, though we have a few calls. The harvest truly is great, but the laborers are few.

Yours for the coming,

D. H. BRECHBILL AND OTHERS.

Bro. S. H. Zook and wife have returned to their home in Abilene from their mission trip in Oklahoma, where they had been engaged in religious work since May.

CHICAGO MISSION.

THE past month has been a season of delight in the work; the Mission is well attended, Sunday school brings the little boys and girls from the streets to hear the teaching of Jesus. While they cast their mite into the treasury their faces brighten up with hope of doing God's service. Morning and evening services are well attended—listening ear and quiet attention shows by their earnestness that they appreciate the Mission. Our Tuesday evening prayer meeting, Thursday evening cottage prayer meeting, Friday evening Bible meeting keeps the work alive and workers busy.

Yet it is not all sunshine. We need more than only the attendance of the people; there are many needy and dependent that not only need our sympathy, but need help. We see poverty staring them in the face without a penny and no employment, willing to work but none to be had. Yesterday a worker in the Mission sewing school said her husband started before breakfast without a penny to seek employment, while she had no bread. Her wants were made known and a lady present handed her a quarter to satisfy the cravings.

We were very much encouraged with the presence of Bro. and Sister Franklin from Arizona, also for their liberality. May many others follow their examples with open heart and hand, to encourage the workers of the Mission. The workers of the Mission are trying to make it a success by God's help and the prayers of His little ones who delight to see the work of the Lord prosper. We have a number of honorary workers that sympathize with the work, while others would destroy if possible. There always have been two elements in the world, one for good and one for evil, but they that are for us are stronger than they that are against us.

The Apostle Paul admonishes: "On the first day of the week let every one lay by in store as the Lord has prospered him." If we would all take his advice the treasury would soon be filled.

Bro. M. M. Shirk stopped with us two nights, and Bro. Elder Zook came this morning. It cheers us up to see the Brethren regard the Mission so much.

Sister Anna Bert will leave us soon. One worker less here, but another worker in another field. May God's blessing go with her wherever she goes and prosper her work for the Gospel's sake.
EVANGELICAL VISITOR.

Brethren, pray for us workers of the Mission.

H. L. & N. A. SHIRK.
6028 Peoria St., Englewood, Ill.

Sewing School and Relief Department.

Report for the month of July is as follows:

EXPENSES.
Three pairs shoes........................................ $ 2.00
Necessaries for sick.................................... 1.40
Groceries for needy.................................... 5.56

Total,..................................................... $ 8.96

DONATIONS.
Alice Heise, Victoria Square, Ont.......... .40
Laura Corr.............................................. .10
Martha Jury, Holland, Kas.......................... 5.00
A Sister.................................................. 1.00
Amanda Ebersole, Clarence, N. Y............... .25

Total,..................................................... $6.75

6028 Peoria St., Englewood, Ill.

THE "MUST" OF TEMPTATION.

Among the excuses which persons give for not becoming Christians is the fear that they will not be able to hold out. The standard of Christian living either seems to them too high and difficult, or confidence in their resolution to measure up to it is weak. They say they do not want to make an attempt only to fail; to begin only to give up. So fearful are they that temptation will be too much for them, the allurements of sin too strong, that they think it better to live on in sin.

That is certainly consistent; but it is not rational or manly. It is not rational to refuse to battle against temptations because you feel that you will succumb to some of them; it is not manly to flee when duty says fight. Armies have been cut to pieces when they might have saved themselves by flight. But honor was dearer than life, and they accepted death. They could not win; they scorned to surrender; they could and would die. They did not have to give up, and they did not.

No man or woman has to yield to temptation, no matter how seductive or how strong or how sudden it may be. A teacher who observed a boy secretly breaking a rule of the school said to him: "It is a great temptation, I know; but you don't have to yield to it!" There is no "must" attached to sin. The must is on the other side. The law of God, which is the law of right and the law of Life, says, "Thou shalt not." "My son, if sinners entice thee, consent thou not." You must resist. There is no "must" in surrender. That is wholly unnecessary; it is defiance of authority and violation of law.

God understands perfectly our perverted nature. Christ was in all points tempted as we are, yet without sin. He knows how fiercely we are assailed and how many of us lose courage and surrender. He does not command us to resist without knowing that we can resist. There is no such thing as being "driven into sin." No man begins to sin without consent of his will. He goes voluntarily into sin. Let no man say when he is tempted, "I am tempted of God;" for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted when he is drawn away by his own lusts and enticed. That is the way temptation comes, through our own lust, and this is the way it develops: "Then the lust when it hath conceived beareth sin, and sin when it is full-grown bringeth forth death."

This is the Scripture, and the Scripture gives abundant assurance that no man who puts his trust in God is abandoned. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to endure it. The Lord knoweth how to deliver the godly out of temptation. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

The Lord does not promise, it will be noticed, to deliver the ungodly in temptation. We are expressly told that he will keep him under punishment. All sin has its penalties; and those who surrender to it must bear those penalties. The way of the transgressor is hard. If it is hard to overcome temptation, it is harder to be overcome by it. It is one or the other, inevitably; overcome, or be overcome. The man who chooses to give full play to his wicked desires abandons control at the outset, and allows his bark to be driven hither and thither with the certainty of shipwreck as the final outcome. He does not have to do so; there are sails and rudder and chart. He can keep off of the rocks and out of the maelstrom, if he will. The secret is in the will. Get the will right and keep it right, and God would send legions of angels, if necessary, to make those who trust in him victors over temptation.

Those who weakly surrender gain nothing whatever by their excuse. It is just as much their duty to resist temptation as though they had committed their way unto God. There is all the difference in the world between them and the godly. The ungodly become workers of iniquity, while the godly are workers of righteousness, beloved of God, and heirs of the kingdom. Just as much is required of the workers of iniquity as of those who work righteousness; and they do not escape any of the penalties pronounced on account of their flimsy excuses. All must watch and pray lest they enter into temptation. That we must do. There is no other must. There is no Scripture which says some must obey and some must yield. Nobody has to yield.—Independent.
THE above words are applicable to us as the Lord's children in this world of tumult and care and disappointments which daily meet us on our way. Truly we can often say with the poet:

"O land of rest, for thee I sigh!
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home."

Amidst the changing scenes of this life we often feel a longing to be with Christ at home.

Dear readers, during these trying times we need courage; we need encouraging words from some dear child of God to lift us up above these disappointments, and to learn at all times to lean on our dear Savior; to learn to trust him at all times, in adverse circumstances as well as when the sunshine of prosperity beams upon us. Is it not a time that we must often say, COURAGE? Do we not often get tired of waiting and watching? If we could we would hasten our Lord's coming, and then to be ever with him! There is hardly a day passes but I think more or less of his coming. How will he find his people? will he find them waiting and watching, ready to meet him? or will he find them so absorbed with the cares of this life that that day will come upon them as a thief in the night? And so unprepared!

Let us be of those who, as each day unfolds itself, it may reveal unto us new duties, and thankfulness to Him for giving us sound minds to meditate on those things which pertain to our eternal good.

Yes, dear readers, if it were not for the hereafter we could be more at ease. But the Word of God tells us "after death the JUDGMENT." That word judgment means to every one what his deeds have been.

With those we shall be judged at the last day by the Son of Man. Oh, how important it is to live right in this world!

Do we not often have to say to ourselves, "I wish I had not said that, and I wish I had shown more kindness to my fellow-being." In our Sunday-school lessons we are studying about David, his obedience toward God and his kindness toward his fellow-man. May the lessons we learn by studying these lessons be fruitful in our own lives in making us a blessing to the world and an honor to God, learning to love God supremely and our neighbor as ourself, and so fulfill the law of Christ. HATTIE DETWILER.

Sherkston, Ont.

BY the help and grace of God I will endeavor to write a few lines for the VISITOR. It has been a long time since I last wrote, though often impressed to write; but I felt my unworthiness so much, and also been very busy both spiritually and temporally in trying to do some little good to others.

While on my trip to Pennsylvania I was so wonderfully blessed with health with but a few exceptions, and many happy seasons I enjoyed with the dear Brethren and Sisters in the East and also tried in my weakness to help others on this beautiful narrow way. 'Give God all the praise.' Have only done that which was my duty to do. When I look back over my past life and see what the Lord has done for me, and has wonderfully spared me and protected me, even on my long journey. Words cannot express the love and thanks I have within my soul toward our precious Savior; how blessed to be wholly the Lord's. I truly did enjoy my trip both spiritually and temporally that I am sometimes inclined to go back, but that is in the Lord's hands—what he sees fit for me to do. It seems to me if I know myself I am willing to do just what the Lord wants me to do. I have seen much on my trip. I also saw how some poor creatures are afflicted in many ways, and how patient they seemed. Even that taught me a lesson—it brought me nearer to God. Thank and praise his holy name for the love and mercy he has manifested toward me. I am still trying by his help to have more, more about Jesus, more of his fullness know. Oh, it is so glorious to be wholly the Lord's, to be resigned to his will. I spent a good bit of my time in Harrisburg and vicinity, also in Lancaster county and several other counties. Many friends and dear Brethren and Sisters had many showers of refreshing among them, especially at Harburg at the home. Even before that home was started what glorious meetings we enjoyed together. Our hearts were made to rejoice to see many flocking to Christ. Praise God from whom all blessings flow. Give God all the glory. When the time arrived for me to take the parting train, and we sang the farewell hymn in our hymn books (No. 834), I was made to shed tears. But such is life; we meet and then comes the parting. But when we once meet on that happier shore there is no parting there. Glory to God on high.

"Lonely and weary, by sorrow oppressed,
Onward we hasten with longings for rest,
Bidding adieu to the world with its pride,
Longing to dwell by Emmanuel's side;
But, 'mid our pilgrimage, lo! on our eyes,
Visions of crowns which we hope soon to wear,
Visions of Heaven—O we long to be there!"

Your unworthy Sister,
MARY A. BARNHART.

West Milton, Ohio.

No family in the Brotherhood should be without the VISITOR.
A CORRECTION.

Dear Editor: By your permission I wish to make a correction through the columns of the Visitor concerning a statement made before General Conference concerning Bro. J. W. Hoover, missionary to Chicago during last Conference year. The statement was incorrect and should not have been made, and I hereby ask Bro. J. W. Hoover and all whom it may concern to pardon the offence.

Unworthily yours,

Noah Zook.

"I'M TOO BUSY."

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I'm too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said the friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then, bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen, his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, houses and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death. —\textit{Christian Work.}

The requisite of prayer is restitution. If you have wronged a man you must repair the injury before God will hear you. If you owe him a debt you must cancel it. The trouble with a great many people is right along this line. They don't pay their debts.—Moody.

"HOLINESS."

It is in the summer months that those who make the most display of holiness do chiefly thrive. Then they disport themselves under green trees and beside clear lakes. In umbrageous groves they gather and preach, and under monster tents they testify of the blessing which they have received. This, then, is the seasonable time for us to say a word about this doctrine of perfection, this higher life, this second blessing, this assured and sinless holiness.

We suppose the doctrine of "holiness," as held by those who conduct the "holiness meetings," to be about this: It is held and taught that by an act of faith in Christ it is possible to gain a complete victory over all temptations, so that they will be overcome without any effort except that of an easy and happy trust, and so that the life will be completely consecrated to God and utterly free from sin. This, it is held, is not only possible, but is actually achieved by many who have attained this "higher life."

This is a captivating doctrine. Every Christian wants to be holy; or, at least, he thinks he wants to be. Tell him that he can be by an easy and simple act of faith; that what he imagined to be a long struggle can be concluded with triumph far this side of Jordan; that the conflict is all unnecessary, and he will be very glad to believe it. We do not wonder that the prophets of this new gospel have so many disciples.

And the doctrine itself, on one side, does not look very unreasonable. Shut your eyes for a moment to the fact that the holiest men the world has ever seen have never gained this absolute holiness; that they have ever, whether psalmists, or apostles, or martyrs, or reformers, confessed that they had not yet attained, but that they hoped to be like him when they should see Him as he is; imagine that they, through some blindness or weakness of faith, had not the joy of the dispensation of these latter days, and it is not hard to believe that this blessing is attainable.

For so long as the obligation rests upon us to be faultlessly holy, the ability cannot be consistently denied. "Be ye therefore perfect, even as your Father which is in Heaven is perfect," is a command which it cannot transcend our powers to obey. God would not command what it is impossible to do, and we could not feel under obligation to do what is impossible. We never commit a sin without knowing perfectly well that we might have...
avoided it. That we might be perfectly holy does not admit of reasonable question.

There can also be considerable Scripture brought to bear in favor of this theory. It is a popular belief that God will give us any blessing we may ask for, if it is only for us. This is not quite true, because God has other interests to consider besides ours, and he may be compelled to sacrifice our good to other people's good. But let that pass. It is further held that, while we cannot expect all material blessings to be granted that we may ask, because we may not be good judges whether they are really desirable for us, we may be assured that spiritual blessings are certainly good for us, and we may be absolutely certain that our prayers for them will be answered. If, then, we pray for an instant and easy victory over sin, we may be sure that God will grant it. Whatever we trust in Christ for in the line of spiritual favor he will not fail us. We may then trust him to do the work of sanctification once for all now, and be done with the trouble and conflict, and have the blessing of complete serenity and peace and holiness; for has not Christ promised his disciples, and is it not all their hope in prayer, "all things whatsoever ye shall ask in prayer, believing, ye shall receive?"

This is very beautiful, very seductive. But, granting that God will give us whatever we ask for that is good for us (that does not interfere with other people's good), is it at all certain that an instant and easy victory would be easy for us? It is, doubtless, good for us that we should overcome, and doubtless, "this is the victory that overcometh the world, even your faith;" but is it not a grave matter of doubt whether it is good for us that we should overcome by an instant and easy act, and that when we should be so fenced about that temptation should lose its power, and that we should enter, by a sudden transition here on earth into the estate of the redeemed above, having reached the "blessed necessity of obedience?"

What the advocates of this modern doctrine teach is substantially this: not that we may overcome sin—that we all believe; not that trust in God will help us overcome any sin—that we all believe; but that one act of trust now will put us into such a state of peaceful rest in God that we shall have been put into such a state of peaceful rest in God that we shall lift up above all spiritual storms and shall escape all the tossings of the waves.

Now, we insist that no man can be sure that it will be for his best good that he be not severely tempted. Easy sinlessness may not be for our best good. It may be better for us to have a long and hard struggle. We may be better off in the end if we have to fight to win the prize, even if we fall now and then, than if we were carried to the skies on flowery beds of ease. So long as a dram of well-doing is to be preferred before many times as much the forcible hindrance of evil-doing, so long as "God esteems the growth and completing of one virtuous person more than the restraint of ten vicious," we may doubt whether his wisdom will fence off all the Apollonians from us and give us nothing but puppets to fight against. The virtue which shall become master of the spheres, which overcomes even as Christ overcame, and which shall sit down with him therefore on his throne, is not something fugitive and cloistered, unexercised and unbreathed. Its "immortal garland is to be run for not without dust and heat."

But we are told that some have already gained the victory here below, have conquered all sin, and live in constant joy and trust. They tell us so, and they testify in troops beside the still waters of summer lakes; and their holiness is in their Zions and their groves vouched by the healing of the sick. As if it were not after Peter and Judas and the Seventy had healed the sick and cast out devils that one betrayed and another denied his Lord, and all the disciples forsook him and fled. We have the testimony of not a few men that "Though all men forsake Thee, yet will not I." Some good, and some bad, testify that holiness is achievable here, because they have achieved it.

Perhaps some of them have. We will not deny it. We hope they are as holy as they think they are. We can easily believe that they are rejoicing in an unclouded faith and that they do possess a peace that is as a river, for that is attainable here by any Christian that is not morbid or hypochondriacal; and though it is harder to believe, after the experience of David and Peter and Paul and so many other worthies, that they have so prematurely conquered the world, the flesh and the devil, yet we will not absolutely deny it. We only feel very confident that if they have they will not boast much about it; that they will speak of it as reluctantly as Paul did of his special visions; and that they will guard very carefully against the terrible error of bringing down the lofty standard of holiness to the measure of their life, instead of measuring their life by that perfect standard which few if any men have attained.—Independent.

For the Evangelical Visitor.

THORNS.

DEAR readers of the Visitor, I will try with the help of God to write a few thoughts as one who
is always anxious to get the VISITOR
and see the many different names of
Brethren and Sisters, and their well
chosen subjects contained therein.
Many times I have been prompted
to write, but feeling there are so
many abler than I, was willing to let
them. But while performing my
daily duties so many questions arise,
why do you people keep this com­
plain work together for good to
them that love God. We see how
much shorter these thorns are than
the nails that pierced our dear
Saviors hands and sides. Yes, and
upon his head was placed a whole
crown of thorns, all for us. Yes,
for sinful man, just think of it. Yet
we have that consolation if we suffer
with him we shall also reign with
him.
Then let us scatter seeds of kind­
ness all along the way, not forget­
ing to lend a helping hand or speak
a kind word to those in distress, or
discharge our duty in what ever way
that pierce the others. Just let us
consider. Is there one who has not
a thorn in the flesh? Man has symp­
athy with man for broken bones
and mashed feet, but none for the
ends of the sharp thorns broken off
in the fingers.
Let us start out with the idea we
must have annoyances. It seems to
take a certain number of them to
keep us humble, watchful and prayerful. For our Savior says, "watch
ye therefore and pray always, that
ye may be accounted worthy to es­
cape all these things that shall come
and stand before the son of man." Then why should we always
be murmuring and complaining
with such glorious promises in view? James says "blessed is the
man that endureth temptation, for
when he is tried he shall receive
the crown of life which the Lord hath
promised to them that love him." Paul counted it good that he had a
thorn in the flesh, lest he should
have been exalted above measure.
Life must have some sharp things
in it, we cannot make up our robe
of Christian character without pins
and needles. We want what Paul
got, grace to bear these things, with­
out it we become easily provoked,
sensorious and cross, we get into the
habit of sticking our thorns into
other peoples fingers. Yes, and
many times pierce to the very hearts
of our fellowman. But God helping
us, we place all together, knowing
all things work together for good to
them that love God. We see how
many abler than I, was willing to let

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Among the many institutions of
learning that Kansas has there is
perhaps none that should commend
itself to those seeking an education
like McPherson college, located at
McPherson, the county seat of Mc
Pherson county. This institution
has been established about seven
years, under the fostering care and
control of the German Baptist
church. It has a corps of teachers
of large experience, and whose
moral and religious training fit
them for having the oversight and
care of the youth of our land. Par­
ents and guardians who are seeking
a place where they may educate
their children, would do well to ac­
quaint themselves with the ad­
vantages that this school offers be­
fore placing their children else­
where. For terms, address Mc­
Pherson College, McPherson, Kas.

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LOVE-FEASTS.

September 19, Markham, York county, Ont.
October 3, Walpool, Haldimand county, Ont.
October 3, Nottawa, Simcoe county, Ont.
October 10, Black Creek, Welland county, Ont.
October 17, Clarence Center, Erie county, Ont.