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Brethren in Christ Church

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LET no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things: give thyself wholly to them that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”—1 Tim. 4:12-16.

The word meditation occurs six times in the Bible and the word meditate twelve times. In Gen. 24:63, “And Isaac went out to meditate in the field at eventide.” In Josh. 1:8, “This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night.” In Psalms 1:2, “But his delight is in the law of the Lord, and in His law doth he meditate day and night.” In Psalms 63:5, “When I remember Thee upon my bed, and meditate on Thee in the night watches.” In Psalms 77:12, “I will meditate also of all Thy works, and talk of all Thy doings.” In Psalms 119:15, “I will meditate in Thy precepts, and have respect unto Thy ways.” In Psalms 143:5, “I meditate on Thee in the night season.” In Psalms 144:15, “Meditate upon these things. He should therefore in your hearts, not to meditate upon the things of this world, but be thou an example of the believers.”

It is a very pleasant meditation to think upon the greatness and vastness of creation. Also upon the mystery of redemption. Upon the beauty and purity of heart. And above all things to remember God’s love and compassion toward sinners. It is only the fool that says in his heart there is no God. The person that has a pure heart is the one who has pure meditations. Oh how precious it is to meditate upon the things of God. It was this that caused our blessed Savior to withdraw Himself from the confusion around Him, and resort to some solitary place where His mind was undisturbed and where He might enjoy a precious communion with His Heavenly Father: and it is that which every child of God needs. A candid and sincere meditation upon the things that pertain to his eternal welfare. It was sweet meditation upon the things of God that inspired the poet with the following lines.

"I love to steal awhile away, From every cumb'ring care, And spend the hours of settling day In humble grateful prayer.

I love in solitude to shed, The penitential tear, And all my cares and sorrows cast On Him, whom I adore.

I love by faith to take a view, Of brighter scenes in Heaven; The prospect thus my strength renew, While here by tempests driven.

It is a very pleasant meditation to think upon the greatness and vastness of creation. Also upon the things around us. If our hearts are pure we can see God in everything around us. It is only the fool that says in his heart there is no God. We would say to those of our readers who have a knowledge of German, read carefully the first hymn in the German selection of the Brethren’s Hymn Book and you will find some very inspiring thoughts that will give you very pleasant meditations. It is so much better to train our thoughts and bring them into subjection to God’s will than to have them engrossed with the things of this world, and we will realize with David who was a man after God’s own heart, that our meditations of Him shall be sweet, and we shall be glad in the Lord.
ABIDE WITH ME.

Abide with me; fast falls the even-tide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see:
O thou who changest not, abide with me!

Not a brief glance I beg, a passing word,
But, as Thou dost with Thy disciples Lord,
Familiar, condescending, patient, free,—
Come not to sojourn, but abide with me!

Come not in terror, as the King of Kings;
But kind and good, with healing in Thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, and abide with me.

Thou on my head in early youth didst smile;
And though rebellious and perverse mean­while,
I need Thy presence every passing hour:
Come, Lord, abide with me!

One of the heads received a deadly wound but was healed. This possibly alludes to the rending of the empire of the Roman Empire into the Eastern and Western empire in 476 A. D., which date is also significant as to the increase of the ecclesiastical importance of the city through the gradual development of the claims of the bishops of Rome. The establishment of the temporal power of the Pope was effected in the eighth Century. The consecration of the emperors at Rome began with Charless the Great A. D. 800. and ended with Frederick III. A. D. 1452. This beast was blasphemous and pretentious, which is too well-known of Papacy to be disputed. Here are some of the assumed titles of Papacy at different periods: "The Savior that was to come," "King of Kings," "Another God on earth," "Our Lord God the Pope." Her cathedrals are nothing but heathen temples full of idols which they name Jesus, Peter, John and many other names of saints. Is that not blasphemy against them in heaven? He, the beast, shall make war upon the saints. In Article Number 4 we noticed the millions of Christians that were killed during the rule of imperial Rome, and later we see the same cruelty practiced by Papacy on the protestants to exterminate them for denouncing the worshiping of saints, the confessional, transubstantiation, fasting, of vigils, entering into orders, fighting for the holy cross, going on pilgrimages, hearing of masses, absolution, indulgences, servitude of the priesthood, and other false teachings. This demonstrates Papacy on the assumption of temporal and sacerdotal power. The spirit of Romanism was not extinguished at the fall of Rome but only perpetuated in a double sense under Papacy—the exercise all the power of the first beast before him—and more—and cause the earth and them that dwell therein to worship the first beast whose deadly wound was healed. Papacy is just as idolatrous as was imperial Rome, hence the worshipping of the same or first beast. He shall do great wonders and make fire fall from heaven on the earth in the sight of men. Do this not predict the interdict and anathema of the Pope who claims his authority from Heaven? He also deceiveth the people by miracles, saying that they should make an image unto the beast, or of the beast. Is it not a wonder and a miracle in the sight of the adherents of the Roman Catholic Church when the priest, as he pretends, absolveth them from sin, changes the wafer into the actual and real flesh of the body of Christ, and the wine into the actual and real blood of the body of Christ, the administration of extreme unction, praying souls out of purgatory, etc. Do not all these inventions of Papacy constitute an image unto or of the beast? And the power that Papacy claimed, declaring herself authoritative to compel men's consciences to accept and worship according to her idolatrous prescriptions, authenticated by Pope, cardinals, bishops and priests, or suffer death as an heretic, looks to me as giving life and speaking power to the image. It was told John that death should be the penalty to as many as
refused to worship the image—and so it was when catholicism prevailed. There are other doctrines and institutions which are also incorporated in this power of deception—the daughter of Papacy Rev. 17, 5, which we will name a little later. Then I think we will be able to grasp more clearly the message of the 16th and 17th verses of the chapter. But let us now notice a quotation in the 16th chapter of Rev. 13th and 14th verses. Three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, (Mohammed). A frog is an unclean creature and enjoys mire, and the spirits which they represent are low and base. Spirits of devils, working miracles, which reach the kings of the earth and all the world to bring them to the battle of that great day of God Almighty. The spirits no doubt allude to false and hurtful doctrines which are founded on idolatry, unbelief, and pride. We will name them in connection with Rev. 17. 5. The number of the beast is 666. I have no interpretation for this but a certain writer says, “This has been interpreted since the days of Irenaeus to represent the word LATINO” whose letters spell the number 666, thus: L, 30; A, 1; T, 300; E, 5; I, 10; N, 50; O, 70; S, 200, total 666. This word means “Latin,” and is especially applicable to Romanism, which is called Latin Christiani, and which since the year 663, has made the Latin language the vehicle of its teachings and indeed the only body on earth that now uses that tongue.

The Revelator in the 17th chapter sees the same system of evil only it is shown to him from a different standpoint with a few new features. **THE WOMAN SITTING ON THE SCARLET COLORED BEAST** which has seven heads and ten horns, is Papacy whose center and headquarters is Rome, the most famous city of all cities situated on the original seven hills (Capatoline, Palatine, Aventine, Caeline, Niuanal, Esquiline, and Quirinal). She is clothed with the most costly attire, and bedecked with gold, precious stones, and pearl, which indeed, portrays, the real nature of the Roman Church with all her extravagant abbeys, cathedrals, and altars covered with gold and ornamented with precious stones and pearl. Especially can this be said of Rome to which city the Kings and Emperors of Rome have contributed so very largely. She (the woman) also holds a GOLDFUL IN HER HAND FULL OF ABOMINATION. This is the insignia of Rome, a woman holding a golden cup in her hand with this inscription—“Sedet super universum.” “She sits over the universe.”

Was not the power of Rome universal during the middle ages as far as the states of Europe were in touch with the world? The inscription on the woman’s forehead is 1st “Mystery,” which has already been delineated in this article by the explanation of miracles and wonders. We may yet add that is a mystery to the world how that the Papal church with all her cruelty and unscriptural teaching, and blasphemous claims could hold so many nations and peoples under her sway these many centuries. However it has always been the practice of Papal Rome to keep the masses of her constituency in ignorance and superstition which gave the comparatively few highly educated—the pope, cardinals, bishops, jesuits, and priests great influence in the practice of their deceptions, such as wearing charms, worshipping the crucifix, and all their other deceptions which are as radical us is expecting healing from abravada. 2nd The “Mother of Harlots.” If Papacy is a mother where are the daughters? Well does not the church of England look like one? And so does Freemasonry, although the Roman Catholic church denounces and disowns her like many an ungodly mother who is guilty of fornication. SPIRITUALISM may be named as another, and RATIONALISM, CHRISTIAN SCIENCE (falsely so called) and many others. You might think because some of these doctrines are unlike Papacy that they are not her daughters. Like faith is not a requisite to make them her daughters, for many daughters are quite unlike their mothers in many respects, so it is in this case, but because they are all corrupt and unscriptural we name them as her daughters. (If this woman be interpreted to mean Rome then Paris, London, New York and Boston and many other cities are her daughters).

“ABOMINATION OF THE EARTH.” This is verified this very day in all lands wherever Papacy has had supremacy; and nations are raising their hands up in detestation against her cruelties and polution. Even the islands of the sea are calling for deliverance. For example we refer to Caba, Porto Rico, Philippians. The Republics of South America are revolting against her and some are succeeding in throwing off the abominable yoke of Romanism. China and Japan will not admit her priests because of their meddling with governmental affairs.

This woman is also described as being drunk with the blood of martyrs of Jesus. We feel like weeping and it is enough to break the hardest heart to see the path of Papacy so thickly strewn with innocent human blood and bones. The burning stakes, racks, imprisonment, and many other slow and painful modes of death were practiced. WHAT AN AWFUL MEMORIAL OF HER PIFY!

The ten kings which were figured by the ten horns were in league with the beast, but later they rejected the whore and made her desolate and naked, eat her flesh and burn her with fire,—extreme detestation. This corroborates the foregoing facts. This would give us hope of a general reformation were it not for the abominable Harlots (her daughters) previously referred to, which people and nations take to instead of accepting the gospel of our Lord Jesus Christ.

**THE SEVEN HEADS OF THE BEAST** represent seven mountains as well as seven kings in accordance with John’s explanation. Kings may possibly mean the six forms of governments of Rome plus Papacy which makes seven. Five he says are fallen, and one is, and the other is yet to come, which, when it has come will remain a “little while” (or a considerable time). So Papacy
has stood for centuries although it lost its temporal power in 1870 A. D. with many previous reverses which had brought her to a decline quite speedily.

The woman also represents the city of Rome as well as Papacy, for the two cannot be separated.

Rome was the capital of the Roman empire except a short period when Constantiople was the seat of government chosen by Constantine. It has also been the capital of the Papal states and the great center of the Roman Church. The Eighth (king) spoken of is so interlinked with the seventh that it really is a part of and is inseparable from the seventh, but they both shall go to perdition—they shall be overcome by the Lamb.

**WE NOW COME TO THE 18TH CHAPTER OF REVELATION**

in which we will notice but a few things. First, we see a fallen Babylon (Rome and Papacy) which have become a habitation of devils and a hold for every unclean spirit, etc. The people of God will not be surprised to hear some day that Rome is destroyed by fire like Sodom. A voice from heaven calls "Come forth my people out of her (Papacy) that ye have no fellowship with her sins, and that ye receive not of her plagues, for her sins have reached even unto heaven and God has remembered her iniquities." The final destruction of both city and church shall be sudden, but not likely at the same time. The lamentation over the destruction of Rome is forcibly described which is strong evidence that the city will be destroyed before the second coming of Christ. All Roman Catholics look upon Rome with great pride and reverence. They certainly will mourn when she disappears with all her glory and wealth.

Our next article will be a continuation of the "Signs of the Times" including the false prophet. My exposition of these three chapters (13th, 17th and 18th of Rev.) of necessity are abridged to avoid tediousness and to economize space.

"The signs foretold in sun and moon, In earth, and sea, and sky,akov, And proclaim to the race of men,

That the coming of the Master draweth nigh."

**CHORUS.**

"O, it must be the breaking of the day."

"The night is almost gone, the day is coming."

"O, it must be the breaking of the day."

Des Moines, Ia.

For the Evangelical Visitor.

**JESUS BECAME THE WAY.**

JESUS saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.—John 14:6.

If I trace our Saviour from Bethlehem of Judea all the way to Mount Calvary, I find it to be such a simple, plain, obedient, and perfect way. I am so glad for this good way that my Saviour has opened not only for me, but all, who will, may come unto the Father by Him. I realize, if I am real obedient to these glorious promises of His, then I have it good.

What a nice way is before us whereby we can have eternal happiness! What a zeal He had in His younger years to go about His Father's business! And is this not a great lesson for us, by which to profit? It seems to me, that we are not as enthusiastic in the work of rescuing the perishing ones, as it is our privilege. Nevertheless I was very much encouraged, during our revival meetings, to redouble my steps, and press with vigor on, only by God's help. I feel that I was revived, in that, in our beloved Bro. Jacob Martin of Lancaster County was with us. He, through the Spirit, opened up many avenues to me, and I praise God for them. Near the close of His preaching to us, His text was about confessing our faults one to another, however small they may be for they will hinder our progress in this good way. Consequently, I was brought to think of a fault of which I was guilty about a month previous. Thus I was burdened, being timid in approaching the person to correct this wrong. But praise God He made it possible, the enemy wanted me to keep it quiet as the person would not know it. Yet God knew all about it. Since I confessed it, I am much happier, and by God's help I shall never do such a thing again or obey the evil one. Jesus' way was, Satan get behind me, so if we go accordingly, we will not get into difficulties.

My dear readers, as Christmas will be past, when this comes to hand, yet I will mention it, as I realize the responsibility. We all know that over our land, the children are looking for rewards or candy that day. This is the way many are being taught, and I realize I am responsible what is being planted in the minds of the young. So the question was put to the children on Sunday at Sabbath School, all those, who would sooner have Jesus, than the candy on Christmas should hold up hands. Oh! how glad I was to see, that they were all willing to sacrifice their candy for Jesus. We are not to spend our money for which which is not bread, and our labour for that which satisfieth not. (Isaiah 55:2). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

My earnest desire is to do my master's will. I often go to hear His precious will read or expounded. I still think that whenever there is an opportunity given, "we should not forsake the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."—Heb. 10:25. If ever we have seen the day approaching it is now. Paul seemed to be warning the Hebrews, and are they taking up this warning? Why not?

Well I am so glad for this easy way, which Jesus told us, "Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls."—Matt. 11:28,29,30. Your Bro. till Jesus comes.

J. W. MYERS.

Harrisburg, Pa. 1826 State St.
Wayfarers.

There is a class of people in the world to-day who are spoken of in the Bible as wayfarers. They are a very peculiar class, and the majority of the inhabitants of the globe point at them the finger of scorn and set them down as fools, or weak-minded people. But they care not for this. They do not set their hearts upon the things or people of this world, but they seek a city out of sight, whose Maker and Builder is God.

Their name is very significant, for they truly are travelers. Elsewhere in the Bible they have no continuing city, expect this world, but they seek a city out of sight, whose Maker and Builder is God.

This people has a Leader, Jesus Christ, who leads them in the highway and says, "When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight."—Isa. 59:19 (margin.) He has provided an armor for His soldiers, (Eph. 6:10-17), but it covers the front only. So we see we are to face the enemy, and never call retreat. They are a people that press the battle to the very gates. God's children will make no league with the enemy so long as they're true, and hate and shun the very appearance of evil and sin. They worship Him in the "beauty of holiness."

But this company is only a Gideon's band and not even that compared to the vast millions who fill up Satan's ranks. It means much to fight for God, and only those who deny themselves and take up the cross can do it. It means the forsaking of all that's dear to Christ, nevertheless live, yet not they, but Christ in them, it means a putting off "concerning the former conversation of the old man, which is corrupt according to deceitful lusts" being renewed in the spirit of their minds, and a putting on of the "new man, which after God, is created in righteousness and true holiness." (Eph. 4:22,24.)

The reason there are so few who will condescend to help fill up these ranks is that men and women fear the reproach of the cross, the finger of scorn, and love the ways of unrighteousness and roll sin as a sweet morsel under their tongues, not realizing that this mortal must soon put on immortality, and they must stand before the bar of God and receive their reward for the deeds done in the body; that soon these paltry enticing things of earth will vanish like a bubble, and they will stand before God as beggars.

"Then shall the righteous shine forth as the sun in the kingdom of their Father," then that poor despised company of travelers who followed God in the highway and who were so much despised by the world, will receive a crown incorruptible, undefiled, that fadeth not away (as do the treasures of the world), which has been reserved in heaven for them. Hallelujah!

"Now we call the proud happy; yea, they that work violence are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was, written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine saith the Lord of hosts, in the day when I make up my jewels; and I will spare them, as a man that spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:15-18. Then shall we see who was truly happy. Then shall the wayfarers, those who humbled themselves and became obedient unto Christ, who denied themselves, who suffered the loss of all things, for Christ's sake bear the glad cry, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."


There is a well known but sad fact concerning the people of God. "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardseth no man."—Isa. 33:7,9.

Many who once enlisted as soldiers of the cross to fight under the banner of "Holiness unto the Lord" have deserted. They have turned back, saying, "It costs too much; the way is too hard; the giants are too tall; the cities too securely walled: let me go back to the easy paths in which I will still follow the Lord, but where there will be no scoffs or sneers, where I can look and act more like the world." Thus they compromise, drift away, lose all sight of the old landmarks, and finally land in hell.

To-day, the cry for volunteers for the army of the Lord is going out. Who will respond? Who will give up all for Jesus, endure the cross, despising the shame, and finally enter the pearly gates, sit down to the marriage supper of the Lamb,
and dwell with Him forever and ever?

"I'd rather be the least of them,
Who are the Lord's alone;
Than wear a royal diadem,
And sit upon a throne."

Amen. Yours for God and heaven.
RHODA M. ZOOK.

Tabor, Iowa.

For the Evangelical Visitor.
HELP WANTED.

We may look in any of our daily papers, and we see column after column of advertisements for help both male and female, and the more prosperous the country is, the more help is needed. A few years ago song-houses were opened in the large cities to prevent the workless men and their families from that awful death of starvation. This year is our work everywhere for willing workers, so as to have an honest living. Paul commanded that if any would not work, neither should he eat (2 Thess. 3:10). He gave an example of this, saying that his hands had ministered, or in other words labored, to his own necessities and to them also that were with him. Do we see the humility of Paul? Such a great man, a wonderful preacher, how industrious he was; just like his Master and Lord, Jesus, who came not to be ministered to, but to minister; Praise the Lord. He wants to help us. The beautiful chorus says,

"I must tell Jesus, I must tell Jesus, I cannot bear my burdens alone; In my distress He kindly will help me; He ever loves and cares for His own."

Paul's life was to help others. His days were spent in the service of God. He was a helper in the church. The early church was in its bloom, increasing daily, they had need of ministers, teachers, deacons, to the edification of the church. We have plenty officers; but here the young men arose out of the rank in which I am standing. We are not told that they were commanded but it seems they freely arose and wrapped the dead bodies up and buried them. Here in like manner I feel I have a duty to do among my beloved brethren; to offer a helping hand, where it is needed.

Beloved young Brethren and Sisters, let us not always depend upon our aged ones, but let us lend a helping hand in sharing the burdens with them, in showing a friendly face to the weary and distressed, in giving a kind word to the drunkard, and good advice to the erring. Let us show our love to the children, and a friend to the sinner and publican like Jesus was; not a partner of their evil, but to gain their confidence, and persuade them of a better life in Jesus Christ.

Let us show love to Christians though they do not belong to our Brotherhood; let us build a better house, along side of theirs if we believe they are building of wood, hay and stubble. Criticism is poor bait to catch fish. Let us abstain from all appearance of evil; keeping away from places where man is more glorified and the flesh more gratified than the Creator of Man. Let us give more honor to the builder than to the building; let us not be afraid to become a gazing stock to the world, and let us prove that we have heart humility as well as the outside form.

Beloved young Brethren, let us not forsake the assembly of the Brethren like some do, as Paul says: for it shows to the world that we are in earnest, that there is pleasure in serving God. Let us testify for God wherever there is opportunity. Let us witness to the truth but let us not say, Amen, to things that we don't understand, nor encourage a work or doctrine that is not revealed to us. Let us come boldly to the throne of God and not sit back so far in the assembly of the Brethren. Let us sweep our own house well and keep out of other men's matters; let us keep the promise we made, when we were taken into the Church according to Matthew. 18 and let the devil carry his own mail and settle his own quarrels, let us seek praise of God and not of men; let us become fathers and not all masters, and, beloved, above all things let us love one another and have that charity, of which Paul writes, more and more abounding in us. Oh! I have such courage to work more and more for the Master and arise wherever help is needed. On Sunday evening Dec. 17, we were so richly admonished by earnest teachers of the states of life, happiness and unhappiness and especially not to forget Mission work in our large cities. Let us live closer to God, than ever before. Pray for your brother.


For the Evangelical Visitor.
FORGIVE AND FORGET.

DEAR readers of the Visitor. I have been impressed for sometime to write upon the subject of forgiving which is indeed an important subject, for "if ye forgive not men their trespasses, neither will your Father which is in Heaven forgive you our trespasses." So we see that in order to be forgiven, we must be willing to forgive.

Now, the question is, how are we to forgive? We are to forgive from our hearts. It is an easy matter for us to say with our lips, I will forgive, but to say it from the heart takes a sacrifice of self.

If we have a quarrel with a man the enemy is sure to make his appearance, and bring up the dark side of the question and make it appear as bad as he possibly can, and in this way will cause very hard feelings against one another and unless we have the spirit of Christ within us it is almost im-
possible for us to forgive from our heart.

"Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

The nature of the carnal mind tends to lead us away from the law of God, and instead of forgiving, we are inclined to seek revenge, which is also contrary to the law of God, for it is written, "Vengeance is mine, I will repay, saith the Lord." So we see that we have no right to avenge ourselves, but rather give place unto wrath, and be kind one to another tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

How often shall we forgive one another? We find in Christ's teachings where Peter came to Him and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven."—Math. 18:21,22.

Look at the mercy and long-suffering of Jesus. Do we have compassion toward each other as Jesus has toward us? Oh! let us examine ourselves and if we have not in possession that forgiving spirit that Christ manifests towards us, poor fallen creatures of humanity, let us pray God to give us of that spirit that we may become more like Christ, and be more willing and ready to forgive one another their trespasses.

What is the result if we do not forgive one another? Christ emphatically declares that if we do not forgive neither will He forgive us our trespasses. Now then after we have forgiven one another we should forget the past. Paul says, "this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." If we do this the fruits of a forgiving spirit will be manifested in us which is love, peace, joy and happiness. There is no more remorse of conscience, no more condemnation, enmity is gone and peace exists. A charitable feeling exists between them and when they meet one another instead of trying to shun one another they will greet each other and wish them the blessings of God, and will try to encourage each other in this pilgrim way and so fulfill the law of God.

JESSE W. WENGERT.

THE DEEPER CHRISTIAN LIFE.

EXTRACTS from writings on the deeper truths of God's Word, pertaining to the deeper life of the Christian.

"Scripture, describes a christian life considerable in advance of that which is ordinarily attained—A life of rest, of victory, of unbroken communion, of power." Our aim is to know how to live that life.

"We teach not sinless perfection—the eradication of the evil nature, the removal of the tendency to sin, but that this evil may be continuously counteracted, so that though present it will not have dominion over us."

Again "We teach, Death to the activities of the self-life, not the death of the self-life; but death to the self-life."

"There will not be freedom from sins of ignorance; none can ever say, 'we have no sin', but there may be an obedience to the light which keeps the conscience void of offence toward God and man. "We may walk so as to have the testimony which Enoch had, that we please God."

"There will not be freedom from conflict, but it is needful to distinguish between conflict with sin and rebellion against God."

"They tell me that when one enters into the fullness of blessing, all conflict ceases. Is that so? Well, I should regard that as a very unguarded statement."

"Here I again distinguish between christian conflict and inward rebellion." The former we shall have to the end; the latter ought not to be. An unconsecrated will may exist even in the breast of the child of God, and as long as that condition lasts there will be conflict; but it is not christian conflict; mark that. Rebellion ought to cease and does cease when the soul is brought into fellowship with God."

"But I take a step farther; you cannot really know what true christian conflict is, until that blessing is received. You are really not ready to meet the enemies of God, and fight a good warfare, until your heart is brought into a right attitude before God, until inward rebellion ceases. There is conflict, but there need not be rebellion. It is important to notice this distinction.

"It is our privilege to walk with a conscience void of offence, yet in our holiest moments, when we are in the closest fellowship with God, He sees sins we do not see, and we need continually the cleansing efficacy of the blood of Jesus Christ, as we are walking in the light."

The two natures. If, when the new life of the spirit filled the believer at surrender, the old life of the flesh vanished away, then their would be no need for believers to learn the secret of abiding. But this is not the case. True, our old man has been crucified, but he is crucified in Christ, and it is only as we abide in Christ that we realize this crucifixion and resurrection life.

The flesh still abides in the believer; otherwise, why is he constantly exorted to walk in the spirit, and not to walk in the flesh. He should not walk in it and need not walk in it, but the fact that he may walk in it, and often does walk in it, proves that it is there."

"But lying in wait to catch us, a man says, Then do you believe you will be sinless? I do not say so. He will cease unto sin so far as he knows it, but then as we grow and know more of God we know more of sin. You may be saved perfectly from sin up to the limit of your light, but tomorrow your light will grow."

"Never forget to insert the word "known" before the word sin. Let us have clear thinking. Never forget that the purpose of God is complete, but the application of that purpose to our lives is in proportion to the revelation which breaks upon us from hour to hour of what sin means, and so our condition is
always leveling up nearer to our position by the blessed work of the Holy Ghost."

Gathered from the writings of MacNeil, Hopkins and Meyer.

LOOKING UNTO JESUS.

To Sister Maggie O. Gephart.

JESUS, Jesus, only Jesus. This is all God can give; it is all man needs. "In Him dwelleth all the fullness of the Godhead bodily."—Col. 2:9. Here is enough for the chief of sinners: enough for every believer in every emergency. The lion's den, the fiery furnace, the inner dungeon, the rack, the cross, the executioner's axe, are only opportunities for testing the boundless resources of grace in Jesus Christ.

Your letter is here, enclosing a dime for my pen-ministry, and something besides more precious than gold and silver, 1 Pet. 1:7,18,19.

For your contribution I thank you, but for your words of faith and joy and hope and victory, I am glad beyond expression. I rejoice that your heart is so entirely occupied with the interests of the kingdom of God. Your sphere of Christian work is narrow, but it is by no means unimportant. To be a light of holiness, and love, and meekness in this world, is no praise. There you can mould and fashion, and love, aud meekness in your own sphere of Christian work is important. To be a light of holiness, and love, and meekness in this world, is no praise. There you can mould and fashion, and love, and meekness in your own sphere of Christian work is important. To be a light of holiness, and love, and meekness in this world, is no praise. There you can mould and fashion, and love, and meekness in your own sphere of Christian work is important. To be a light of holiness, and love, and meekness in this world, is no praise. There you can mould and fashion, and love, and meekness in your own sphere of Christian work is important. To be a light of holiness, and love, and meekness in this world, is no praise. There you can mould and fashion, and love, and meekness in your own sphere of Christian work is important.

"These things have I spoken unto you that your joy might be full."—Jno. 16:11.

"Count all joy when you fall into divers temptations."—Jas. 1:2. "Rejoice in the Lord alway, and again I say rejoice."—Phil. 4:4. For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost."—Rom. 14:17.

These, with other texts which it would be well for the readers to examine (use your concordance Bible) prove that it is the will of God for his people to lead joyful lives regardless of circumstances. Brother, if your joy is gone, let us see if our peace, meekness, love and other Spirit-fruits are not gone also.

But let us know what real joy means. We sometimes hear people testify that they believe in a joyful religion and as a consequence they engage in foolish talking and jesting which are not convenient, (Eph. 5:4) have fun and laughter; but know nothing of real holy joy.

"I've found a joy in sorrow,
A secret balm for pain."

And go on our way rejoicing, knowing that all things work together for good to them that love the Lord. (Rom. 8:28). Praise His name.

But how many people there are who have once had bright experiences who in some way have lost the joys of salvation. If such is our condition, we 'may have a desire to be right, but know there is something wrong. We then have no pleasure in testimony meetings, no longing for secret prayer, no desire to read God's Word, and cannot realize that God is leading us. We know we ought to speak to sinners about salvation, but have no power on account of our own sins. We may try to appear happy, but still the joy is gone.

Many times we may not know what is wrong, nor know how to get right; thus on account of ignorance justifying ourselves; but this brings no joy. We may confess our sins in a general way, saying we know we are weak and sinful, and make many mistakes, but hope that God will forgive us, but still the joy does not come. We may measure ourselves by ourselves (2 Cor. 10:12), saying we are just as good as others of high standing in the church, but still the question, where is the joy? Dear friend, if any of these is your condition, are you certain there is no pride or lack of earnestness in your heart? As long as we are satisfied with our condition (Rev. 3:17), Christ can do nothing for us; but when we become so sick of ourselves that we are determined to go through at any cost, when we see ourselves as poor, miserable, and blind then if we ask we shall receive and our joy shall be full. (Jno. 16:24). He will lead us to confession, to restitution, to testimony— to obedience in every little thing — and the joy that always follows obedience mixed with faith will be ours. Let each one examine himself, and see if he possesses this important fruit of the Spirit. Amen.

HARVEY FREY.

Abilene, Kansas.

"A pure life from pure motives is what God demands of His followers, to be honest and truthful to them that are without; that we carry no false report, no false impressions of what real Christianity teaches."
IMPOSITION and ungratefulness are the fruits of darkness, hence the parent of crime.

When the ears are ripe and cut down, behold how great a floor they fill. The divine injunction is, “In the sweat of thy face, thou shalt eat thy bread.” Few realize the blessing of toil. It creates a desire to help one’s self, and not become burdensome to others unnecessarily. God intended that all should labor for their subsistence. By toil the muscles become flexible and strong, and heavenly things cannot be obtained at a less cost than the goodly merchantman paid; he sold all to obtain the pearl of great price. Who hath searched out the heavenly things? Ye must be born again said Jesus to Nicodemus. Those who follow Christ will make for the things that belong to peace. The prodigal saw this when he wasted all his substance in riotous living. His only salvation was to return to his father’s house where there was bread enough and to spare. Jesus is that bread that cometh down from heaven to give life to the world. SAB AH HALL.

There are certain people who always do their duty. They meet their engagements to the minute. They meet their obligations to the cent. They may be counted on to do just what they say they will do. They are admirable people. May their tribe increase! (My sheep do).

Has the oppressor the kingdom of Heaven within him? He who stops his ears to the cry of the poor, forgets that he shall cry himself, but shall not be heard.

If heaven is within from whence springs war (Wooley calls it the business of hell)? The prince of darkness works in the children of disobedience. Every tree is known by its fruit. Heaven truly dwells in those who are taught by Christ, Jesus.

As a lamb led to the slaughter,
He dumb before His shearsers stood,
Here a band of soldiers halted,
To lead forth the Savior to be judged.

Jesus came to teach. His words judge the oppression that falls on the toilet. He came to relieve the oppressed and to break every yoke and set the captive free. God’s Word will judge the nation that now rejects the higher law.

“Thou shalt not kill;” this speaks to nations as well as to individuals. —He said follow me— if we imitate His example the world will divorce itself from us. Jesus rejected the kingdom of this world, and we are called to do the same. He sent His servants into the vineyard to labor and wait for a crop of fruit. Heavenly things cannot be obtained at a less cost than the goodly merchantman paid; he sold all to obtain the pearl of great price. Who hath searched out the heavenly things? Ye must be born again said Jesus to Nicodemus. Those who follow Christ will make for the things that belong to peace. The prodigal saw this when he wasted all his substance in riotous living. His only salvation was to return to his father’s house where there was bread enough and to spare. Jesus is that bread that cometh down from heaven to give life to the world. SAB AH HALL.

PHILADELPHIA, PA.

DOING MORE THAN DUTY.

THERE are certain people who always do their duty. They meet their engagements to the minute. They meet their obligations to the cent. They may be counted on to do just what they say they will do. They are admirable people. May their tribe increase!

Yet show I unto you a more excellent way. That is to do more than your duty. “If ye salute your brethren only,” said Christ, “what do ye more than others?” The law forbade gleaning by the reapers. Boaz did better than that. He said to his young men, “Let fall a few handfuls of purpose.” No man deserves credit for doing his simple duty. “This ought ye to have done.” It is in the work of supererogation (to do more than duty requires) that the aroma lies. “Let scientific charity look after the worthy poor,” the late A. J. Gordon used to say, “my mission is to the unworthy.” It is the doing of the things that we don’t have to do that often counts for the most. I had an illustration of that the other day. I had been to see one of my church members in the country. It was a cold and disagreeable day, but I turned out of my way to call on another man who was ill, but not a member of my church. A few days afterward I had a note from him in which he said, “Your little visit touched my heart.” I had my reward.

If we want to touch hearts for Jesus we must be willing to go out of our way to do it. There lies the power of the Cross.—W. E. Bryce in Sunday School Times.

Dr. Housten says: “Whether a man filled with the spirit of Christ is sinning in his heart? From its very nature no human mind can penetrate it to the bottom and give a true answer. If the man who believes himself Spirit filled asserts that he is entirely free from sin he takes a presumptuous position from which there will probably be a fall through pride. If on the other hand it be declared that the Spirit-filled man daily sins, in thought, word and deed, a low standard of holy living is set forth which is unwarranted in God’s Word and which leads many Christians to palliate and tolerate their sins. The apostle John writes, ‘If we say we have no sin we deceive ourselves and the truth is not in us.’ A Christian minister, recently, published a series of papers, in which he put forward this text as a proof that every Christian sins every moment. If we do not admit we sin constantly we deceive ourselves. Now on the face of it there was something remarkable in this interpretation. The Apostle John declares that his object in writing the passage in which the text occurs is ‘that his fellow Christians may not sin. These things I write unto you that ye sin not.’ Yet here was a Christian teacher using the text to prove to his fellow Christians that they would surely sin every moment. The object of the Apostle John and the object of the modern writer were widely diverse.”—Ex.
MINISTER'S PAGE.

A LEGAL OPINION.

THERE are many beautiful theories concerning humanity extant, which are as fragile as soap-bubbles when brought in contact with actual facts. Men who deal with men, with crime, with law, with justice, with humanity in its darker and sadder aspects, have ideas which differ widely from those propounded by the riffs and depicted by novelists and romancers.

The Homiletic Review refers to a recent report of a conversation with an eminent statesman, now a justice of the Supreme bench at Washington, which represents him as saying:

"You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in His preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land."

"This has been a standing complaint for now a generation. The element is one that preaching cannot leave out and still remain effective. Without the law of God brought home to the hearers, preaching can hardly be conscience-making. Is not the loss of this element, in great measure, responsible for the present reign of lawlessness and corruption? Without such preaching of the law of God, men can hardly be expected to accept the Gospel and become the subjects of its regenerating power. The sense of need of the Gospel comes through the pressure of the law. There is no Gospel for those who are not conscious of their lost condition. Is not the absence of this element in preaching one of the reasons for the present lack of spirituality in the churches?"

Paul's preaching made Felix tremble. To-day Felix is quite as likely to make the preacher tremble for fear he will be offended, and either oust the preacher or give up his pew in the church and go across the way and listen to Rev. Dr. Smoothspeech, who is careful not to give offence. "Judgment to come" is an unfamiliar theme in many a pulpit. You may hunt through the hymnals and psion-song books which are so popular to-day, and you will find plenty of vain repetitions, senseless ditties, rattling choruses, about evergreen shores, bowers of Eden, golden gates, and the like, but very few hymns such as:

"That awful day will surely come.
When the appointed hour makes haste.
When I must stand before my Judge
And pass the solemn test."

"Throned on a cloud our God shall come,
Bright flames prepare the way;
Thunder and darkness, fire and storm
Lead on the dreadful day.

"No more shall bold blasphemers say,
Judgment shall never begin;
No more abuse the long delay
To impudence and sin."

"And must I be to judgment brought
And answer in that day
For every vain and idle thought
And every word I say?"

"Every eye shall now behold Him,
Ro'ed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see."

"The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-robed elders are met;
There all flesh is at once in the sight of the Lord,
And the doom of eternity hangs on His word.

How many such hymns as these can be found in the popular collections issued by the money-makers of the day? How often are such hymns sung in the congregations? How often are such subjects presented, in this easy-going age?

People and preachers claim to be orthodox after the strictest sect, and yet in their singing and praying and preaching they quietly shelf the great, grand, eternal truths of God, preach pleasant things, sing sentimental songs to tunes which move men's feet but do not touch their hearts, and then wonder why sinners are not saved and enquire why the pulpit has lost its power! — The Christian.

I LEAVE these thoughts with you. Who does not recognize that as a familiar conclusion of a contemporary sermon? Some preachers still perorate, but perorations are old-fashioned and ineffective, and so, many conclude with a few telling lines of poetry, or with a sentence meant to be specially felicitious, memorable, and surprising. But what has become of the application? It has not entirely disappeared, but where it exists it is generally as a meagre tail-piece, stuck on at the end. Even then it is seldom an application to the unsaved. It has somehow come to be taken for granted that every one to be found within the walls of a Christian church is a Christian, and that all he needs is stimulus to ascend.

Now, it has never been thus in periods where the Gospel was doing its work. The great principle of sermons followed by conversions is that there should be applications all through, or at least that a constant vein of application should pervade them. "This is for you and this is for you." The sermon is not to be a formal discharge fired off as a matter of course which disturbs nobody. It should be directed with intention and earnestness. It should be full of light and fire and love. Certainly the soli-riters and seducers of the soul are as clamorous in their importunity as ever they were, and they will easily win the prize from embarrassed and halting preachers. They only succeed who recognize that preaching means a stern and terrible struggle, and it may be a single opportunity. — British Weekly.

"Faith looks straight to the command in order to obey it, and takes the promise for her support. Moses must 'Go forward,' though the next step lead the people into the sea. Whatever appearances may say, it is only by advancing in the way of obedience that we prove the truth of the promises and the power of our God."

For by one offering he hath perfected for ever them that are sanctified. — Heb. 10:14.

THE PREACHING THAT TELLS.

HEAR these thoughts with you. Capture this one:

"Dying This i
Buried This i
Quicker By th
Risen t

Above' "Abo"
"Seat" In the
"Seat ed in the
Here we And p

THE RE
TOGETHER WITH HIM.

"Dying together" with Jesus.
This is the end of strife!
"Buried together" with Jesus, This is the gate of life!
"Quickened together" with Jesus, By the touch of God's mighty breath,
"Risen together" with Jesus, Where is thy sting, O death?
"Above" the rush and the hurry,
"Above" the toil and the strife,
"Seated together" with Jesus, In the "heavenly places" of life.
"Seated together" with Jesus, In the "heavenly places" of power.
Here we may glory in weakness,
And prove "He is able" each hour.

Selected by T. S. Doner.

THE HEALTH CURRENTS IN THE BODY.

THE great diffusion of popular science in the current literature of to-day has made us all more or less familiar with electricity. Now no one has ever seen the electric current; but we know what it can do. It can send a pretty correct imitation of the voice hundreds of miles and deceive us into thinking that what we hear is the actual voice of a friend who is talking into the receiver at the other end. It moves our machinery, heats our homes, lights our streets, runs carriages, cures disease, kills people—yet we never have seen a current of electricity. We know that it exists by its effects.

Now look at the face of your friend. The eye sees a sight that terrifies the mind. A current of something is sent to the blood vessels of the cheek; the little arterioles contract and the face grows pale. In another moment a pleasurable sensation is sent over the little nerve-wires and the arteries dilate causing the face to flush. See that vertical line between the eyes! That man has concentrated his mind so long upon his work that a permanent wrinkle has come there. Have you ever passed through the gloom, when great grief filled your soul? Did you notice that bitter taste in the mouth? The very saliva at that time was poisonous. A mother nurses her child. A drunken father comes home and curses the wife with the child at the breast. The child is immediately taken ill. What caused it? We now know that unhealthy, poisonous currents were sent down through the nerves and caused actual chemical changes, so that the child nurses poison instead of life.

Anticipation quickens the pulse. The blood flows faster; is renewed oftener in the lungs; is therefore purified more quickly; digestion and assimilation respond to the quickened blood current; the body increases in weight, and the health improves.

Disappointment slows the pulse; the respiration becomes shallow; the blood is not sufficiently supplied with oxygen; dyspepsia follows with its train of evils, and consumption in its wake. These are the effects following the long continuance of only two states of our wonderfully complex mind. A good current of vital force in the one case flows continuously through the whole organism, while in the other an evil current directs the vital functions of the body.

Now we can control our thoughts. There is no better scientific treatise in the world to tell us how to control our thoughts than the Bible. "As he thinketh in his heart so is he."—Prov. 23:7. Yes, and as a man thinketh so doth he change in the very texture of his skin; in the fineness or coarseness of his body. Flowing from the great centre of this universe—God Himself—is a mighty current of life and life-giving power. The Bible teaches us how to reunite ourselves to this source of power so that the Christ life will flow through us, purifying our minds, directing our thoughts, and establishing currents of health from the central nervous system to the circumference of the body.

Where can you find better principles to guide you in self-control than between the lids of the Bible? Control of self means control of thought; control of thought means control of those subtle currents of force that either kill or vivify.—H. P. Nottage, M. D.
TEMPE RANCE.

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

DRINK HAS KILLED MY BRAW LADDIE AT LAST.

They lifted the coffin and bore it away
While the neighbors stood hushed round the door,
His coffin whose arm should have now been the stay
Of his mother, a widow, and poor.
Then a burst of the anguish she could not control.
From the lips of the stricken one passed,
"Oh! if in those innocent days he had died,
They would have prayed for the joy of his soul.
But now she looks back on his sin-blighted days
As the primroses die in the spring.
For death had been robbed of its sting.
As the primroses die in the spring,
Her toils and her cares would beguile.
Sure he learned from the angels that "B idle.
But now she looks back on his sin-blighted days
As the primroses die in the spring.
For death had been robbed of its sting.
As the primroses die in the spring,
Her toils and her cares would beguile.
Sure he learned from the angels that "B idle.
For a horror of darkness, far deeper than
The demon of, drink, in its pitiless
Was baptized. For a time he "did
But by and by they grew negligent. Sin was doing its work. The man amused
himself by playing baseball, cards, and such like. He swapped his Bible for a deck of cards. He gave his hope of heaven for the "pleasure of sin for a season." He no longer "took sweet counsel" with his wife and walked unto the house of God in company" with her, but spent much of his time in saloons. In the midst of his sinful life he was "afflicted" with the loss of a darling child—the joy of his household—but he failed to learn the lesson that David did when he was afflicted. He was never "glad when they said unto him, "Let us go into the house of the Lord."

One evening, against the protests of his wife he again visited the saloon. He never got away until two bullets had pierced his brow and he was carried out a corpse. Died in saloon! Died when drunk! Died without a minute's warning.

Men and boys, keep away from saloons! Use every honorable means in your power to suppress them, and use all the means of grace that God has set before you, that you may "die in the Lord," and not in a saloon. Let us remember that "the wages of sin is death," and, oh, what fearful wages! and how sure the payment!—Our Young Folks.

Oyes on whose breast there is pillowed to-day
A dear little flaxen-haired head,
Not loverly your darling is now than were they
Whose mothers thus weep for their dead.
Then turn ye, yourselves, from the source of their woe;
Let wisdom be learned from the past,
And clasp not in friendship the hand of the foe
Who may kill your braw laddie at last—Selected.

DEATH IN A SALOON.

A YOUNG man heard the glorious Gospel of Christ, and
andinos like. He swapped his Bible for a deck of cards. He gave his hope of heaven for the "pleasure of sin for a season." He no longer "took sweet counsel" with his wife and walked unto the house of God in company" with her, but spent much of his time in saloons. In the midst of his sinful life he was "afflicted" with the loss of a darling child—the joy of his household—but he failed to learn the lesson that David did when he was afflicted. He was never "glad when they said unto him, "Let us go into the house of the Lord."

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CURSED WITH A CURSE.

SAYS Wesley on the liquor traffic, "Those who sell this poison, murder men by wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their sin? Is it not the blood of these men? Who, then would envy their large estates and sumptuous palaces? A curse is in the midst of them! The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walls, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floors, the walls, the roof are stained with blood.

And canst thou hope, O thou man of blood, thou are 'clothed in scarlet and fine linen, andarest sumptuously every day'—canst thou hope to deliver thy fields of blood down to the third generation? Not so; for there is a God in heaven: therefore, thy name shall soon be rooted out. Like as those whom hast destroyed, body and soul, 'thy memorial shall perish with thee' "—Sel.

The magnitude of the beer traffic is shown by the following calculations: The total number of breweries in the world is said to be 42,988, and their annual output is 5,559,726, 670 gallons of beer, or 141,493, 166 barrels, or 1,414,931 car-loads, or one continuous train-load of 10,000 miles long, or a train-load sixteen times as long as from Columbus, Ohio, to New York City. And all this output enriches a few brewers, but spreads poverty, cruelty, degradation, disease and death among men, women and children in this and other lands, and on every barrel of beer is the government stamp which gives the traffic toleration and protection.—Ex.
OUR YOUTH.

JESUS LEAD ME.

Jesus tender shepherd lead me,
Through this vale of darkest woe;
On thy pleasant pastures feed me,
Till my soul to thee shall go.

Though my path at times seems dreary,
And my heart at times is sore;
 Thy strong hand is ever ready,
And will lead me ever more.

Though my days be few or many;
Jesus lead me by thy hand,
Through this world of trial lead me.
Till I reach that shining land.

Then when I get home to heaven,
And from earthly cares am free;
There I'll sing thy songs forever,
Through a long eternity.

Joseph E. Beckard.

Fordwich, O.\

BIBLE STUDY.

TO THE YOUNG PEOPLE.

The last of the Topics in connection with the general subject of Fruity-bearing has now been considered, and we have received only one contribution on it, which we give in this issue. It would have been more satisfactory had there been from strong drink; we are to be temperate in all things, temperate in eating and drinking, temperate in everything. Temperance means more than refraining from strong drink; we are to be temperate in all things, temperate in eating and drinking, temperate in doing all things. What a boy can do. I

The apostle wrote, "Every man that striketh for the mastery is temperate in all things, now they do it to obtain a corruptible crown but we an incorruptible."—1 Cor. 9:25.

Temperance means more than refraining from strong drink; we are to be temperate in all things, temperate in eating and drinking, temperate in working. Is it not often that we injure our bodies working for things we could do without in this world; working until our bodies are fagged out. Such has been the writer's experience. Too often over-work leads to ill-health and afflictions, then the blame is put on God as in Heb. 12:6, "whom the Lord loveth He chasteneth.

While it is true afflictions come from God, but do they not come as a result of sin, the sin of intemperance more often than through no fault of our own.

The Word of God teaches us, "be not slothful in business." (Rom. 12:11) and, "whatsoever thy hand findeth to do, do it with thy might."—Ec. 9:10. But let us learn how much is our duty and lay aside the rest, add to our knowledge temperance, (2 Peter 1:6). Be temperate in all things; natural things, but fervent in spirit taking the promise of God that He will not suffer us to be tempted above that we are able to bear. In the little things as well as in what may appear to be greater things that we may be branches in the Vine bearing good fruit if ye do these things ye shall never fail, (2 Pet. 1:5, 6, 7, 8, 9, 10).

N. E. BRILLINGER.

WHAT A BOY CAN DO.

I

In the year 1890 writes a missionary in India, I visited a village named Neelagurum. As my custom was, I requested the people to permit me to preach to them the good tidings of salvation but they refused to listen. I asked for a drink of water, but they denied me even this. About six months later I was touring in the same district, and while in camp a delegation of the elders of Neelagurum came and invited me to their village. I said, "You would not even give me a drink of water!" "That is a thing of the past," was their reply; "We are all Christians now." Upon inquiry I found that a boy who had learned about Christ in the village where he had formerly lived had told the people what he had learned and repeated to them Christ's hymns. All that they knew about salvation they had learned from this boy.

Another helpful incident is related of a little child whose tiny effort to found a church became an inspiration to older people, and succeeded in carrying out a desire which would have died but for his small spark of fire. The people of a certain community were greatly in need of a church, but lack of funds and proper enthusiasm caused them after some little discussion to abandon the idea as hopeless. One day, however, a little boy rang the bell at the minister's door. He was drawing a little cart in which were five new bricks a builder had given him. Said he to the minister as he opened the door, "I have heard that you wanted to build a church and I have brought my bricks to help along." The minister reported this incident to a parishioner and it became the leaven which awakened enthusiasm again in the hearts of the people and before very long the much needed church was built.

—Conservator.

A MOTHER describes in the Interior how she came to look upon the rubbish in her boy's drawer as his unwritten diary and the basis of his autobiography. She said to him one day, "My son, your bureau drawer is full of rubbish. You had better clear it out." Yes, that would be his great delight. So we began.

"This horseshoe is of no use."
"Oh, yes, it is! I found it under grandpa's corncrib, and he let me have it."
"These clam shells you'd better break up for the hen's."
"Why, mamma, I got them on the beach last summer!"
"And this faded ribbon. Burn it up."
"Oh, yes! That was our class badge for the last day of school, and I want to keep it."
"Here is that old tin flute yet! Why heap up such trash?"
"That is a nice flute that Willie gave me two Christmases ago. Didn't we have a splendid time that day?"
"Well, this bottle is good for nothing."
"Oh, yes, it is! That is the bottle I used for a bobber when we went fishing. A black bass pulled that bottle away under water."

Then the mother thought that to destroy these historical relics would be to obliterate pleasant memories.—Harper's Round Table.

A CHILD’S LETTER.

Dear Editor,—I am a little girl ten years old. I live one mile north of Glendale. I go to day school; my teacher is Miss Alice Grouse. My studies are Arithmetic, Language, Physiology, Reading, Spelling and Writing.

We have three ministers now, Rev. Samuel Haugh, Bro. Henry Byer and Christ Burkholder. We also have prayer meeting every Wednesday evening and the Bible Class meets on Friday night.

I wish very much that some other little girls and boys would write. This is my first letter.

Annie Pearl Stauffer.

We gladly give place for the above letter. We hope the little girl may be fruitful and industrious in her studies, and by receiving Jesus be one of His children.

A. S. E.}

Modest expression is a beautiful setting to the diamond of talent and genius.—E. H. Chapin.
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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Elders Samuel Zook, Abilene, Kan., Editor.


Geo. Detwiler, Office Manager.

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

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4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

5. To the Pooch,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests.

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Abilene, Kansas, January 15, 1900.

ADDRESS OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise
G. C. Cress
Mrs. Sara Cress
Isaac O. Lehman

Miss Barbara Hershey, Forfarburg, Johannesburg, South Africa.

D. W. Zook and wife, 10 Mirzapur, 2nd Lane, Lahore, India.

Miss Amanda Zook, Calcutta, India.

J. I. Long, Choshi Chiba Ken, Japan.

Miss Fannie L. Hoffman, Khamgaon, Berar, India.

Miss Lizzie L. Fernbaugh, Larache, Morocco.

N. W. Africa, care of Mr. Rockafellar.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Miss Elmina Hoffman Kedgeon, Mukti, India.

FOREIGN MISSION FUND.

M. S. $ 6.54

M. M. $ 5.00

In His Name 2.00

Wm. G. F. 5.00

Preparations the present issue finds us dig-viding our time between the duties of the office and laboring in special meetings at Belle Springs, twelve miles out from the town. The meetings commenced on December 31, and will likely continue during a few weeks and we are hopeful that under God's blessing they may prove a blessing. Great changes have taken place in the different congregations of the Brethren in this county during the last years. Nearly all of the Missionaries who have gone into foreign fields as well as others who are laboring in home fields were formerly connected with these congregations. We pray that God may graciously visit this field, and revive His work more and more.

We are glad to present, in this issue, a communication from Elder Jesse Engle concerning the conditions of things at the Matoppi Mission. Of course it dates far back and conditions may have materially changed in two months, but it is evident that the Missionaries do not make much calculation of leaving the place. The hopeful sound which the letter has tend to reassure the many who have felt no small amount of anxiety on their account. The conflict however is not yet over and conditions in the country are grave enough. On all sides the people are regretting the war, and it is earnestly hoped that it may soon cease. Sister Barbara Hershey's letter from Natal will also be read with interest. May the eye that never sleeps watch over all and protect her and keep securely all who have gone to labor in that dark land.

With this issue we publish the last of the series of Bible Lessons as contributed by A. Z. Myers. Whether our readers have taken sufficient interest in them to make them profitable we have no means of knowing. We are convinced that such lessons if taken up and studied will not fail to be of benefit if taken up in the right way. We think, in order that the most good may be accomplished, the study should be taken up in companies, smaller or larger, young people especially, with the older people and with someone as leader, make a study of the lesson, getting the facts of the lesson well fixed in the mind, so that in the future these facts will be at the command of the person, memorizing the passage and getting a clear understanding and outline of the facts under study. We would like to know whether any considerable number of our readers would appreciate more such lessons in the future. If we get no response or unless a response comes favoring such lessons in the future we will not take up another course, for the present at least, but should there be evidence sufficient that they are appreciated, we can make arrange-ments to have another series appear in the near future. May we expect to hear from many of our readers concerning their views about this matter.

Every mail brings us more evidence of the magnitude of the famine in India. It needs to be repeated that the present distress exceeds that of a few years ago, and that the need of sending help is very urgent. One of the facts of the present time is that the different nations and countries are not separated as far as they formerly were. The modern means of communication have revolutionized many things. The electric current brought under control so as to be useful for man, and the pulsations of commerce have brought things closer together, and the famine sufferers of India are our neighbors, and the appeals for help should be heeded. There is special stress laid on the child rescue work, as there is sufficient evidence that this work will prove an important factor in bringing the gospel of Jesus to heathen India. There are a number of Orphanages which were started at the time of the recent famine, and the results of the endeavor are most promising, and these homes, if sufficient support is given to them, will be able to gather in many during the present distress. There is the Frontier Faith Orphanage at Lahore where there are nearly one hundred famine children being taught and trained for future usefulness. There is the Child-widow rescue home at Bedguplufti established by the Lord through the devoted Kanabai whose work the Lord has so signally approved. It is here where our dear Sister Elmina Hoffman recently gone from Abilene, Kan. located, and is in the famine district. There then is the Premanandhi Faith Orphanage in Calcutta, carried on by the Zook family where no doubt there are now already fifty or more of the famine children. These homes are conducted worthy of Christian clipping in the Church gazette. We publish "The Getti already act well for itself in that able under that donor to come in this office designated.

IN

1. All donations from two pation. T he spoke a col collection satisfaction. This is found a call expect yet respond. I THE STARRY what group can exist. world. Of the poorest all poor p excuseable of one blessed America's compassion mystery.

A letter far from th similar sto two weeks an urgent sufferers in lection has ion, we have an ab as put our mil you, that is possible to awful death the CHURC but friends o other church asking the their funds. Monday ret money rece to the B. 20, 1899: N Let the (liberal), for used, and amount in India in
A letter from another congregation far from the first one referred to tells a similar story: "Seeing already nearly six thousand acres of land under cultivation in India, the demands of the people for homes are great. The laborers are paid six rupees a day for the work of which a month's work is considered a week's work. The poor are always in need of food, clothing, and shelter. The work of the brethren is carried out with great zeal and diligence, and the results are very encouraging."

The following is a summary of the donations received by the railway missions for the month of December 1899:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
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<tr>
<td>Philadelphia</td>
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<tr>
<td>New York</td>
<td>$5</td>
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<tr>
<td>Boston</td>
<td>$3</td>
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<td>Toronto</td>
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<tr>
<td>Montreal</td>
<td>$1</td>
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</tbody>
</table>

The total amount received for the month was $35.

The work of the brethren is to continue, and the need of funds is great. We urge all who can to contribute generously to this noble cause. Let us work together to relieve the poverty-stricken and to spread the gospel of salvation to all who will hear it. Amen.
in a good location surrounded with large manufacturing industries.

The main room was originally built for store purposes so that the room 18 by 45 feet was intended for one room and built accordingly. Another fact we wish to mention is, the rent is seventeen dollars monthly and Bro. Stovers have very great advantages keeping house under existing circumstances, and if the property is bought and the front changed so as to complete the entire front room for church purposes, all taxes will be exempted.

AMOS O. LEHMAN
Philadelphia, Pa. 3430 2d St.

ON OUR MISSION.

To the readers of the Visitor we come again with greetings in His dear name. We wish you all a very happy New Year in the Lord. We now have emerged out of the old year into the new, and with that have entered into a new century and we write 1900.

Great events in the fulfilment of prophecy may be expected in the early part of this century. The Bridegroom may be expected at any moment to come with a shout and the voice of the Archangel and with the trump of God to raise the saints and change the living who are watching and waiting according to Phil. 3:20, 21.

Paul says He will present it (the Church or bride) to Himself a glorious church not having spot or wrinkle or any such thing, "Blessed Hope."

Since our last communication we have been very busy. Our pen ministry takes up much of our time, but we thank God for the silent medium.

The work at the Hawley St. Mission in Buffalo, N. Y. has been going on with a fair interest. A few sinners were reached, and a few of God's little ones were led to the feet of Jesus and some children to come and they give them rolls and coffee, and read the Word of God, sing and pray and also have personal talks with them endeavoring to lead them to Jesus. Some of them are Catholics but they need salvation as well as others.

Two consecrated Sisters who are seeking the lost think seriously of moving into the Ohio Street Mission and give their time to that work which will mean hard labor and much practical self-denial. The object will be to clean up the place so as to make a comfortable home for the redeemed men and women and until they can find employment. This will give the dear brethren and sisters who are allowed to remain in their comfortable homes an opportunity of sending in their offerings in clothing, necessities of life, and also of some of that which Paul said should be laid by on the first day of the week. Who would not love to have a share in so noble a work so near home? At every meeting at this Mission on Ohio Street there are souls who are desirous of being saved who need to be instructed in the way of life. To the praise of God we can say there have been some fruits of the labors in that place. One young man, an avowed infidel, was brought to the feet of Jesus through the unceasing efforts and prayers of one of the Sister workers. Others have been led to confess their sins by the interest the Sisters have taken in them.

We make special mention of this because we mean to give due reverence to those women who labor with us in the gospel, without mentioning their names. We might cullage on these lines but we forbear, but would entreat all lovers of the Lord to offer unceasing prayers for these dear workers who have given up home and loved ones to help rescue souls.

On the 6th we expect, Lord willing, to cross over into Canada to labor as the Lord leads and opens the way. Letters addressed to us at Harrisburg, Pa., will reach us. Pray for us that we may be loyal and true knowing only Christ and Him crucified. Yours yet His.

NOAH AND MARY ZOOK.
25 Hawley St., Buffalo, N. Y.

"BEFORE HONOR IS HUMILITY."

LOOK at the corn in the field; it holds its head erect while it is green, but when the ear is filled and matured it hangs its head in graceful humility. Look at your fruit trees; how their blossoming branches shoot up towards the sky, but when they begin to be loaded with fruit, with the ripen fruit, the branches begin to bow, until it needs often times to be propped up and to be supported lest it break away from the stem. Weight comes with maturity and the weight of mind is the inevitable consequence. Growing Christians think themselves less than nothing; full grown Christians know that they are less than nothing. The nearer we are to Heaven in point of sanctification, the more we mourn our infirmities and our humbleness. Lightly-laden vessels float high in the water; heavy cargo sinks the bark to the water's edge. The more grace, the more the need of grace. He may boast of his grace who has none; he may talk much of his grace who has little; but he who is rich in grace cries out for more, and forgets that he is being.

When a man's inward life flows like a river; he thinks only of the source, and cries before his God, “All my fresh springs are in Thee.” He who abounds in himself feels more than ever that he is—his—that, in his flesh—he dwelleth no good thing. Thou art not riven my brother, whilst thou hast a high estate, and a high self-esteem of thyself. He who glories in himself is but a babe in Christ, if indeed he be in Christ at all. When thou shalt see death written on the creature, and see all thy infinities and the humbler is our estate. He is but a babe in Christ. Indeed, and he of whom the fullness of the riches of God is in Christ Jesus. Indeed, and he of whom the fullness of the riches of God is in Christ Jesus.

From ruin comes imperious form. See the Boers which have been won away from the Lord and seem as if they were Bulawayo—a word for a native place. See the thief in the silent part of the valley, and see the native herdsman caring for his native herd.

We too see the Boer, thank God, care over our fields since our dear Brother.

The work of this year has been slow but it is sure to have something to report on the war of the Lord at Cress, have a watch station, etc.
BULAWAYO, SOUTH AFRICA, Nov. 1.

you assurance that all is well with us;
least disturbance to the Mission; there is
present time we are made to think that
of the homeland have been somewhat un­
isolated from the outside world; soon
mail, and prices of goods are risen very
tive thereto.

N had no mail. Arrangements have how­
the communication between Cape Town
after the Boers declared war they began
however some inconvenience with the
aimed for. The strong apprehension of
all would end well.
indeed at the present time we feel as if
our situation the Holy Spirit may give
may be the more apprehensive of us, but
bury. We hope to have the mail by that
route before long: we may however
away from our borders, as it at one time
created, or formed these things, (the
seasons, we can make due allowance,-

The work on the Mission is progressing
well. Some of us enjoy better health
in the planting, growing, and gathering
season, which has fairly set in. We have
already had three fine rains; vegetation
is coming forth beautifully.

Our health continues to be good: with
no more exceptions than is common in
the homeland: at present we are all quite
well. Some of us enjoy better health
than was our privilege in the homeland.

Praise His name for His living kindness
ourselves quite busily engaged. One
of the donations from Browa county by
the hand of the Treasurer, for the poor,
one from Arizona also specifying the
purpose with other remittances from the
same place. One donation from Chicago
was reported coming, which has not ar­
ived up to this time, also from Okla­
home, and other places.

You may feel assured that all your
friendly memorials are received with
thankfulness and we are endeavoring to
be faithful stewards of that which is en­
trusted to us.
The letter from Chicago is to our
knowledge the only one not received. I
at once reported to the sender, so that in­
quiry could be made at the office from
which it was sent.
The above refers only to the letters
directed to me personally.

We greet you with Malachi 3:16, 17.
Jesse Engle.

LETTER FROM SISTER HERSHEY.

Dear readers of the Visitor:—"And
when ye shall hear of wars, and
rumors of war: see that ye be not troubled
for these things must come to pass but
the end is not yet. For nation shall rise
against nation and kingdom against
kingdom, and there shall be famines and
pestilences, and earthquakes in divers
places. And this Gospel of the kingdom
shall be preached in all the world, for a
witness to all nations, and then shall the
end come."

There never was an age when these
words of Jesus were fulfilled as they are
now, and we who are God's children know
by these things which are coming upon
the earth, that the coming of our Lord
draweth nigh.

"For ye brethren are not in darkness
that that day should overtake you as a
thief."—1 Thess. 5:4.

For the last six months the war cloud

MISSION.

MATOPPO MISSION.

BULAWAYO, SOUTH AFRICA, NOV. 1908.

Ps. 103-8.

NO DOUBT because of the unsettled
conditions in South Africa the friends
of the homeland have been somewhat un­
easy because of our safety: we ourselves
also having made some statements rela­
tive thereto.

We are however glad to say that at
the present time we are made to think that
the cloud may pass over us without the
least disturbance to the Mission; there is
however some inconvenience with the
mail, and prices of goods are risen very
much in addition to the already high
prices.

We are indeed to a very great extent
isolated from the outside world; soon
destroy the R. R. and bridges and tel­

We are indeed to a very great extent
notwithstanding the anxiety of
some of these people, especially the chil­
dren, take to the teaching of the G­ospel;

Some of us enjoy better health
than was our privilege in the homeland.

"The thief cometh not but for
thieves, but for destruction and the
taking away of things; and if he
be the thief, why calleth he the
thief?—lThess. 5:4.

Ten have been baptized, some of whom
are real earnest brethren; further teach­
ing is however needed as Jesus com­
manded in the commission (Matt. 28.) It
is however to our own surprise to see how
some of these people, especially the chil­
dren, take to the teaching of the Gospel;
the surprise however is not so great, after
all, when we consider that the school is
meeting of an evangelizing school other­
wise.

For the satisfaction of friends and
brethren who have sent donations I will
here state that a number have been sent
especially designating for what purpose
they shall be used, others leaving it with
us to decide. We have aimed to reply to
them all, but may have failed in one or
two instances, hoping if such is the case
the kind donors will bear with us as we
ourselves quite busily engaged. One
of the donations from Browa county by
the hand of the Treasurer, for the poor,
one from Arizona also specifying the
purpose with other remittances from the
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by these things which are coming upon
the earth, that the coming of our Lord
draweth nigh.

"For ye brethren are not in darkness
that that day should overtake you as a
thief."—1 Thess. 5:4.

For the last six months the war cloud
has been hanging heavily over South Africa. Our constant prayer was that war might be prevented. But God saw that war is the only thing that will bring peace to this land.

We know that our God is not a God of war. Yet He permits these things, and through them He works out His own glory.

The last three years the Gospel has been widely spread in South Africa. Thousands of heathen came to Johannesburg, and nearly all received some knowledge of the Gospel. Nearly all of the mines have now closed down, on account of the war, and mostly all of the natives have been sent home. These have been scattered to the east and west, north and south, and they will be the means of spreading the knowledge of the Gospel more than it has ever been before.

I believe the wrath of man will yet be made to praise Him in South Africa.

Seeds have no doubt been sown in the hearts of many that will in some future time spring up and bring forth fruit unto life everlasting. Yes, I believe eternity will only reveal the good which has been done in preaching in the compound of Johannesburg. I am so glad I have obeyed the Master's call and it has been my blessed privilege to help in this great work. Is there any true child of God who would not desire to have some part in this glorious work? Oh that all of God's children were awake to a sense of their duty.

I trust that after this war ceases there will be many more open doors to send the gospel to the heathen than ever before.

At present I am in Natal, living at a country Mission station. Feel the Lord has provided this place for the present. The people here are not without the knowledge of the Gospel, but wherever I go I find something to do for the Master. While there is war without, I realize blessed peace in my soul. Bless His Name! Will all who read this pray that God may send salvation to this land?

Your Sister in His service.

Barbara Hershey.

Nov. 15, 1899.

IN HIM WE LIVE.

We talk about God's remembering us, as if it were a special effort in laying hold by His great mind of something outside of Himself, which He determined to remember. But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our life by Him as a true part of His own. When the spring comes, the oak-tree with its thousands upon thousands of leaves blossoms all over. The great heart of the oak-tree remembers every reddest tip of every farthest branch, and sends to reach the message in the power of new life. And yet we do not think of the heart of the oak tree as if it were burdened with such multitudinous remembrance, or if it were any harder work for it to make a million leaves than it would be to make one. It is simply the thrill of the common life translated into these million forms. The great heart beats, and wherever the channels of a common life are standing open the rich blood flows, and out on every tip the green leaf springs. Somewhat in that way it seems to me that we may think of God's remembrance of His million children. They are far-off leaves on the great tree of His life, far-off, and yet as near to the beating of His heart as any leaf on the tree. —Phillips Brooks.

COMMUNION WINE—FERMENTED OR UNFERMENTED.

In the Communion service we use unleavened bread and we break it as an emblem of the broken body of Christ. The bread used is unleavened, not only because of the original example of Christ, but because the symbol as well requires it. Leaven when used in typical language of the Old Testament was always associated with uncleanness, sinfulness or unrighteousness.

The erroneous doctrine of the Sadducees and Pharisees is compared to leaven. (Matt. 16:6.) Leaven is a species of adulteration, signifying a changed condition, because of a germinating tendency propagating itself until the whole is influenced by it. Covetousness, malice, envy, hatred, etc., are fruitful germs of a leavenous tendency. Against such the Christian is to guard his purity.

By the regenerating power of the Word the germs of a leavenous tendency may be broken up and we may yield our bodies unto Him and live a life acceptable to God in the sight of Him. (Rom. 12:1.) For similar reasons unfermented wine is used in the Communion.

The object of eating the bread of Communion is to maintain this purity of spiritual life. The material symbol, the bread, chosen to symbolize this unadulterated, unleavened spiritual condition must have a symbolized resemblance, which can only be found in the unleavened bread. For similar reasons unleavened wine must be used in the Communion. Christ called that which he used, "the fruit of the vine." This fact alone is sufficient to establish that the product of the vine which he used was not fermented.

JESUS said, "The bread which I will eat of is greater than the bread of the priests; which I will eat thereof I will not lift up my head, (Matt. 16:6.) He is the only one with the right to eat of the new bread from the vine, and to use it as an emblem of His blood.

The ferment is to the wine what leaven is to the bread, and while we contend for unleavened bread, both because of the example as well as the symbol, we must also contend for the pure fruit of the vine for the same reasons.

A question arises, Can unfermented grape juice be called wine? We will let the Bible answer: Isaiah 65:8, "Thus saith the Lord, As the new wine is found in the cluster and one saith, Destroy it not; for a blessing is in it," Prov. 31:30, "And thy presses shall burst out with new wine." Jer. 48:33, "I have caused wine to fail from the wine presses." Isaiah 16:10, "The treading shall tread no more wine in their presses." Here it is seen that the juice that is in the grape while still in the cluster is called wine, also that the treading of the grapes in the press before it could have fermented.

It follows that any condition of the juice of the grape may be called wine, but a fermented condition could not be called new wine or the fruit of the vine.

When the spring comes the oak-tree with its thousands upon thousands of leaves blossoms all over. The great heart of the oak-tree remembers every reddest tip of every farthest branch, and sends to reach the message in the power of new life. And yet we do not think of the heart of the oak tree as if it were burdened with such multitudinous remembrance, or if it were any harder work for it to make a million leaves than it would be to make one. It is simply the thrill of the common life translated into these million forms. The great heart beats, and wherever the channels of a common life are standing open the rich blood flows, and out on every tip the green leaf springs. Somewhat in that way it seems to me that we may think of God's remembrance of His million children. They are far-off leaves on the great tree of His life, far-off, and yet as near to the beating of His heart as any leaf on the tree.

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Grape juice as it comes from any other juice is its sugar or glucose. Before fermentation takes place the result is no longer the fruit of the vine, but the product of the ferment.

To illustrate: German silver is composed of a proportional quantity of copper, zinc and nickel; but if the proper chemical relations existing between them be broken up the result will no longer be German silver, though it contains so original chemical materials. So likewise the fruit of the vine; when it has undergone the process of fermentation it is no longer sugar; hence the juice is no longer the original fruit of the vine, but the product of the ferment.

Wine is to be understood in this sense: what is taken to be the wine is the result of the ferment, not what was in the grape before fermentation.

When the spring comes the oak-tree with its thousands upon thousands of leaves blossoms all over. The great heart of the oak-tree remembers every reddest tip of every farthest branch, and sends to reach the message in the power of new life. And yet we do not think of the heart of the oak tree as if it were burdened with such multitudinous remembrance, or if it were any harder work for it to make a million leaves than it would be to make one. It is simply the thrill of the common life translated into these million forms. The great heart beats, and wherever the channels of a common life are standing open the rich blood flows, and out on every tip the green leaf springs. Somewhat in that way it seems to me that we may think of God's remembrance of His million children. They are far-off leaves on the great tree of His life, far-off, and yet as near to the beating of His heart as any leaf on the tree.—Phillips Brooks.
that feast, the Jews would have engaged in drinking fermented wine, which they must have known was a leavened condition of it, as much so as the bread into which yeast had been put.

We do not contend that Christ never, on any occasion, used fermented wine; but if he used that kind when instituting the Communion he called it by the wrong name when he said it was the fruit of the vine, which is equivalent to saying new wine, or unfermented wine. The Christian does not need an alcoholic spirit to aid him in getting the Spirit of Christ. A man is born of the Spirit and has it in Him before he is qualified to partake of the emblems commemorative of the death of his Redeemer. Those only who are already possessed of the new life can commune with Christ through the emblems of his body and blood.—Gospel Messenger.

SELF DENIAL.

Then said Jesus unto his disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me.—Matt. 16:24.

Jesus had reproved Peter for minding the things of men. Peter did not have the desire to suffer with Jesus. Present interest caused him to love and pity himself. Oh, how much concern the creature has regarding its own present well-being! The eternal glory and interest through suffering is much despised. The contest clearly shows that the present comforts, profits, and pleasures should be sacrificed gladly for eternal life. Further, every one shall be rewarded for his deeds of self-denial, suffering, and labors of love. Deny of all self-love, and light, and take up the cross of suffering,—not the cross of servitude and submission. To suffer with Christ is to reign with Him. Cross is an instrument of suffering. Hence to “follow Christ” is to forsake and abandon, and to suffer and endure even unto death. “My yoke is easy,—my burden is light,”—no cross. I found it so. “Thy rod and Thy staff they comfort me.”

God may call on us to make real self-denials, but afterwards His love so constrains that it is no longer a denial. Some one has fitly said, only that was really needful. Truly many Christian professors know very little or rather nothing of real self-denial, gladly sacrificing lawful liberty for the good of souls, and how could easily save from 15 to 30 cents per day, thus saving $5.75 to $109.50 annually, by disusing sugars, fats, meats and delicacies etc., and at the same time feel better bodily and spiritually. Supping with Jesus should be so sweet and desirable that eating and drinking would be only a necessity and not a carnal satisfaction. Christ gave us a perfect example by precept and action. He only needed one ear and that He would use to the advantage of His Father's will,—no pity for the mere creature. "Where He leads I'll follow."—J. MYERS BOSLER.

Canton, Ohio.

Joseph Parker says: "Salvation is a wonderful word. The man seized by a strong hand as he is sinking in the waters is saved. The young man snatched from under the wheels is saved. The young man drawn back by loving influences from the companionship of the wicked is delivered by the purity and peace of the home is saved. And so we can trace the thought, but we do not grasp the full meaning until we think of God, of sins, and the judgement. Salvation is deliverance from guilt and the power of sin, from the wrath of God against all unrighteousness, from the disloyal regarding his Father's will,—no pity for the mere creature."

"Where He leads I'll follow."
LEARNER'S BIBLE LESSONS.—NO. 10.

PART 1. THE BOOKS OF THE NEW TESTAMENT. CONTINUED. The seven general epistles were written to Christians generally with the exception of 2nd and 3rd John. The first verse in each will tell more specifically to whom each was written.

James writes of justification by works. "Works" 2:26. The epistle is full of christian activity. Faith that is not a living, working, serving faith is not faith at all.

Peter writes of Christ's faithfulness and the privileges of the saints. "Precious" 1 Pet. 2:7. Study this word throughout the epistles and note also the glory set in contrast with suffering—Christ suffered, then glory, so also we are privileged.

John writes of things which we shall be. He is a teacher of the final things. "What God the Lord shall speak" (Ps. 85:3) then do it. This love most frequently manifests itself in loving service to our fellow man. You are saved to serve, (Ephes. 2:10; Tit. 3:8; 2 Cor. 5:15; John 15:16) study to serve, (Matt. 20:27); yield to serve (Rom. 6:19) follow your Divine leader who came to serve (minister, Matt 20:28, Luke 22:27) and when the great day of awards will come we shall meet, though possibly now unknown and each receive one or more of the crowns promised to those who serve and specially the crown of glory which is promised to soul winners. Yours in the hope of His coming and kingdom.

A. E. MYERS.

Go up thereon, it shall not be found there; and the redeemed shall walk there, and sorrow and sighing shall flee away.

To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are rather summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertion.

—Exchange.

THE SILENT SERMON.

I have been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory never can attain, however eloquent it may be. We may extol the name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident even in the darkest hour; and he wields an influence for Christ which all the oratory never can attain, however eloquent.

There is no Christianity without the love of Christ as the impelling motive. All sorts of notions actuate the world—good actions may come from a purely selfish motive. Christ denounces the ostentatious piety. They loved the name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident even in the darkest hour; and he wields an influence for Christ which all the oratory never can attain, however eloquent.

As you study and memorize these note that the supreme test of love is obedience. So a teacher tests his pupils, a parent his children. Hear "What God the Lord shall speak" (Ps. 85:3) then do it. This love most frequently manifests itself in loving service to our fellow man. You are saved to serve, (Ephes. 2:10; Tit. 3:8; 2 Cor. 5:15; John 15:16) study to serve, (Matt. 20:27); yield to serve (Rom. 6:19) follow your Divine leader who came to serve (minister, Matt 20:28, Luke 22:27) and when the great day of awards will come we shall meet, though possibly now unknown and each receive one or more of the crowns promised to those who serve and specially the crown of glory which is promised to soul winners. Yours in the hope of His coming and kingdom.

A. E. MYERS.

GOTWALT—Died at Tilden Pa. on December 28, 1899. Florence M. gotwalt, aged 9 months.

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FOUST—Died at Pleasant Hall, Pa. on December 2, 1899. Bro. Jacob Foust, aged 72 years, 6 months, and 12 days. Funeral services were conducted by Eld. M. Oberholtzer. Interment in Orrstown.

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