3-15-1901


George Detwiler

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NO CONDEMNATION.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. On account of sin and transgression man is under condemnation. The law condemns the person who violates its requirements, and man being a transgressor, stands condemned by the law of God. The sentence of death is pronounced and hangs over the transgressor. He is under the law of sin, cannot free himself because he is carnal, sold under sin. Not by the doing of works of righteousness can he escape the penalty. Neither can he accomplish his redemption by the shedding of tears, nor by doing penance, nor by the reformation of the life or conduct.

"No reformation will suffice, 'Tis life poor sinners need."

Of the Ephesian Christians the Apostle writes that formerly they were dead in trespasses and sins, but there was a time when they were quickened or made alive, and this by the power of God. And since they had thus been made alive by the power of God and stood in a changed relationship and attitude towards God, having had their eyes opened, and having been turned from darkness unto light and delivered from the power of Satan unto God, the redemption as provided only in Jesus Christ was theirs, and being now in Christ Jesus they were now without condemnation. And this glorious deliverance was theirs by faith—the faith that lays hold on Jesus the Savior and Redeemer, that appropriates Him and trusts in Him alone. "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God."

The prospect before him whom God's holy law condemns is a gloomy one. Like the condemned criminal who has the penalty of his crime to pay, his life is lived in misery. The Holy Spirit convicts him of sin, of righteousness, and of judgment, and unless he is given over to hardness of heart he feels that he is under condemnation, under a consciousness of being guilty before God, and is afraid of God and his righteous judgment, and often may he despairingly cry, "Oh wretched man that am I! Who shall deliver me?"

But man's extremity is God's opportunity and there is deliverance—full deliverance—provided by the redemption in Christ Jesus, who is the Deliverer from condemnation. The conditions to be met are easy and there is no need of continuing under condemnation. Out of self, into Christ. To the penitent one, the broken-hearted one.—Jesus says, Come; come now, come just as you are, it is "without money and without price."

But being in Christ and now not under condemnation will result in a transformed life. Not anymore to walk after the flesh but after the Spirit; not anymore being controlled by the carnal mind, but, if in Christ, then being spiritually minded, and finding in Him full deliverance, and cleansing and filling, the tree will have been made good, and receiving from Him sustenance and support there will be fruitfulness to the glory of God.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are living undone today? Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray? Do you doubt one instant that it is His will that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? Are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once He spake, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks! I know what He—there in all His glory—He here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Philips Brooks.
Thy goodness hath opened the door of my heart. Come in, with Thy mercy, to me. On Thy precious merit alone I depend; O Savior, my Ransom, Redeemer and Friend. In infinite mercy He came from above, I hear His kind voice, I'll reject Him no more. 

O but I give my judgment, as one to give you from the Lord Jesus, to His faithful servant I think, then, that it is best, by means of the trials which are nigh at hand, for all to be unmarried; (so that I would say to each) If thou art bound to a wife, seek not separation; but if thou art free, seek not marriage; yet if thou wilt marry, thou mayest do so without sin. So likewise if your virgin daughters marry, it is no sin; but they who will marry will have earthly sorrow to endure, and these I would spare you.  

Then follows that remarkable passage, in verses 29-31, which so convincingly teaches us that because of the shortness of time and the soon-coming of our Lord, we are not to be taken up too much with earthly relationships, neither with sorrow, joy, business, nor anything pertaining to this world which with all its outward show is passing away. When the flood came, they ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark. They were wholly absorbed with these earthly things, forgot God and paid no heed to the warnings of Noah, a preacher of righteousness. So also in the days of Lot: "They ate, they drank, they bought, they sold, they planted, they built." And so shall it be in the day when the Son of man is revealed. But it shall not be so with those who have been saved out of this ruined world. They are not to allow these things to absorb their time and attention. 

Marriage is indeed lawful, and may be contracted without sin. Nevertheless it is but an earthly relationship, and should not be allowed to detract the attention from the higher duties and responsibilities which we owe to God; especially in view of the imminent return of our Lord. Sorrow that shall cause weeping will come, but we are not to sorrow as others who have no hope. In view of the glorious future that awaits us, we may well wipe our tears, and not allow any earthly sorrow to engulf us in despair. Neither are we to allow our joys to absorb us, for even thus may we forget God. "And they that buy, as though they possessed not." There is then a sense in which property may be held, yet not held as our own. 

"Naught that I have of my own I call, I hold it for the giver." This is the true idea of Christian stewardship. He who buys and sells with the consciousness ever present that he is doing business for God, is not likely to be led astray or choked by the cares of this world and the deceitfulness of riches. "And they that use this world, as not abusing it." There is a legitimate and necessary use of the world. Business is necessary, and all who do business may be said to be using this world. The thing that the Apostle warns against is "abusing" the world, or using it to the full, that is, being swallowed up in business, and so burdened with cares that spiritual things are pushed aside and given a secondary place, or no place at all. This is the great temptation that many of God's people are yielding to. There are so many cares, so much work, such a rush of business, that there is scarcely any time for prayer or reading God's word, prayer-meeting is neglected, and even when the Lord's day comes the body is so tired that an easy excuse is found for remaining at home. No wonder there is a fixedness of soul and spiritual weakness and stumbling and sinning. It is time to take warning, and by God's grace overcome the world instead of letting the world over come us; for if the time was short when the Apostle wrote, it is much shorter now. And how can those who are all entangled with the affairs of this life be ready to meet the Lord? 

Verses 32-33, "But I would have you without carefulness." This is the great solicitude which the Apostle had for his converts, that they might be free from earthly care. He goes on to show then that those who are all entangled with this world may please each other, while the unmarried care for the things of the Lord, how they may please Him. In encouraging them therefore to remain unmarried he is speaking for their own profit, not to entangle them in a snare, but to help them to serve the Lord Jesus with a seemly and undivided service. But in verse 36 he again shows that if there is not the gift or grace to choose this higher privilege of remaining unmarried in order to serve the Lord without distraction, then let them marry, they may do so without sin. 

In these verses some translators put the word daughter after virgin, making it read virgin daughter. It was the custom, apparently, in Corinth for the fathers to give their daughters in marriage, so that in verses 30-33 the active person in view is the father who has power over his daughter: Then "let them marry" of verse 36 of course refers to the daughter and the suitor. In verse 35 the Apostle sums up by saying that he that giveth his daughter in marriage doeth well; but he that giveth her not in marriage doeth better. This closes the subject of the virgins. The last two verses refer to widows, "The wife is bound by the law as long as her husband..."
litheth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." That is, only to a brother in Christ. But according to Paul's judgment she is happier if she abide unmarried, which is a happy thing. We wonder how it is in view of this that old people are frequently so quickly married again after their companions of many years have passed away. Did Paul have good judgment? Was he divinely inspired? Did he have the Spirit of God? If these questions can only be answered positively, then how can we lightly regard the advice, judgment and admonitions which he gives? It may be said that conditions are different now, and this is true; but this does not affect the principles laid down by the Apostle, which have their application now as well as then, and which look to the highest and most uninterrupted service for God. All who contemplate entering upon the marriage relation should first read and ponder well this chapter.

J. G. CASSEL.

Gracias, Honduras, C. A.

For the Evangelical Visitor.

THE CREATION OF OUR SPIRITUAL HEARTS.

NUMBER, FIVE.

Gen. 1, 20, 23.

In the twentieth verse we read—

"And God said, Let the waters bring forth abundantly the moving creature that hath life and fowl that fly above the earth in the open firmament of heaven."

I have mentioned in a previous number, that the waters represent our doubtings and fears; while this is so, God has also given a command to the waters. He commanded the waters to bring forth abundantly the moving creature that hath life."

Dear readers, let us stop for a moment and meditate over this clause of the above verse, "Let the waters bring forth abundantly the moving creature that hath life."

Now dear readers let us listen to the latter clause of the twentieth verse, "And fowl that may fly above the earth in the open firmament of heaven."

If the waters of our hearts have brought forth the living creature, the creature began to move, then the doubtings begin to fade away and our state will become more desirable, and more pleasant. For we know in the natural sense that where there are living creatures it will be more pleasant so it is in the spiritual sense.

The fowl mentioned in the above verse represents our spiritual condition, when the doubtings begin to fade away we will become as the fowl of the air, we can fly in the open firmament of heaven.

One of the four beasts that John the Revelator saw was like unto a flying eagle. Rev. 4:7. This is to show us that we must come to this place that we are like the fowl of the air. That we can fly out over all doubts, fears, and temptations.

Now dear readers, let us turn our attention for a moment to the twenty-first verse.—"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

The above verse tells us that God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind.

As I have said before, that the living creature represents the Spirit of God. Therefore the great whales and every living creature that moveth, which the waters brought forth abundantly, which God created are going to represent the Spirit of God.

Dear readers let us meditate for a moment over this clause of the above verse, "after their kind." This clause is going to tell us, that the Spirit of God will be after its kind and the result of the Spirit of God will be the Spirit of God resting and abiding in our hearts forever, if we let the living creatures move in the waters of our hearts.

The Apostle Paul tells us in Gal. 5:22, 23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance against such there is no law."

The above verse tells us the fruit of the Spirit of God, it shows us that the Spirit of God yields after its kind. Therefore it is a wise thing to let the Spirit of God move in our doubtings hearts.

Let us now turn our attention to this clause, "and every winged fowl after his kind." As I have said before that the fowl represents our spiritual state and condition. Therefore the above clause, "and every winged fowl after his kind," would here represent the result when we are in this fowl condition, when we can fly out over all doubts, earthly fears, trials and temptations. Then the result will be a good one, and it will be after his kind. O dear reader, let us be in this blessed state and condition that we can fly out over all the evils and sinful lusts of this vain world of sin.

Let us listen to the latter clause of the twenty-first verse, "And God saw that it was good." I believe...
For the Evangelical Visitor.

LAYING UP TREASURES.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal; for your treasure is there will your heart be also."—Matt. 6:19-21.

THERESE words have been impressed upon my mind for sometime, and as I have given myself wholly into the hand of the Lord to do what He bids me do, and go where He tells me to go, I want to obey His Holy Spirit at all times. We can be happy no other way than to trust and obey, and we have the promise of the Holy Spirit to guide us into all truth so that our treasures may be laid up in heaven. In this world all is vanity and vexation of spirit. Why spend our money for that which is not bread and our labor for that which satisfieth not? As I write I rejoice in the God of my salvation; am also made to rejoice for the blessed privilege of laying up treasures in heaven. Where our treasure is there will our hearts be also. If we are more concerned about the things of this world than the things of God we can not lay up treasures in heaven. Sometimes we put our money in the savings bank and think it is secure, but how soon it fails and we suffer loss, but if we lay up treasures in heaven they are always secure. Our Lord and Master said, "The poor ye have always with you and whosoever ye will ye may do them good." Now did we ever have a better opportunity than at the present time? How our hearts should rejoice for the grand and glorious privilege of lending a helping hand to the starving millions of India, and help those that carry the gospel to them and help bring up those poor little orphans for God and heaven, and thereby lay up treasures in heaven where neither moth nor rust doth corrupt and where thieves can not break through and steal. I feel to praise the Lord for the blessed privilege we have of worshipping God in the beauty of holiness, undisturbed and unmolested, while our brothers and sisters on the other side of the globe are laboring amid persecutions and various hindrances while endeavoring to give them the gospel. How ready we should be with our bounties and our prayers to hold them up that they may be able to bring nothing but the pure gospel to those people that are in darkness. May God help us to lift up our eyes and look on the field for it is already white unto harvest, and the Master wants workers, true men to gather the lost ones from hill, plain, and glen, and lay up our treasures in heaven where moth and rust cannot corrupt.

From your humble sister
MARY BYER.
Blackwell, Okla.

For the Evangelical Visitor.

ORIGINAL SIN.

MANY theories are and have been advanced about "original" or "inbred sin" in this our day. "Inbred sin," it is thought by many, has been transmitted by our first parents unto all their posterity. According to this, every child born into this world has inbred sin transmitted into its heart, from its parents. Then too, it is taught that after a person is born again, he can and ought to undergo another change of heart in order to have this "inbred sin" removed, and that he is then a pure, a holy, or a sanctified person. When we, however, consider the above theory, and the nature of the so-called "inbred sin," we see it altogether in a different light.

In order to make this plain unto our readers, we will present before them the decision of the council of Trent, on the doctrine of "original sin" held in June 1546 for their consideration.

In connection with the decision of the above council, on the doctrine of "original sin," we will give our readers the definition of "original sin" by Melancthon, who was, so to speak, Luther's right arm, and who was one of the most learned men in his day.

The council of Trent, which may be described as the watershed of Roman Catholicism and Protestantism, is the most important occurr-
ence in post-mediaeval church history. It was distinguished by the protracted length and interruption of its sitting, and by the extent and variety of its pronouncements. It was first summoned for 1537 by Pope Paul 3, but various causes led to its postponement, and it at last met at Trent on Dec. 13, 1545. The first session, however, of this important council was postponed till Jan. 7, 1546; whereas the twenty-fifth and last session was held on Dec. 3rd and 4th, 1563. Thus ended this council, to which all Christendom, especially the Protestants, had looked with anxiety, of the setting at rest important questions on doctrinal points, but were disappointed by finding that he legates had been instructed to press decrees displeasing to the Protestants.

At this council in June 1546, the fifth session, the doctrine of "original sin" transmitted to all mankind through Adam, was affirmed, and also its remedy and removal by the merit of Jesus Christ applied both to adults and to infants by baptism rightly administered in the form of the Church. Infants even newly born, need baptism for the remission of sins, that they may be cleansed from the taint of original sin; after baptism original sin is taken away, and they are made innocent, immaculate, pure, and harmless.

When we read the history of the post-mediaeval church, we find that differences of opinions on doctrinal points, were not only held by the heroes of the reformation, but many staunch Roman Catholics were also opposed to a number of doctrinal views held by the church of their choice. The doctrine of "original sin" appears to have been one of them, which was brought before this council for reconsideration, and after much deliberation, it was decided upon its affirmation, as above stated. Thus, we see, that it was decided, if we have "original sin" transmitted to us from our parents, that neither newly born infants, nor adults, can be saved, unless they have the taint of "original sin" removed, by some means, before death. The remedy which this council prescribed for the removal of the taint of "original sin" is baptism, and that by baptism, the infant and adult, is made innocent, immaculate, pure, and harmless.

Whilst we do not agree with them in this, that baptism will take away the taint of "original" or any other "sin" yet, after all, we cannot but admit from a logical, and a theological standpoint, if we have "original sin" transmitted to us from our parents, that neither the newly born infant, nor the adult can be saved without having the "original sin" blotted out before death. This may appear to some a strong and a bold assertion, nevertheless, if we have inherited "original sin" it is true. It cannot be otherwise defined, for a soul, whether infant or adult, that is tainted with either "original" or actual sin cannot go to heaven when it dies, for "sin," no matter what kind, will not be admitted into heaven. This then puts us in a narrow place. If we teach that we have inherited "original sin" from our parents, then we say thereby that all the children which have died without having had the "original sin" removed before death are lost. But, says one, we have all inherited "original sin" but it lies dormant in the heart, and the child which dies in its innocency is safe. To such we answer, that a soul with "sin" in it, whether the sin lies dormant, or whether it is active, cannot be saved, for if "sin" is in the heart, it cannot be removed before death are lost. Thus we see dear reader, where the doctrine of "inbred sin" will lead us to. It is a Roman Catholic doctrine, and many of our Protestant friends have no doubt, imbibed the same unthinkingly, and that is the reason, why so many of our Protestant friends believe that unless a child is baptized before death, it is lost. Therefore, we would say to you, and especially to our ministry, let us look well into this matter, and give it careful study, and you will doubt be convinced that the doctrine of "original sin" as it is generally taught is wrong, and hurtful to the cause of true Christianity. In the next paragraph we will give our readers the reformed view of "original sin."

Melanchton, as already stated was one of the foremost reformers, as well as one of the ablest scholars in his day, and it would be well for us to give his definition on "original sin," a careful study. "Original sin," he says, it was known by that term all over Christendom at that time, "is an inclination born with us, a feeling of pleasure, a certain force which draws us to sin, transmitted by Adam to all his posterity. As fire ascends, and the loadstone attracts iron, so there is in man a primary power, bearing him on to evil."

We have noticed according to the decision of the council of Trent, that we all have inherited "original sin" and that the innocent who die without having something done towards having the "original sin" removed before death, are lost. But the definition of Melanchton of "original sin" has a different tone. It has a true Evangelical ring. It dispenses the gloomy thought of "original sin" with all its consequences, like the rising sun dispenses the mist in the morning. It awakens a hope within the bosom, and fills the soul of every Christian with bright anticipation of a glorious future for all the innocent who have died from Christ until this present day. In it we see, that we have only inherited an "inclination" or a "propensity," to sin, which has a tendency to drop us into sin, which in itself is no sin, no, not until we have knowingly yielded unto these inclinations, does it become "sin" unto us, because James says, "when lust hath conceived it bringeth forth sin." etc.—Jam. 1:14. Sin only comes from transgression. Without transgression there is no sin. John says, "for sin is the transgression of the law."—1 John 3:4. All know that innocent children have as yet not transgressed, although an inclination, or a propensity to sin may be noticed in them, but it is no sin unto them, not until they have knowingly transgressed any of the commandments of God. Hence, all the innocent that have died since the atonement are safe.
EVANGELICAL VISITOR.

Again we read, "wherefore let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10:12. If the "inbred sin" or the "tendency to sin" as it ought to be called, was taken away, there would be no necessity of watching, neither of taking heed, lest we fall.

CHARLES BAKER.

VICTORY.

The story is told of a woman who was victorious during a season of great sorrow. A friend one day exclaimed, "Oh, my sister, I do not see how you could bear so much trouble." "I did not bear it," she replied, "the Lord bore it for me." "Yes," said the friend, "that is the way, we must take our troubles to Him." "Yes," continued the victor, "and we must do more than that; we must leave them there.

This is the secret of the life of victory; it is the higher life; the ideal life; the Christ life; and, praise the Lord, it is a practical life.

Many, many Christians meet with constant defeat and discouragement. Their lives are filled with fears and anxious cares, making them dissatisfied and unhappy. Apparently they know little or nothing about peace with God, or the peace of God.

There is but one way of escape from this sorrowful experience. That way is Jesus Christ—He is our peace, and our life—the peaceful life.

Many, many Christians meet with constant defeat and discouragement. Their lives are filled with fears and anxious cares, making them dissatisfied and unhappy. Apparently they know little or nothing about peace with God, or the peace of God.

There is but one way of escape from this sorrowful experience. That way is Jesus Christ—He is our peace, and our life—the peaceful life. There must be absolute surrender to Him, nothing can be withheld. We must learn the lesson of not only bringing our burdens—every burden to Him, but of leaving them with Him, and let us know first, that our greatest burden is self. Let us begin by committing ourselves to Him and then resting in Him.

Remember He has said "abide in me," this is resting, and it is all we can do. Many of us mar God's plan in us by trying to do too much. Our part is to trust, it is His to do.

Not only does He say, "abide in me," but He adds "and I in you." This is the secret of every successful effort. He is the source of it. We are to abide—live in Him, and this means that we are to lose our identity—our personality, in Him. On the other hand He in us is a new creation—self is swallowed up in Himself. It is a real union, a living union, a new life.

Paul had learned the secret. Hear him: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." He died with Christ. The old self life was a thing of the past. He rose with Christ, and the new life was the Christ life—Christ in him not only his hope of glory but of victory as well.

Dear readers, the higher Christian life is not a mystery. It is not something beyond your understanding and experience. It is simply Christ in you, working out His will moment by moment.

The first step toward it is to turn from everything else to Jesus only. To give up your own will, desires and plans. To trust and let Him do for you and through you and so grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

G. F. LADD.

For the Evangelical Visitor.

"POWER."

Then saith Pilate unto Him, 'Speakest thou not unto me? Knowest thou not that I have power to crucify thee and I have power to release thee?' Jesus answered 'Thou couldst have no power at all against me, except it were given thee from above.' —John 19:10

POWER belongs to God alone; no power is able to withstand His omnipotent will. Pilate thought that in his hands lay the power to say or to release the Son of God, but Jesus if He choose could have by a word stricken this proud ruler lead at His feet, or made him as harmless as a child. Jesus saw how weak and helpless Pilate really was, apart from the power God permitted him to wield. Jesus could moreover rest satisfied in His Father's care; He saw that none could harm Him without His Father's permission, and He knew that His Father loved Him and that He also loved His Father, and that therefore all things would work together for His good.

What a helpful thought this is to
THE MINISTER.

The minister is to be a man brought from the kingdom of darkness to light, and converted from the power of satan unto God. His call to the ministry is not to be a call that comes from father, mother, or some near relative, who can well afford to send him to college, or an over persuasion of some friend; but by the will and Spirit of God which brings forth conviction to the heart; and is of a higher calling than this world can give or make.

The minister that is called of God to this sacred office realizes the position he holds, and knows that it requires his best efforts, talents, and sympathies, to accomplish that which he is called and sent for. He has no time to go to the seashore on a vacation, fishing, hunting, horse-racing, to county fairs and the like, but he realizes that he is called by the same voice that called Peter and his companions, when Christ said, "Ye shall henceforth be no more fishermen, but fishers of men," knowing that those "old things are passed away and behold all things are become new" in Christ Jesus our Lord. His delight is in the law of the Lord and in His law will he meditate day and night.

The minister is not to be puffed up, but humble; not only in appearance but in heart. He is not only to visit those that he knows give the most to his support and love him the best, but even those that give nothing and who have not much for the minister. He is to stand aloof from all things that are not in accord with God's Word, and correct, prove, reprove, rebuke with all authority as Paul wrote to Timothy, showing that his calling is not only to have people think well of him, but that the calling he is to fulfill needs all his time to be acceptable in the sight of the Lord as an ambassador of Christ.

The minister is not to fall in line with everybody that prays, "Lord, Lord," and does not the will of the Father which is in heaven, but to deal justly and straight with such by pointing them to the Lamb of God which taketh away the sin of the world, not to do as they do and be a partaker of their sins.

Some ministers say they pity the minister who can find no time once in a while to go fishing and gunning. To such I would say that it well enough if we have nothing better, but, brethren in the ministry, let us as ambassadors of Christ, and representatives of heaven, fulfill our sacred office for which we are called and chosen, at any cost and faithfully, lest we fall after the same example of unbelief as the children of Israel.

The minister is to be an example for Christ and heavenly things, commissioned for no other purpose but for the advancement of the cause of Christ, and in order for him to prove detrimental to the "King of Darkness" he must first get to heaven well himself, then invite others there.

He is to take the oversight of the flock with a ready mind, do visiting from house to house, teach his people with whom he comes in contact that God loves them, and that he himself is interested in the welfare of their souls—let them feel that he is really burdened for them to be saved.

The minister is to be an example and the reason that we see the nominal churches in the state that they are is because the examples (ministers) are not straight, and the people follow after them instead of the Christ that should be in that minister.

In the 23rd Psalm we have the picture of the shepherd leading his flock into green pastures and by the still waters; just so if a minister is straight for God, he will lead his people out into God's abundant love as Christ imparts it unto him. If the minister would be there he must search the word prayerfully and while he is getting gold for himself he is likewise digging for the souls who are under his instruction. Show me a worldly minister and I will show you a worldly people. On the contrary show me a man devoted to God, and I will show you a devoted people, attached to God. It is impossible for a minister to lead out his people any farther than he is himself. Christ said: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."—Jno. 17:8.

The minister who is out for the salvation of souls seeks for higher achievements than this world can afford to give, because he wants to be a true soldier of Jesus Christ. "No man that warreth entanglement himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. 2:4.

The minister has a great work and responsibility resting upon him, and his influence, if true to God, will be felt in the whole community. He should not forget that his time, talent, energies and all should be devoted to the cause of Christ. Even at night while others sleep, his devotion to God ought to be in behalf of his people. In personal work, some ministers are under the impression, that is too small a matter, and is not necessary, if we only preach good in the pulpit not knowing that the least blessing is resting upon that, while in personal work the greatest blessings are bestowed upon the one that is out to deliver the simple talks for Jesus to some one who stands in need of such instruction. Ministers who think that they have done their duty by only preaching in the pulpit, without doing personal work, (being afraid of the persecution for the cross of Christ,) have not the proper idea of a pastor. He should deem it a privilege, and thus experience the blessing obtained by it.

The minister who preaches for
money and to make an easy living, I am afraid, will some day, as Baxter says in Reformed Pastor, wish that he only never knew his charge, because of the woe, condemnation, despair and contempt resting upon such that obey not their calling according to the gospel.

The minister who obeys God will not be popular, but will be counted very insignificant, and will be persecuted; still he will be acceptable in the sight of the Lord. He is not seeking to become popular or to be noticed by everybody, but his object is the salvation of souls and higher attainments in Christ. A minister has a perfect right to be as those agents that go around to sell coffee or spices—their chief talk is coffee or whatever it may be they are trying to sell. So the minister ought to speak about Christ and what He is able to do for such who come unto Him.

His Home.
The minister's home is not to be as worldly people have; but to be so that when people come in contact with it they can see that a sacrificing people live there, not put up in the height of fashion. Nor are the popular magazines and newspapers, such as the Police Gazette, Puck, and many others, to find their way into his home. His home is in every respect to be an example to his flock to pattern after. The minister who is true to God is not trying to have a nice home here for himself and family only; but he will help to make a home for his brother in Christ, as well as for himself and family. The inclinations of the ministers of the day (though the coming of the Lord is nigh) are, towards having a nice home with all the latest conveniences to wait upon the flesh; such as swings, hammocks, merry-go-round, see-saw, croquet, and lawn tennis, places for enjoyment or to pass the time, and that their children will have a nice place to run at large. Such we have great reason to believe have their heaven and their children will have a nice place and lawn tennis, places for enjoyment or to pass the time, and that their children will have a nice place to run at large. Such we have great reason to believe have their heaven and their children will have a nice place to run at large. Such we have great reason to believe have their heaven and their children will have a nice place to run at large. Such we have great reason to believe have their heaven.

The question may arise in the mind of the reader, How is the minister's home to be? His home is to be shaped and fashioned somewhat like Christ Himself, who said, "Learn of me, for I am meek and lowly." The minister's table should be filled with books of sound teaching for his children. The home is to be made cheerful, not only by the minister, but by his wife also. She is to stand by him, not only in the home, but when out visiting, and doing personal work; to make the home of the minister a place of consolation for his flock, when going through tests and trials; knowing that if they go there, they will be comforted, because the doors are always open to such who need instruction. If the minister is not at home, his wife ought to take his place, not in throwing hints what is needed in the family, but in pointing them to their High Priest.

Summing it all up the wife should live what he preaches. The home is to be a sort of a refuge place, for such of the weaker ones, who, if need be can come for special instruction on the way. The minister is to rule his home by the Word of God. His wife is to stand by him. When there is no unity in the home, there will be no unity in the Church. 1 Tim. 3:5, "For if a man know not how to rule his own house, how shall he take care of the church of God."

The home is to be clean and tidy, but not so much so that the wife is afraid to see visitors, and almost examines the shoes before one comes in. Paul writes in 1 Cor. 14:40, "Let all things be done decently and in order."

The minister and family are not to let others know when they pass through suffering, and make a long face over it, so that some one should ask them, What is the matter? Are you suffering? If the minister suffers in his home for anything, the minister and family should not let anyone know that such is the case, but be cheerful the same as before when all was plentiful. The children should also be instructed not to let anyone know, for the Word says, "The laborer is worthy of his hire," and when we work for God we look to Him for support, and then if we need anything we draw from Him.

Peter writes in his first Epistle 4:12, "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." That he no longer live the rest of his time in the flesh to the lusts of men, but to the will of God.

His Family.
This subject is much neglected in our day. Many so-called ministers get up to preach and pretend to witness at home to their families. The minister's wife is to obey him in all things, "for the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing."—Eph. 5:23-27.

If the minister has children he is not to do with them as many do. When their children disobey they say, Johnny, if you do that again I shall have to whip you. But Johnny cares little for the rebuke, for father has said that many a time before, but never got at it, hence Johnny knows that father lied once, and it is evident he will again. The writer had his patience tried very hard, because of such people's children, (even minister's children) and cannot govern them, thinking that some one will say, This brother is a little too strict with his children. He is afraid he would have a little persecution for bringing up his children according to the Bible.

Children are to be dedicated to the Lord, and brought up in the fear and admonition of God; and in
order to do that we often need to use the rod. Prov. 13:24. “He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes.” Prov. 22:6 “Train up a child in the way he should go and when he is old, he will not depart from it.” Prov. 22:15. “Foolishness is born in the heart of a child, but the rod of correction shall drive it far from him.” Prov. 29-15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.” Eli corrected no; his sons and it brought upon him sorrow and death.

The minister should have devotion with his family, morning, noon, and night, when all should be present; not some left to run around the yard, or when in the house let them get on their feet, laugh and hit one another; but be orderly while around the family altar. He should teach them early about the “Holiness of the Lord” and that speaking to God is a holy thing.

The children saved or unsaved should not have their own will regarding wearing apparel, but it should be inculcated into their minds and hearts that God is not pleased with a proud and haughty heart. Many ministers neglect their families on this line, and God will not answer their prayers, because He first requires us to practice in our families, what we preach to others, then glorious results will follow. “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”—Tit. 1:6. “The young women to be sober, to love their husbands, to love their children.”—Tit. 2:4. How can a minister preach the whole Word to his flock if his family is not in accordance with the Word?

The minister’s children should not be allowed to run around the church while services are in progress, and divert the attention of the hearers. At camp meetings or in the church his children should not be outside, or back with the world, laughing and mocking, while father is trying to preach the Word. Such preachers show by their children how they live at home. They should at least be taught to be seated with the Christians and have respect for the Word of God. When Israel left Egypt they took children and all with them. Any preacher who allows his children to act in this way is not fit to stand as an ambassador of Christ.

In visiting, the minister and family are not to go for a whole day to one place to have a good time and good things to eat. He should deliver the simple message of the cross, then go on. We are to take heed to ourselves as Baxter says, because there are many eyes upon us, and consequently there will be many to observe our faults. The whole family according to the Bible is to be a light. If, for instance, we place a light into a dark room where persons are seated, they immediately behold the light and gaze upon it. So the world and the flock have a perfect right to behold the minister and his family, who are to be lights. The sin that creeps in through the minister’s disobedient children is much more spoken of than that of any other sin and should be prayerfully guarded against, diligently seeking higher achievements in Christ, and imploring God for wisdom and understanding. The honor of our Lord and Master rests upon the family, therefore we ought to keep and walk in the commandments and statutes of God, and take heed not to do anything against them because it proves detrimental to our own lives. Remember, the heavy judgments brought on Eli and his house, were caused by the unruly conduct of his sons in their sacrifices and offerings. “For therefore was the sin of the young great before the Lord; for men abhorred the offering of the Lord.” The minister should do as we read in Deut. 6:6-10: “And these words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.”

If we indeed be Christians, the glory of God will be dearer to us than our own lives and families, and the consequence will be that we will bring up the family as is pleasing in the sight of our Lord and be in sub­jection to His Word and Spirit.—J. G. Shireman in Gospel Banner. Selected by Harvey Miller.

THE JUDGE AND THE PREACHER.

ABOUT the year 1845 a clergyman was conducting a series of meetings in the little town of B—, a county seat in Indiana. There was no church building in the village, and the meetings were held in the court house, used for all public gatherings as well as for court purposes. The Spirit was present in power, and many of the principal citizens, as well as young people, were converted. The Circuit Court was in session during the day. The presiding judge, from a neighboring city, and the preacher boarded at the same house, and, when business permitted, the judge attended the meeting in the evening.

One night, after an interesting service, when several prominent persons had professed conversion and had been added to the church, the judge, a learned man, and, as the world esteems, an accomplished gentleman, said to the preacher, as they sat together in their temporary home:

“I am glad to see you successful in these meetings; for, though I do not believe in the Bible, the religion of Jesus Christ inculcates the best morality known, and for the good it does the community, I congratulate you upon your success.”

“How is this?” said the preacher,

“You do not believe the Bible, nor in the reality of religion?”

“No I do not. But I do not talk against them because of the good they do in the morals they enforce.”

“Well, you believe in nature—a God of nature, a Great Designer and Creator—do you not?”

“O, yes; he’s a fool who does not believe that.”

Then he described the planetary systems and the laws which govern them, spoke of other laws of nature,
and closed a learned and eloquent description by saying, "A man who believes that all this wisdom and power are chance is a fool."

"If there is a Great Designer—a God of nature—who has made and governs such worlds, and who has also created intelligent beings like men, is it not reasonable to suppose that He would give them some revelation of Himself and their relation to Him, showing the purpose of their creation, how they might answer that end and be happy?" added the preacher.

"Yes that is reasonable."

"This Bible, we believe, is that revelation."

"How can you prove it?"

"It tells us how, 'If any man will do His will, he shall know of the dealing.' If a man makes up his mind to do, and actually tries to do the will of God as he understands it, he will come to know the truth of the gospel. Are you willing to do the will of your God of nature?"

"Yes, I am."

Well, if there is such a great God of nature, who has made and sustains these worlds and laws, giving us minds capable of knowing this and Him, is it not proper that we should acknowledge and praise Him for what He is, and what He does for us?

"I admit that."

"Then let us go down on our knees. You just said you were willing to do what you believed to be duty."

Thus put to the test of his sincerity, they fell upon their knees.

"Now you pray to your God, and I will pray to mine," said the preacher.

The judge, as he confessed, had never attempted to pray, and though he could make a learned plea and an eloquent address to men, he broke down when he tried to pray to God.

The preacher then poured out his soul to God, telling Him how this man was in spiritual darkness, wanting to know the truth, and asking the almighty Father, for Jesus' sake, to send the Holy Spirit to enlighten his mind and make him know God and Jesus Christ, whom to know was life eternal. The Spirit seemed to inspire the prayer, and great power accompanied it.

"When they rose from their knees, the clergyman said, "Now, go right on; pray for and seek the light, and when you have your light, do not violate your conscience by neglecting to do what your judgment tells you to do."

"I am in earnest. What books shall I read to settle this matter?"

"The Bible, no book so good, so full of light, as the Bible. Read it, and ask the Holy Spirit to guide and give you light."

"I confess I have never even read that Book. Where shall I begin?"

"Begin at the New Testament."

And he did, attending the evening meetings and studying Matthew as he could get time.

Then light and joy came to his heart. He united with the church, and in after life occupied responsible and honorable positions under the United States Government at Washington, a reputable Christian gentleman.

He is without excuse who walks in spiritual darkness. The law of light is clearly revealed, and thousands who have tested it have found it true. "And ye shall seek me and find me, when ye shall search for me with all your heart." A will bowed to God brings light.—N. S. Dickey in Herald and Presbyter.

REST, BUT DO NOT LOITER.

The junction of Fleet Street and Farrington Street, at the foot of Ludgate Hill, is one of the most crowded thoroughfares of London. Two tides of travel meet there, the one pouring toward the Bank of England and the commercial quarters, the Surrey side of the Thames, and the other pouring toward Blackfriar's bridge. In the center of that junction, between two lamp-posts, there used to be a solid bench, or "settle," with a high back, and on that back was the inscription "Rest, but do not loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London, stands the un-repealed ordinance of the Sabbath, and over its blessed portal is written, "Rest, but do not lounge or loaf."

"As a Mustard Seed."

There is little, and there is no much: We weigh and measure and define in vain. A look, a word, a light responsive touch can be the ministers of joy to pain, A man can die of hunger walled with gold. A crumb may quicken hope to stronger breath, And every day we give or we withhold Some little thing which tells for life or death. —Susan Coolidge.

For the Evangelical Visitor.

HOW SOME PEOPLE DO AT CHURCH.

PEOPLE often go to church and piously sing: "Lord I care not for riches," then during the sermon they are inventing some scheme by which they can make a little more money.

In consequence of their deep study and planning, they carry an earnest, sober look on their countenances. When they happen to meet the eye of the preacher they nod their heads, or say "Amen," as though they were thoughtfully considering his sermon; when the truth is, their minds have taken a trip to the Klondyke. Do you wonder that their spiritual barometers indicate a Klondyke atmosphere?

I once knew of one whose napping hour generally came during preaching and when the preacher became very demonstrative, he would suddenly rouse up and say, "Amen," then as the preacher resumed a conversational style he would finish his nap.

Consider, before blaming the preacher for being lengthy or spiritless.—Selected by Levi Cassel.

So deep are our necessities, that until we are in heaven we must not cease to pray. Dost thou want nothing? Then I fear thou dost not know thy poverty. Hast thou no mercy to ask of God? Then may the Lord's mercy show thee thy misery. A prayerless soul is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.—Spurgeon.

"No former zeal, boldness or usefulness will make present neglect or indifference excusable."


HEALTH AND HOME.

“That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.” — Psalm 144:12.

OUR CHILDREN.

I looked at the happy children Who gathered around the hearth; So blithe they were, no children Could happier be on earth, With their merry plays, and their winsome ways, And the sound of their silvery mirth!

Then I thought of those other children So wizened, and hard, and bold, Who huddle in slum and cellar, And shiver with want and cold; Not fresh as the dew, or the morning’s hue, But haggard, and lean, and old.

But yet may they still, those children, Be taught to forget their pain, And, gathered in arms that love them, Their laughter may come again, And the spirit be washed of stain.

For whatever the world may fancy, And whatever the wise men say, Their dear ones’ names are an angel’s name is love.

BIRD MOTHER-LOVE.

A FEW evenings ago, while riding along a country by-road, I espied a small clump of rose-bushes by the roadside. The flowers looked so inviting that I determined to pluck a few of the choicest buds. I had hardly plucked the first one when my attention was attracted by the quick, sharp cries of a meadow-lark.

Looking in that direction, I saw the bird fluttering and trembling on the ground. It was apparently in the greatest distress, as if with a broken leg or wing. Compliant to my curiosity, and determined to investigate, I crawled through the fence, and advanced slowly to the spot where the bird was. It moved slightly, but apparently with considerable difficulty. At the same ratio that I approached, it receded, so that I was unable to get any nearer than within a few feet of it.

After I had followed the bird about ten yards, it suddenly arose in the air all unimpeded, with loud, sonorous, notes of joy. The feathered hypocrite had been leading me from her nest. I immediately retraced my steps, and resumed the picking of the roses. Again and again the bird tried the same tactics; but, seeing that I did not heed her, suddenly dropped all her strategy and began drooping her head and beating her wings on the ground. She uttered a few low, moaning tones, as if pleading with me not to disturb her nest.

I could not withstand this last appeal, so I hastily climbed back into the carriage, without getting the flowers I intended to. No human being could have expressed more joy than did this mother bird then. Up into the air she rose, circling about, giving vent to her ecstasy in rapturous bursts of melody.— Selected.

The average woman who is a wife and mother, with a home to take care of, cannot engage in profitable work outside of her home without detriment to her domestic interests. If she attempts it either the machinery of the home itself, the wisest training of her child or children, or her own mental growth or physical strength will suffer. There are exceptions, but superlatively clever women are rare—about as rare as superlatively clever men.— Edward Bok, in the March Ladies’ Home Journal.

We women are the world’s homemakers, and each of us must be ready to build a temporary home wherever we set up our tent. And we must keep in mind, too, that no matter where we go, nor where we are, we show to all with whom we in any way become associated the home in the background, the people we came from, and the mother who trained us in our childhood.— Marget E. Sangster, in the March Ladies’ Home Journal.

Satan loves souls in much the same way that the wolf loves the lamb (1 Pet, 5:8).
TEMPERANCE.

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

THE ECONOMICS OF DRINK IN A NUT-SHELL.

Suppose four farmers came into town, each with $30 in his pocket. One goes to a dry goods store, one to a hardware store, one to a saloon, and the other to a stove and shoe store, and each spends his money in the place he visits.

After two weeks I come to you and say: "Let us go and see those producers; see what they have received for the money they gave those non-producers." We drive to the home of the man who spent his money at the dry goods store.

"What did you get?" "Do you see that dress which Nellie is wearing and the coat Tom has on? Well I gave him $30, he gave me these. We are better off; he is better off."

We go to the man who traded at the hardware store, and we say: "What did you receive?" "Do you see the stove, and the axe, and those kettles?" "Yes." "Well, I gave him $30, he gave me these. We are better off; he is better off."

We go to the man who spent his money at the boot and shoe store. "What did you receive for the money you paid?" "You see these boots which I am wearing, and the shoes Nellie has on, and the boots that Will, Dick and Harry and the rest are wearing? I gave that merchant $30 for them. We need the boots and shoes he needed the money, and we traded." An exchange of value; both are benefited.

Now we go to the man who spent the $30 in the saloon and say to him: "Sir you paid that non-producer $30. What did you get back?" "Come here and I will show you," Will he say that? No he will hang his head and say: "I got this flaring nose, these bleared eyes, and have been sick ever since."

"My farmer friend, would you not have been better off if you had put the $30 in the fire and burned it, and never had gone to the drinking place at all? Yes; because you would have had a clear head, hard muscles, and could have gone to work at once and produced more wealth to take the place of that destroyer. The liquor dealer took your money and unfitted your brain and muscles for the production of more wealth."—Evangelical Messenger.

IT SOUNDED AWFUL.

A TEMPERANCE lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question you must not be afraid to speak up and answer me. When you look around and see all those fine houses, farms, and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead," shouted the boys.

"That's right. And who will own this property then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public house door waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead," exclaimed the boys.

"And who will be the drunkards then?"

"Us boys."

Everybody was thunderstruck. It sounded awfully! It was awful, but it was true.—National Temperance Alliance.

STARTLING ARRAY OF FACTS.

A STARTLING exhibit has been made by Alonzo E. Wilson in a carefully prepared table which shows the comparative expenditures for different purposes. For instance, the yearly meat bill of the United States is $915,000,000; iron and steel, $600,000,000; sawed lumber, $530,000,000; tobacco, $525,000,000; flour, $370,000,000; public education, $175,000,000, all church expenses, $150,000,000; foreign missions, $5,000,000. Greater than any of these expenditures is the amount paid for liquor, which aggregates over $1,000,000,000.

Three beers a day for a year would buy one barrel of flour, 20 pounds of corn starch, ten pounds of macaroni, ten quarts of beans, four 12-pound hams, one bushel sweet potatoes, three bushels Irish potatoes, ten pounds of coffee, ten pounds of raisins, ten pounds of rice, 30 pounds of crackers, 100 bars of soap, three 12-pound turkeys, five quarts of cranberries, ten bunches of celery, ten pounds of prunes, four dozen oranges, ten pounds of mixed nuts, four big barrels heaped up! and in the bottom of the last barrel a purse with two pockets. In one pocket a five-dollar gold piece marked "a dress for another;" in the other pocket a ten dollar bill marked "to buy shoes for the children."

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following: A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?"

"I want a pair of shoes for the little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town today and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."—Sel.

"Religion will take the whiskey-jug from the closet, the deck of cards from the center-table, and put in their place the Bible and the family altar. It will change the miserable home of the infidel for a happy Christian home. This is what the Lord Jesus has done for me."—Oliver Whitecotton.
Our Youth.

Guarding the Tongue.

If each of us, as we pass through life, would bridle and curb the tongue and speak of only the pleasant things to be said of everyone, what a wonderful difference there would be between this world of ours and the paradise it might become.

With all pathways strewn with flowers! How surely a little reflection will show us as plain as the day the mistakes we made when we hastily allowed our tongue full sway when the day was done and we think it over—Ah me, that it should be true—There are few of us who can honestly say there is nothing we would undo.

Too often the faults we clearly see in others are faults of our own—And those who dwell in houses of glass should be wary in casting a stone. So, have charity, much charity, the loveliest virtue of all, and look well to the member unruly, for it is prone to slip and fall.

What Am I Here For?

Many of those who read these words are in school. School-life is important. Those who loiter over their lessons, or miss them, are dropping stitches which some day will cause sad raveling out. Napoleon, when once visiting his old school, said to the pupils “Boys, remember that every hour wasted at school means a chance of misfortune in future life.” Thousands of men and women have failed of their mission in life because they neglected their lessons in school.

Wellington said that the battle of Waterloo was won on the cricket field at Eton. He meant that the training that he had received there as a cricketer made him ready for fighting the great battle which decided so much for the world. We can never overestimate the importance of preparation in the early days. All life depends upon it. Neglect then means failure by and by.

What young people are sent into the world to do now, in their youth, is study work, faithfulness in lowly duty. What larger, greater task may come for them after awhile they do not know, nor need they care to know. God’s plan for them these happy days is unrelaxing diligence in the things that come to their hands. Doing these things well will train them for doing the greater things which the future may give them to do. Diligence in the school will fit them for places of responsibility in business. Good cricket playing will train them for winning victories on great battlefields.

“What am I in this world for?” You are here to do God’s will and to fulfill His purpose for your life. This purpose He will make known to you, but only day by day, as you go on. If you do today’s work, whatever it is, faithfully, as well as you can, that will be a bit of God’s will done, a fragment of God’s plan for your life filled out, and then it will prepare you for doing next day’s part of that plan when it is put into your hand.

There is an education, a building of character, going on in you all the while, even in the commonest, dullest routine task-work. In the daily details of household task or office work you are learning patience, promptness, carefulness diligence, power to endure. It may irk you to obey rules; to go always by the clock, to rise at the same hour every morning, to answer calls and bells; but out of this wearisome drudgery you will get the fine things of character which will make you strong, noble, rich-hearted, helpful to others, stable and strong for men to lean upon.

But remember always that you will never fill the place God made for you to fill, nor do the work he has set down for you in His plan, unless you learn the lessons He sets for you in the days of your youth. Wasted young days means failure in life.—J. R. Miller, in Well Springs.

A Letter to the Children.

Dear little readers of the Visvron. How many of you go to Sunday school and learn about Jesus; this dear Jesus wants you to give your hearts to Him now while in your youth. Many of you have good homes and parents who pray not only for themselves but also for you. You always have plenty to eat and clothing to keep you warm. Do you ever thank God for all these things, and did you ever think there are so many poor children who do not have these things? Some parents spend their money for drink and one of these mothers was drunk and took her little child, bamped it against the wall saying, “I will kill you” but an officer came and took her away from the child. If you have never before prayed to God and thanked Him for praying parents do so now. And what would you like to help those poor children? You can do so by saving your pennies and send them to some one who will buy something for them, you will be happier than you would be if you would spend your money for candy and chewing gum.

“Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.”—Bible.

Addie Cassel.

Boyd, Ohio.

Cigarettes.

Suppose a boy has a lot of cigarettes, and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there were any such thing as moderation in stimulants for the young!) will do three things for him:

1. It will run his pulse up to one hundred or more per minute.
2. It will reduce his weight below the healthy standard.
3. It will reduce his strength and general vitality, as will appear in his pale complexion and diminished appetite.

** Cigarette smoking is one of the worst habits physically that a boy can form. It injures the heart and digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company.—Harper’s Young People.

A Childhood Prayer.

A Missionary returning from Ceylon, brought Thomas F. Burnell, one of the Madura missionaries who had lost his mind. His intellect was almost totally wrecked on every subject, but every morning he would pray the little prayer that he prayed when he was a child:

“Now as I wait to see the light,
That God that kept me through the night;
To Him I lift my voice and pray
That He would keep me through the day.”

The things we learn in early life stay with us to our latest hour. How important that young minds be stored with precious seed and thickly sown with divine truth.—H. L. H.

A little girl said: “Mamma, are you a Christian? “No Fanny, I am not,” replied the mother. Fanny turned and went away saying, “Well, if mamma is not a Christian I don’t want to be one.” Her mother was shocked. But she felt so ashamed of herself that she prayed and soon gave herself up to Christ. The words of that little child, “Mamma, are you a Christian?” ought to lead any father and mother to give themselves to Jesus, for their children want to be Christians, too.—Sel. by A. C.

“Better struggle at the front than be with those who struggle in the rear.”
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.
To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Abilene, Kans., Editor.
Elder W. O. Baker, Louisville, Kentucky.
Ohio, Elder Samuel Zook, Associates.
Abilene, Kansas.
Geo. Detwiler, Office Manager.
All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHER’S NOTICE.

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

Abilene, Kansas, MARCH 15, 1901.

ADVERTISEMENTS OF MISSIONARIES.
H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman; Matopos Mission Bulawayo, South Africa.
Miss Barbara Hershey, Inanda Mission Station, Duff’s Road, Natal, South Africa.
D. W. Zook and wife, 4 Tiljulla, Road, Mrs. Amanda Zook, Ballygange, Haddo, Calcutta, India.
Mr. and Mrs. S. H. Zook, Hidalgo, Texas.
J. G. and Mrs. Susan Caseel, Gracias de Gracias, via (New Orleans) Honduras, Co. A. Misses Fannie L., and Elmina Hoffman, Khampton, Berar, India.

Where is a young man to cleanse his way?

By taking heed thereto according to Thy Word.

With my whole heart have I sought Thee:
O let me not wander from Thy commandments.

Thy Word have I laid up in mine heart,
That I might not sin against Thee.

Blessed art Thou, O Lord:
Teach me Thy statutes.

With my lips have I declared
All the judgments of Thy mouth,
As much as in all riches.

I will meditate in Thy precepts,
And have respect unto Thy ways.

I will delight myself in Thy statutes;
I will not forget Thy Word.
—Psalm 119.

Will the person who sent us a bank draft for $2.50 from Marietta, Pa., on March 6, send us his name. The return address on the envelope is, Lock box 234 Marietta, Pa., but we have no way of ascertaining the name of the sender and what the money is for.

Through private correspondence we learn that Bro. A. M. Engle, a minister of the church in the Dayton dist. Ohio, has moved with his family to a place near the Highland M. H. and his address in future is West Milton, Ohio. The Brethren will please remember this when writing to them.

“Neglected opportunities are aggrandized sins,” says Dr. Joseph Parker. It is the sins of omission that are among the most heinous in our Lord’s sight. It was to those who had failed to avail themselves of the opportunity of Christian service to whom the King, in the last judgment, said, “Depart from me, ye cursed.”—Record of Christian Work.

At the recent convention of the Christian Endeavor Society at Portland, a speaker quoted an eminent writer as having said, “Half heartedness in Christian service is serving God in such a way as not to offend the devil.” How much so-called work is carried on in this way! A work that has no evil spoken of it is a very half-hearted one, for a truly effective service is always the object of criticism and opposition.—Record of Christian Work.

A word of explanation is needed about the Paper File which we recommended and offered to our subscribers in the issue of Jan. 15. We have not yet been able to obtain any work from the manufacturers although we have written twice. We procured our own a year ago, since which time we had not corresponded with them, but expected they could be heard from at once but were disappointed. Please do not send in orders until further information is given.

Our subscribers need to be reminded again and again that currency sent in common letters is at their own risk. We are sorry for those whose money is lost in that way, and there is an unpleasant feature connected with it for us as well as for the sender. Those who are the unfortunate ones will be under temptation and may question our honesty in the matter. Please make sure and send by Postal order, Express order, Bank Draft or Registered letter. Canadian currency is at a discount. Private checks from the east we can use without expense but such checks from Oklahoma and South and west are discounted at our banks, and we would rather have money sent by Postal order or Express order.

We have in the recent past sent out not a few letters to those who are in arrears for several years requesting payment or at least some word of explanation. A number have responded and paid up. Others, a few, have answered that they never subscribed for the paper and although they have regularly received the paper out of the office, which legally makes them liable, they refuse to pay and now want the paper stopped. Others fail to respond in any way. Much of unpleasantness could be prevented if such as subscribe and pay for some friend would give instruction that unless the subscription is renewed when the credit has expired, the paper is to be discontinued. When so instructed we mark the label accordingly, and if we send it longer than the time paid for we know that we do so at our own expense.

More victims of the liquor traffic are daily added. In all lands it is pushing its way. The death roll goes on increasing. The sole object of the distiller, the brewer, and the vendor of the liquor is to make money. The business has not one redeeming feature. Rain and death follows in its path everywhere. A drunken crew on a train ran at full speed into a party of snow shovellers in Russia a few days ago, horribly crushing and killing thirty of them. The following item headed, Liquor for South Africa, is copied from an exchange and is food for thought. A British steamer recently carried 1,000 tons of spirits from Hamburg for South Africa. Speaking of this shipment, New Africa says: “The liquor traffic is a curse. It is an appalling sin—the degradation of Africa. It is no exaggeration to say that there exists no
greater enemy to Africa and her peoples
than this debasing and deteriorating
evil. There is no greater obstacle to the
progress of civilization in Africa than
the increasing importation of spirituous
liquors. It is spreading greater desola-
tion and ruin than any other evil, and
is worse than African superstition and
barbarism. Thousands are daily sinking
to depths of sin and shame by this viru-
ulent poison, which unprincipled mer-
chants are constantly importing in
enormous quantities to destroy manhood
and arrest the development of the
continent."

What may or may not be done on
Sunday—the Lord's day—is still a per-
xplexing question to many. Perhaps the
one indulgence most prevalent in towns
and cities, and to some extent in rural
communities also, is Sunday cycling and
many a young man is fêté to the Sunday
school and church service because of it.
We commend the following for consider-
aton, and hope our dear children may
consider the matter well before they
yield to the wrong course pursued by so
many. A writer on Sunday cycling says:
"In fifteen years I have never heard but
one argument in favor of Sunday cycling,
'I need the exercise, and as I can't go
on any other day, I must ride on Sunday.'
Admit that you need the exercise, we
deny it must be taken on Sunday. You
say you work all the week, and can not
get off on any other day. You confess that
when you went into the labor market
you sold all your time. You recognized
that your health required some time for
recreation, yet deliberately sold all your
time for a money consideration. God
gave you six days; these you have sold.
One He reserves for Himself, that you
steal. If you needed some part of these
six days, why sell them all? Why not
reserve what you needed? Why take
what does not belong to you? You are
brother to the farmer who sells his last
bag of potatoes, and then steals from
his neighbor, and justifies himself by
saying he must have something to eat.
Had he not quit both stealing and buy-
ning back some of the abundance God
gave him? You are a brother to the clerk
who squanders his salary and then steals from
the till of his employer to pay his board
bill. That you sold your sixth day does
not justify you in stealing this day. In
God's sight you are as much a thief as he
who robs his neighbor's corn crib or steals
his neighbor's money."

With a Dowie in Chicago who claims
to be the Messenger of God's covenant, the
Prophet of whom Moses spake, who says,
"God has revealed unto me that I am the
Messenger of the covenant," and further
says, "It is a terrible thing to say, I
know I shall be greatly criticized for say-
ing it. I know that by some it will be
laughed at, and by some feared. Never-
theless, I proclaim it, * * * that John
Alexander Dowie, in the name of God Al-
mighty in Zion, command them (every king,
emperor and ruler and all people) to obey
the King." With a Pope in Rome, the
head of that vast system of ecclesiasti-
cism, the Roman Catholic Church, who
claims infallibility and that he is God's
vice-gerent on earth. With Mrs. Mary
Baker Eddy as the honored head of a
new gospel, but which, according to
Ramah, is identical with the system
of religion and superstition which has
cursed India for centuries. With the
Mormon system founded on the pre-
tended revelations of a Joseph Smith and
Jabez Brigham Young. With all these as
well as other latter day revelations and
claims made, all of which find it seemingly
easy to make converts and gather a fol-
lowing, the existing confusion and per-
xplexity is not lessened, but rather in-
creased. In view of these things, how
important to be established on the founda-
tion which cannot be moved, "God,
who at sundry times and in divers man-
ers spake to the fathers by the prophets,
has in these last days spoken unto us by
His Son." Those who desire to know
more about the Christian Science delus-
ion should read a vigorous expose of the
same in the April, 1900 number of the
Safeguard and Armory published at Port-
land, Me. Of all these latter day systems
we do well to steer clear. Follow Jesus
only; obey Him fully.

Why will intelligent men and women
be deceived by the pretentions of the
secret lodge or the fraternal aid and in-
surance movement. A writer in Wood-
men Circles' Tidings says: "Long years of
experience have conclusively shown that
'You can't get something for nothing and
if you can get something for nothing it
is not worth having.' He says, that
'at the executive council of the Wood-
men of the World changes had to be made
which are of vital importance. The rate
of assessments had to be increased by
about 10 or 12 per cent. 'You can't ex-
pect to pay a dollar and get a thousand
in return without affecting the very
foundation of the order.' With a high
mortality such as was raging all over the
country recently, the death losses in the
fraternal orders were alarming. Some
have died, hardly having time to pay
one assessment, and depleted the treas-
ury of thousands of dollars for a few
cents. Naturally such a strain on the
treasury could not hold out very long
without being felt, and a crisis must
come sooner or later." The following
item from The Free Methodist is to the
point. "There is not a fraternal insur-
ance order in existence that can or in-
tends to meet its obligations. They have
a total insurance in force of about five
billion dollars. A recent report of the
United States Treasurer shows that the
entire money of the country (gold, silver,
certificates and bank notes), both in circu-
lation and in bank vaults was, on the
first day of September, 1899, $3,611,697-
328. Thus we see the fraternal orders
alone have outstanding cash obligations
amounting to more than two billion dol-
ars in excess of all the money in the
country. How can a Christian, after
due consideration, patronize or defend
such a swindling system." A writer in the
Wesleyan Methodist says of his experi-
ence in Masonry. When made a Master
Mason in 1899 he was a professing Chris-
tian at the time and knew only one other
member who was a professing Christian,
a minister who acted as chaplain when
he was raised. He says "The Senior
Warden and Senior Deacon were saloon
keepers, others were men I did not care
to associate with in every day life, while
others were good, moral men, yet we
were all brethren, and on the "level"
traveling together to the Grand Lodge
above." When after several years as he
"was at the altar seeking the Lord,
He showed me that I must leave Masonry
and forever separate from it. The
reason for doing so was because it taught
that I should be fitted by its forms and
ceremonies for the "Grand Lodge above,"
or heaven, and I knew it made me no
better, and this was to be done without
my Christ or any atonement whatever.
Will not our dear young people be
warned in time and refuse all advances
of the secrecy element to induce them to
join, for once in it is hard to cut loose.
Stop before you begin, is a safe course to
pursue in more ways than one.

A writer in the Sunday School Times
calls attention to a fact which is perhaps
too much forgotten. When we think of
the criminals who are spending their
life serving out a sentence in our peni-
tentiaries or State's prisons, we are apt to
think of them as being in advanced age,
while the fact is that the large majority
are young men standing in the morning
of life. Many of them come from homes
of wealth, culture, and religion, and the
life story of many is pathetic indeed.
How many, many lives are thoughtless,
and lost to usefulness and blessing! Re-
cently there was the account of a man
who was released from Sing Sing prison
N. Y. after having spent more than thirty
years of his life serving out a
entece for crime and now at the age
of more than three score undertakes to
EVANGELICAL VISITOR.

CHURCH NEWS.

BUFFALO MISSION.

Financial report for two months ending March 1st.

DONATIONS.

E. Grabil, Buffalo... $1.00
John Sheffer, Ontario... 1.00
Ada Sider, Ontario... 1.00
Levi Sider, Ontario... 1.25
Peter Stover, Ontario... 1.00
In H. Name, Ontario... 5.00
Levi Heise and wife, Ontario... 5.00
David Heise, Ontario... 2.00
Sister John Bastard, Ontario... 1.00
Lizzie Brillinger, Ontario... 2.00
Jonathan Lyons Michigan... 1.00
Catherine Kohl, Gratersford, Pa... 1.00
Elder John Smith, Ohio... 1.00
Buffalo Brethren and collection... 12.00
Received for board... 5.50

Total... $40.75

Also received from Clarence Center, apples and other provisions for which we feel to thank the Brethren and we appreciate the interest they take in the Mission.

Also one barrel of household goods from the Markham Brethren. The barrel contained 15 pounds of honey, meat, chicken, dried fruit, butter. Also jars of fruit and three quilts. Also a pail of apple butter and some corn meal from Sister Detwiler, Ont. All of which was very much appreciated. May God bless the givers.

EXPENSES

Coal, fuel, etc... $7.50
S. S. supplies and other necessaries... 3.50
Provisions and all other expenses... 21.75
Due Mission at last report... 8.00

Total... $40.75

This, at present, makes the Mission balanced up even for which we feel to tender thanks. We hope we shall be able to keep a little ahead if possible and if the Dear Brethren all would give a little it would lighten it for some who give much. Indeed there are a good many missions to consider, I know, but a little to each one will not be felt if we just think so.

We all feel to still move along in the good work. The meetings are still a blessing to us and others. We have the three meetings on Sunday. We meet at 10:30 A.M. at Loyd St Mission, and have services for an hour or more and then we serve the congregation with coffee and buns.

This Mission is in the slums where there are a great many poor and dissipated souls. After meeting, the bread and coffee seem to be much appreciated. One man said when he took the coffee, "This is the first meal I had since yes-

BRO. Enos Storm writes from Gormley, Ont., under date of Feb. 24: Dear Brother: We have been taking the Visvron for one year and thought we would have to stop it, feeling unable to pay for it, because my wife was sick, and had to pay the doctor bill, but the Lord has turned things different. We were led to take the Visvron as our healer, and called for the Elders to anoint her and lay hands on her and the Lord raised her up again. She was so weak I held her up while they anointed her, and in less than two hours she sat up alone, ate a nice supper, and has been up and engaged in the kitchen every day since, taking dinner and supper with us at the table. We intend to trust the Lord for all things. Praise the Lord for His goodness.

TESTIMONY OF HEALING.

We are glad for letters of testimony which come to us from some of God's children. Bro. John Bock writes from Buffalo, N. Y. "I am very busy; am out every night in the week to meetings in the slums trying to help them. I delight in it and God blesses me. Praise His Holy Name for ever. There is nothing that sounds so sweet to me as Jesus, blessed Jesus. O it is joyful; it is precious. I would I had time to tell you all I have experienced since I came from the uttermost darkness into His marvelous light. It is Light, Life, Joy, Peace and Love. It is getting better every day. I would to God I had found it sooner."

start life anew. Scarcely more than a month ago three young men, moving in the higher circles of society, for committing a horrible crime were sentenced to the penitentiary, two for thirty years each and one for fifteen years. Truly "the way of the transgressor is hard." What a pity that lives which might be made to glorify God and bless mankind should become lost to the noble purpose intended. No doubt present day conditions of society are favorable to the development of criminal tendencies, and in spite of all the efforts at reform crime is on the increase. Children are gathering an education on the streets of our cities, towns and villages which largely counteracts the influence of the home, Sunday school and church. They look at the theatre and show announcements, and advertisements which one meets at every street corner and in the windows of business buildings, and in imagination are familiar with crime, and become the victims of evil lusts long before they reach manhood or womanhood. The result is a carnival of crime, and the ruin of many lives which might have been a blessing. Prevention is better than cure and all true men ought to help make our streets a safer place for the children. How sad to meet so many who are the slaves of habits, appetites, and passions which work ruin, while if other influences had prevailed the entire course of life would have been in the way of blessing and usefulness.

True the grace of God can do marvelous things for a man, but the truth remains it is better to save the child from crime before it begins. God has provided the remedy—the only remedy—in Jesus Christ whom He gave as a Savor to save people from their sins, but a saving of the young from evil influences which come to them everywhere as soon as they go on the street lies largely in the hands of the community. Let us think of what might have been with many lives if they had not gotten into the current of evil as they did, and let us consider it a good work if we can help to improve conditions so as to prevent this stream of destruction sweeping to ruin the precious lives of the young. Apropos of what we said above with regard to the vicious education obtained on the streets we copy the following extract from an article by Josiah W. Leeds, in The Friend. "Again, it is proper to remark, that the daily papers generally, which furnish the public with information concerning current deeds of crime, are so bound up with the sensational as really to serve as a school of corruption to very many. Recently the writer had occasion to look over the files of the six morning dailies of a certain city, for particulars of what had been done at some local religious meetings. In five of the papers there was no mention whatever of these meetings, but there were plenty of blood-staining pictures of prize-fighters and sensuous pictures of actresses, with many accompanying columns of talk of sports and the stage. The sixth publication, and much the least objectionable of all, while it did give some of the particular information sought, yet was generally good make-up nevertheless marred by the conspicuous advertisements of whiskeys and other liquors, and by the invitations to witness stage plays which had gained unenviable notoriety because of their abominations. Is it not a serious matter to admit most of these guests to our firesides, to break down in the minds of our children those inculcations of good which were intended to help keep them away from the 'evil communications [which] corrupt good manners?'"
EVANGELICAL VISITOR.

terday noon." We intend to do a little more work in the slums if God will provide means. We wish our Brethren could just see the misery and wickedness prevailing in some of those places. Yet the souls are dear to the Lord. They are some mother's children. Oh brethren, let us go to the rescue. Some of those dear souls perhaps will cry out against us. Yours for the kingdom.

J. W. HOOVER AND WORKERS
25 Hawley St. Buffalo, N. Y.

MESSIAH RESCUE HOME.

Report of cash donations received at the Messiah Rescue Home, Harrisburg, Pa. from June 1899, to March 1901.

Mrs. Henry Engle, Marriotta, Pa. .... $ 1.00
Annie Myers, Upton, Pa. ............. 0.00
Matilda Greely, Harrisburg, Pa. .. 80.00
M. L. Kreider, Palmyra, Pa. ....... 5.00
Daniel Soitz, Harrisburg, Pa. .... 200.00
Mary Patrick, Harrisburg, Pa. ..... 2.00
Salome Sulabagh, Harrisburg, Pa. .. 1.00
Sister Gish .................. 1.00
Fannie Mann, Columbia, Pa. ...... 2.00
Mary Roush, Harrisburg, Pa. ..... 25.00
Christian Heise, Canada .......... 5.00
H. B. Weisheamle, Baltimore, Md. 10.00
Mr. McCarthy, Nebraska ......... 25.00
Amos Hureh, Shiremanstown, Pa. .. 60.00
Katie Eyer, Rowena, Pa. ........... 3.00
Donation box .................. 16.35

Total ................................ $338.20

A. R. MUNSEY, TREAS.

DES MOINES MISSION.

GOD is with us here in the mission. A few souls have been saved, and we know that the angels of heaven have rejoiced. Others are deeply convicted, and would like to be Christians, but they neglect to take the first step and remain outside the kingdom. God has greatly blessed us in the limited house to house visiting we were able to do. Much more of this kind of work should be done, and so the need of more workers. Poor people who are not saved, and who seldom go to church, almost without exception welcome God's servants into their homes. And who can tell the effect of such visits.

Bro. Samuel Good of California furnish sixty loaves of bread twice a week, and thus the poor people get some material help.

The EVANGELICAL VISITORS sent for distribution are eagerly accepted, and seem to be greatly appreciated by those receiving them. The Brethren's teaching and doctrine are highly respected; and with a few more consecrated laborers, without doubt there would be quite an ingathering. There are some real saints here. Others need to be rooted and grounded a little deeper. Pray earnestly that God may work in this place, and that His people may give Him the glory.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. 11:6.

HARVEY AND EMMA FREY.

MEETINGS AT FAIRVIEW AND HIGHLAND, OHIO.

"Be that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:6.

T I WAS with such a spirit and such a hope, that Bro. J. R. and Sister Anna Zook of Des Moines, Iowa, came to Dayton district, Ohio, to labor for the Lord. They began a series of meetings at Fairview, Jan. 6th which continued until the evening of Jan. 27th, when it was thought advisable to change the meetings to Highland church, a distance of six miles, where they were continued with good interest until the evening of Feb. 17th.

The membership at both places were largely in attendance at both meetings also a number of the unsaved. Bro. Zook surely held forth a full gospel, insisting on a thorough repentance and conversion from dead works to the service of the living God, and plainly pointing out the way of self-denial and perfect obedience, which enables us, by God's grace, to "live soberly, righteously, and godly in this present world." Throughout the services all manner of sins were denounced, thus giving timely warning against the snares of the devil, many of which are passed over in much of our present day preaching. As he thus forcibly presented the practical application of God's Word, his soul seemed to be filled with joy and gladness in telling the naked truth, and God's children, hungering for the bread of life, were made to search their hearts and lives as never before, with a result almost comparable to the "shaking among the dry bones" spoken of by the prophet Ezekiel, and loving united effort prevailed more and more as the meetings advanced. Not only so, but the Holy Spirit also brought deep conviction to the sinner, and during the meetings 20 or more souls came forward for prayer, confessing their sins and calling upon God for mercy and pardon. Many of them were led to go through the neighborhood, restoring that which was not their own and asking pardon for evil actions. Blessed peace has come to the hearts of some, but all declare their intention of going all the way with the Savior. May they speedily yield themselves fully to God and become fully established in the doctrine of Christ. Many more poor souls were deeply convicted and burdened on account of their sins, and some even raised their hands and stood for prayer, but—how sad the thought—seemingly not willing to leave all and follow Jesus. Oh may they yet return to God before they are cut off in their sins. How wonderful will be the misery of lost souls, who were brought so near the kingdom and yet not willing to enter in.

May God wonderfully strengthen and prepare for future service the dear Brother and Sister as they return to their appointed field of labor, and may each of us in his office wait for the coming of our Lord.

L. H.

DONATION REPORT.

MOUNT JOY, PA. MARCH 5, 1901.

TODAY has been a busy day packing the quilts and other goods that have been collected for India from the different points. Boxes came from Kan., Ill., Ohio, N. Y., Canada and from different points in Pa. Our hearts have been made to rejoice over the work accomplished in so short a time. May the dear Lord abundantly bless the willing workers and reward their faithfulness in their labor of love. We had asked for one hundred quilts and instead of one hundred we have packed today two hundred and two, and one box has not yet arrived.

Forty-four sheets, 9 blankets, 21 towels, 46 garments, 16 pillow cases, a lot of pocket handkerchiefs 10 lbs. of nice dried beef, 24 lbs. of butter, 12 lbs. of cheese, 15 cans of sweet corn, 14 cans of salmon, one dozen cans peaches, a lot of field and garden seeds, some dried peaches and cherries, tablets and pencils, toilet and laundry soap.

We appreciate the love and interest our dear brother and sister David and Lottie Engle who have taken in this work. This is the third shipment that has been packed at their home and it is no small work. The Lord will reward them as He will all His faithful servants in the resurrection of the just,

"When the tears of the sower and songs of the reaper Shall mingle together in joy bye and bye." The dried fruit, most of it, will be sent to Africa, as it was not deemed necessary to send it to India.

Yours interested at home and abroad.

MARY ZOOK.

The prodigal's first wrong step was in thinking only of himself.
For the Evangelical Visitor.

"KEEP MY SOUL TRUSTING IN THEE!"

There's no one like Thee, O my Saviour,
Whose love is so patient and strong,
So willing to help me in trial,
And bear with my failings so long,
No other such love ever gave me,
To Thee, blessed Saviour, I flee.
Thou wilt to the uttermost save me,
And keep my soul trusting in Thee.

Oh Lord if my heart should be broken,
Thou' bit the cup I must drink,
If only Thy comfort be spoken,
I never will falter nor shrink;
O tender and pitiful Saviour,
So full of compassion for me
In sorrow be near to uphold me,
And keep my soul trusting in Thee.

If every earth blessing were perished,
If every dear hope I have cherished,
If all the wealth of earth were wasted,
If all the love of friends were quenched,
If every dear hope I have cherished,
If all the wealth of earth were wasted,
If all the love of friends were quenched,
And ever after a pleasing sound.

Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence: reflect the character of Christ and you will become like Christ.

The image of Christ that is forming within us—that is life's one charge. Let every project stand aside for that. "Till Christ be formed," no man's work is finished, no religion crowned, no life has fulfilled its end. Is the infinite task begun? When, how, are we to be different? Time cannot change men. Death cannot change men. Christ can. Wherefore put on Christ.—Henry Drummond.

"I think when I read the sweet story of old,
How when Jesus was here among men,
He took little children like lambs to His fold,
I should like to have been with Him then,
"I wish that His hand had been laid on my head,
That His arms had been thrown around me,
And that I had seen His kind look when He said,
'Let the little ones come unto me.'"

—Selected by J. Emery Bowers from National Baptist.

PRAYER AND COMMON SENSE.

There are some people who depend on prayer when they should be using their wits and their hands. Persons make themselves sick by wrong doing, bad food, improper dressing, and then are anxious to have people pray that the Lord may restore them; when if they would only behave themselves they would get well without praying. But if they were made whole today in answer to prayer they would probably go and do tomorrow the same things that made them sick today; not intentionally or recklessly it may be, but carelessly and for lack of consideration, instruction and common sense.

Christian people should take care that they do not presume upon God's mercies or His providences, but that they walk carefully and see what they can do for themselves, and have put away things which are sure to do them harm, then they can with good grace pray for health and blessing, and expect answers of peace both to soul and body.—The Christian.

J. E. B.

For the Evangelical Visitor.

WHEN SHALL WE SEEK THE LORD.

Remember now thy Creator in the days of thy youth, while the evil days come not, neither the years draw nigh, when thou shalt say, I have no pleasure in them. —Ecc. 12:1.

"I love them that love me; and those that seek me early shall find me."—Prov. 8:17.

"Seek ye the Lord while He may be called, but heard no answer;"—Ecc. 12:1.

"The child said, "I'm too young yet, Tho' I can't open," Sadly
But oh! the door was bolted,
The Spirit came in childhood,
I cannot be friendless or lonely;
O tender and pitiful Saviour,
So full of compassion for me
In sorrow be near to uphold me,
And keep my soul trusting in Thee.

The Lord may restore them; when if they make themselves sick by wrong doing,
For lured by Satan's power,
The youth lay dreaming idly,
And saying, "Not today
Thou wilt to the uttermost save me,
And keep my soul trusting in Thee.

If every dear hope I have cherished,
If every earth blessing were perished,
If every dear hope I have cherished,
If every dear hope I have cherished,
If all the wealth of earth were wasted,
If all the love of friends were quenched,
And keep my soul trusting in Thee.

Oh Lord if my heart should be broken,
Oh Lord if my heart should be broken,
Thou wilt to the uttermost save me,
And keep my soul trusting in Thee.

If only Thy comfort be spoken,
If only Thy comfort be spoken,
I never will falter nor shrink;
O tender and pitiful Saviour,
So full of compassion for me
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For the Evangelical Visitor.

A SHORT BIBLE STUDY.

Please open your Bible at 2 Cor. 6:11-18. A comparison with the revised version will prove helpful. Read the passage carefully, several times will be better and will help grasp the truths more clearly. We often read over too much whereas if we read a little section like this carefully again and again we get more help from it. After reading carefully go on with this study and note the text particularly as we go along.

Verse 11. The apostle is trying to express something of the unfeigned love and great yearning in his heart to the Corinthians. Some one has said in the general criticism of Paul that had been going on at Corinth that in his affections there was but a small place for the Corinthians, hastily judging, most likely because of his delay in visiting them. The facts were, they were so taken up with selfishness, worldliness and evil thoughts and ungodly criticisms that they had but little if any time for their own best interests, (bowels in verse 12 means affections).

Verse 12. Having affirmed his affection (see chapter 5:13) he pleads and “now for a recompense in like kind” (R. V.) for an enlargement of heart and spiritual life. The teaching following, and of the Word generally, on this subject, suggests the following practical and brief outline that may help bring these facts before the mind clearly.

1. Soul Food:
   (a) Communion in prayer.
   (b) Communion in the Word.

2. Self denial—putting aside the things of the flesh and of the mind, and also the things of the world outside. A process of subtraction that will be suggested by the Spirit himself when we are willing to follow His guidance.

3. Exercise activity for Christ, the Spirit-filled Christian finds his or her hands very full.

Verses 13-16. With the above simple plan for enlargement study these verses, and note specially these strong words:

   “He out — yoked — unbelievers,”

   “What fellowship — righteousness — unrighteousness?”

   “What communion — light — darkness?”

   “What concord — Christ — Belial!”

   “What part — beliefeth — infidel” (unbeliever).

   “What agreement — God — idols?”

For “ye are the temple of God.” See also and study the following: John 14:13, 14; 1 Cor. 3:15-16; 15:44.

Here is stated one of the mysteries of the re-incarnation. Christ in us. A clear conception here will save much confusion concerning world mingling whether for business, or any ements or otherwise.

Verse 17. Wherefore: (sufficient reasons have been given.)

   “Come out — be separate — touch not the unclean thing.” Many things which are not sin per se are no world-contaminated so as to be dangerously unclean. (A study of the types in the cleansing of the ceremonial law here might prove helpful.)

Verse 18. “I will be —” The deep, beautiful, wonderful teaching here is that instead of what by this process of subtraction —addition takes for God. He will give us something infinitely better. If we fully understood what fatherhood and sonship means it would all be clear. Lord teach us.

A. Z. M.

For the Evangelical Visitor.

BE A CHRISTIAN NOW.

IN THIS world many people are too busy working for the things of this world. They have no time to be a Christian, but they must find time to die. But, blessed be the name of the Lord, there is time to be a Christian. Let us do what we can to help gather the lost ones. I fear we as a people will be held responsible if we do not put forth more of an effort to spread the gospel. Souls are worth more than all the vain things of this world and how much money is spent for them too. How little is given for the cause of Christ.

“Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.”—1 Cor. 10:31.

Dear Reader let us let Jesus guide our thoughts and then we will not reach out for the vain things of earth, and we will be happy and Jesus will get the glory.

ADDIE CASSEL.

THE WORK OF TODAY.

SOMETIMES the work of today is tedious tolling, sometimes it is patient waiting, sometimes it is earnest watching, sometimes it is quiet resting. Whatever the work of today, it should be done. If the Master says, “Come ye aside into the desert and rest awhile,” this may be the work of today. If we refuse to do it, and struggle on in weariness, we may not only do our work imperfectly, but may meet with sickness and be unfitted for work and deprived of opportunities for a long period of time.

The Lord will give us guidance if we will but follow Him. If we are obedient so far as we know, He will show us the thing we ought to do, and when He has shown us, happy are they who have the wisdom to do what Christ commands, and to fulfill the work which He assigns us.—The Christian.

JEWELRY AND ORNAMENTS.

No ornament of gold I wish to adorn
This fast fading body of mine.
And rubies are dross, except those alone
Which adorn the beautiful mind.
For God in His Word most fully declares,
I’ll take them from you away;
The chains and bracelets, so lovely and rare
Shall I saith God, them destroy.
High head bands and earrings of gold,
And nose jewels alike I’ll destroy;
Their tinkling ornaments, glasses and veils,
Rings and crowns, and crowns, this take away;
And instead of sweet smell shall arise
A sickening smell, then, indeed,
Your ornaments of gold He’ll despise,
As hath He in write thus declare.

Then friends and associates dear,
A warning from this let us take;
Let us crush pride and fashion, nor fear
To do thus, though for Christ’s sake.
Let modesty, the, our precious adorn,
In faith, hope and charity dwell;
And show to the world the rubies alone
Which for fine gold we’ll not sell.

—Selected by Sister Mary Byer.

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OUR DEAD.

WINGERD.—Vernon Earl Wingerd, only child of Harvey and Emma Wingerd, was born Oct. 30, 1900, died of typhoid pneumonia, March 4, 1901, aged 4 months and 5 days. Funeral service was held at the Belle Springs Church, conducted by Eld. Jacob N. Engle and John R. Herr. Text Job 14:12. Interment in adjoining cemetery.

LEWIS.—Died at his home at Clarence Center, N. Y., March 3, 1901, Bro. Thomas Lewis, aged 64 years, and 8 days. Bro. Lewis was not in the best of health for some time and was confined to his bed about a week till the Lord called him home. He was an upright Christian and always lent a helping hand in every good work and faithfully filled the office of deacon for many years. The church and Sunday School mourn the loss of an efficient member in which he took an active part. He leaves a wife, six sons and two daughters, one grand-daughter, two brothers and three sisters to mourn their loss. Funeral services were held in the U. B. church, Clarence Center, conducted by J. W. Hoover, of Buffalo. Text, Rev. 14:13, 14. Interment in Clarence Center cemetery.

HACKENBURG.—Died, of pneumonia, on Jan. 30, 1901, at her home in Carlisle, Pa.; Sister Hanna Hackenburg, aged 75 years, 8 months, and 18 days. She, with a daughter and son-in-law came to this county on the 27th of Feb., to make her home with her daughter already living here, where she died just one week from the day she arrived here. She was a member of the Church of God for near 50 years and a devoted Christian.

PRIMYER.—Died, of dropsy, on February 1, 1901, at her home, Fishing Creek, Perry county, Pa.; Sister Mary Primyer, aged 80 years, 10 months, and 16 days. She was the wife of the late Bro. Primyer, who preceded her to the spirit world two years ago. She was converted at the age of 18 and since then has been endeavoring to be a servant of God, and has been a faithful member of the church for many years. Since the writer knew her, her desire ever was to be in readiness for the Master’s call, and her especial desire was to depart and be with Christ. She leaves all her children, nine in number, three sons and six daughters: Sarah Idle, Keystone, Pa.; Liza Smith, Hope, Kansas; Alice Keefer, Hope, Kansas; Katie Sietz, Millersburg, Pa.; Wesley, Marysville, Pa.; Susan Slipp, Keystone, Pa.; Henryetta Martin, Keystone, Pa.; Aaroh, Steelton, Pa.; John, Hope, Kansas. Funeral Feb. 5th at the Evangelical church, interment at the graveyard near by. Services conducted by Bro. Jno. B. Niesley from Ecclesiastes 7:1 last clause.

BRUBAKER.—Sister Elizabeth Brubaker, widow of the late Benjamin Brubaker, was born in Dauphin county, Pa., July 10, 1814, and died Jan. 7, 1901 at the home of her son Rev. Jacob L. Brubaker near Lawn, Lebanon county, Pa., aged 86 years, 5 months, and 27 days. She was a member of the Brethren in Christ church for many years and a devoted Christian. Surviving her are six children, two sons and four daughters, thirty grand-children, and twenty-five great-grand-children. Funeral services were held at Epler’s Church, conducted by Rev. Jacob Krieder and S. Brehm in German, and S. G. Engle in English. Text, Phil. 1:21. Was buried in family grave yard.

"Mother now has gone and left us, Here below she could not stay, For the voice of Jesus called her, And she did His voice obey, Winter winds can no more chill her, She has laid her armour by; In the grave her body slumbers, But her soul has risen high. She’s now gone to live forever, For her hopes in God were strong, But we miss her—Oh, we miss her! Mother’s journey is so long, But she’s freed from her afflictions, Ah, the Lord doth all things best, For she now dwells high in heaven, Where she’ll ever be at rest."}

SHIRK.—Earl and Ethel Shirk, twin children of Brother and Sister Robert M. Shirk died at their home near Shannon, Carroll county, Ill., of scarlet fever. Earl died Feb. 11, 1901 and was buried in the Dunkard cemetery in Shannon. Funeral service was conducted by Rev. J. Shoemaker. Text 2 Sam. 12:23. Earl was aged 3 years, 6 months, and 4 days. Ethel, his twin sister died just one week later of the same disease, and the other children of the family being confined to their bed at that time, no public funeral could be held, only a few words of exhortation and prayer at the grave by Rev. Roland. They leave to mourn their early demise, parents, one brother, and two sisters and many relatives and friends. One brother and sister preceded them to the spirit world. The deceased were grand-children of Eld. Joseph Shirk of Shannon. The bereaved family have the sympathy of the community in their affliction.

Over the river silent and deep, Where the boats are moored, On the shadowy shore, And the waves are rocked to sleep, Where the mists so pale
Like a bridal veil
Lies down on the limpid tide,
We hear sweet sounds in the still night time
From the flowing river’s side,
And the boat recedes from the earthly strand
Out o’er the sea.

Over the river, the deep, dark river Our darlings have sailed from us.
Over the river, the deep, dark river, Our darlings have sailed from our sight.
The charmed home circle is a four time broken.

Two little vacant chairs,
Two little voices of welcome are hushed.
Sweet little darlings, the light of our home,
Have crossed the river and are beckoning "come!"

Over the river, over the river
When the echoes were asleep,
We heard the dip of the golden oars,
In the waters so cold and deep,
And the boatman’s call
When the shadows fell,
Floated out on the evening air.
Our darlings have sailed in the snowy boat,
The boat with the golden oars.
Now free from suffering, pain and woe,
Our darlings have left us, while our heads bowed low,
And a prayer ascended from our breaking hearts,
Lord help us.
They have crossed the river now, hand in hand,
They have gone to meet their loved ones gone before,
And their home of glory help to share,
As we hear the notes of angels’ harps,
As they sweep o’er the liquid sea,
We hear the strains of their sweet little song,
Calling and beckoning "come."

I. M. S.