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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Charles A. Blanchard, President of the National Christian Association, said, in an address on May 15, 1902, in the Chicago Ave. Church, that there are 299 secret organizations formed and operating in the United States, and that in discussing secrecy, when he discusses Masonry, he refers to an extent discusses all the others because "Free Masonry is the mother of and the model after which all modern secret societies are formed, save and except the Jesuits alone," that the secret society system of today is copied from, and modelled after the order called Free Masonry. The Masonic order is really the clearing house or center in which all secret societies unite. "I mean the Masons founded the Odd Fellows. The chief men in the thousand and one secret societies are the principal men in Masonry. The governing forces are Masonic, so that from a number of points of view it becomes clear that when we know what Free Masonry is doing, we shall know what the secret society system of our day is about." Referring briefly to the oaths and obligations and the ritual of service which those who join engage in, he said that these obligations etc., are at war with the family, the church and the state. ** According to Masonic literature the candidate who seeks initiation into the Masonic institution is in "blindness, darkness, helplessness and ignorance and is wandering among the errors, is covered with the pollutions of the outer world, seeking the new life and asking for the withdrawal of the veil which holds Divine Truth from his eyes." Quoting from a number of Masonic authors the speaker proves that secretism is a religious system and professes to help its members on to the new birth and brings them into favor with God. But in further examining these writings it is found that the religion of the lodge is not Christian. "Christianity is a system founded on the Word of God making Jesus Christ, the sole hope of a sinful and lost race." But Jesus Christ has no place in all the religious ceremonies of the lodge, consequently the religion of the lodge is not sufficient to save the sinner from his sins. The speaker maintained that the religion of the lodge has the marks of Demon Worship. It makes men liars; it makes men unclean, and it makes men cruel. He said "I know a poor carpenter that refused to join a union in this city, to be taken by his heels and held over a wall three stories from the ground, and the men that held him there kept swearing they would drop him unless he would give up his religion and his manhood and come and join their order. I knew another man to be knocked off a scaffolding on the second floor, his arm broken; he went to the hospital for six weeks, got out and found every valuable tool he had, stolen from his box. Why? Simply because he would not do the bidding of the lodge. A man said to me this week, 'I have kept out for 25 years now, and it looks to me as though I have to join these lodges or starve.' The time has come when an honest man cannot go out in a city like Chicago a free American citizen and earn honest bread for the wife and baby at home, unless he will take the mark of the beast in the forehead or the hand. That is what the Holy Spirit said would come; that is the hour that is here." These extracts are culled from the report of the address as published in the Christian Cynosure. We are convinced of the iniquity of the system of secrecy, and that prominent ministers of worldly church organizations hold high office in it does in no wise change its nature.

Jesus, Thou Joy of loving hearts! Thou Fount of Life! Thou Light of men! From the best bliss that earth imparts, We turn unfilled to Thee again. Thy truth unchanged has ever stood; Thou savest those that on Thee call; To them that seek Thee, Thou art good, To them that find Thee—All in all. We taste thee, O Thou Living Bread, And long to feast upon Thee still; We drink of Thee, the Fountain Head, And thirst, our souls from Thee to fill. Our restless spirits yearn for Thee, Where'er our changeful lot is cast; Blest, when our faith can hold Thee fast.

I've Had a Glimpse of Jesus
My Shepherd
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I'VE HAD A GLIMPSE OF JESUS.

Back to the cold world I will not go,
Back to the old paths of pain and of woe,
Back to the old life of sin, O no!
I've had a glimpse of Jesus,
Sweeter with peace, from unhappiness free,
Fuller of joy than the old life could be;
I've had a glimpse of Jesus.

For the Evangelical Visitor.

BAPTISM.

NUMBER THREE.

In reviewing the history of the Christian Church on the doctrine of baptism, we noticed that trine immersion was the original, or primitive mode of baptism. It was believed by all the fathers of the primitive church to have been instituted by Christ and the apostles. The first change in baptism was brought in by Eunomius, one of the chief leaders of the extreme or Anomean Arians, who was born early in the 4th century. On the recommendation of Eudoxius, he was appointed bishop of Cyzicus in 360, but was deposed from the bishopric within a year of his elevation, on account of giving unrestrained utterance to his extreme Arian views. Eunomius carried his doctrine to a practical issue by altering the baptismal formula. Instead of baptizing in the name of the trinity, he baptized in the name of the Creator and in the death of Christ, by single immersion. This alteration was regarded by the orthodox as so serious, that Eunomians, who had been excommunicated, on returning to the church were rebaptized.

As regards baptism by sprinkling, we have no particular account by whom, or at what time or place, it was first introduced into the church. All we know is, that "clinical" baptism was permitted in the early church, by pouring, or by sprinkling water upon the head of the sick person, in cases of necessity. But we have also noticed the strenuous efforts of the early Church Fathers, and the remonstrances and decrees of councils against it becoming general. The Council of Ravenna in 311, was the first council which legalized baptism by sprinkling, and is therefore not apostolic and unsafe for us to practice.

The backward formula of baptism originated in England, and cannot be traced any farther back than about the middle of the seventeenth century. Baptists, as we have seen, had formed churches in different parts of the country, at that time, and having always seen infants, when baptized, laid under water, in the baptismal font, and not having enough if any communication with the Baptists on the continent, they thought of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, "buried in baptism," but we should notice that Paul wrote to the Romans, and that the Romans did not bury but burned their dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning of the form of baptism can be drawn from the mode of burying the dead in England. The consequence, however, has been that all the Baptists in the world, who sprung from the English Baptists have practiced the backward posture. But from the beginning it was not so. In the apostolic times the candidate was immersed thrice, once at each name of the Trinity. So we see that the backward mode of baptism, is not apostolic, but an innovation of the seventeenth century, and therefore should be discarded by every Christian.

It is often remarked that the mode of baptism is immaterial, and that God will not hold us accountable for any slight diversions. But, when we look at our first parents and see how the Lord dealt with them for partaking of a little forbidden fruit, which to some people's way of thinking would only be a trivial act. Yet God did not overlook it, but cast them out of the garden, and who can comprehend or describe the train of misery, which came from seemingly so small a transgression? Again, we see Saul, who disregarded the command of God, in not slaying the king of the Amalekites, and saving some of the best of the flock; who even intended to offer them unto God in sacrifice, which would be esteemed by some as a pious act. But God's command had been broken, and Saul had to suffer the consequence. Then, too, in the case of Uzzah, who stretched forth his hand to save the ark, which would likewise appear to us as a good deed, but God's law had thereby been transgressed, and he had to suffer for his rash, yet good-meaning deed. Thus we see how God looked upon those seemingly trivial transgressions in those days. His wrath was kindled against them and according to Scripture, if we in the days of grace, disregard, or violate, or change any of God's ordinances, we are liable to suffer the displeasure of God, as well as those in days of old.

We believe, we have now given abundant historical proof of the authenticity of trine immersion as being the apostolic mode of baptism. Much more might be given, but we now turn to the Scripture and see what it has to say on the subject. The first which we will consider is the commission of our beloved Lord and Master, which we find in Matt. 28:19,20.

As we look at the commission, the first which strikes us with force, are the words "Go ye therefore." This was spoken to the disciples, but it refers to all the children of God, and it is as obligatory today as when first uttered. "Go ye therefore," these words bring to our mind the
urgent need of the gospel. It was an urgent appeal unto the apostles to make no delay, for souls were perishing. They were to go at once, and to make no excuse. The urgency of this appeal has as yet not diminished, for the world lieth in darkness as much now as then. Therefore, the necessity of a united effort of the children of God in this urgent and all-important work. If we cannot go ourselves, we ought to be ready to help in some other way. "Go ye therefore," is the command of our blessed Lord. Who will go? Who will help? Let the voice of God speak, but let us obey.

The next thought is where shall we go? Mark says "unto all the world." This means, that we are not to miss any part of the globe. We are to be no respecters of persons. We are to go to the dark and yellow featured, as well as to the white. We are to go to the rich, the poor, the great, the small, the cruel and the degraded, as well as to the more civilized. The command is "go ye," and it is our duty to go, and not stay until our Master bids us stay.

The next thought which presents itself to us is, "what shall we do when we get to the people? The answer is "teach all," etc. Teach them what? Teach them that they are commanded to repent, and believe the Gospel. Teach them, "that there is none other name under heaven given among men whereby we must be saved," than the name of Jesus. Those who go, are to press the truth home to the people and tell them that it is a weighty matter. That their salvation depends upon it, and that they must be born again, for the Savior says, "except a man be born again, he cannot see the kingdom of God."

Baptism, a necessity for all true believers. The next question is, whether all believers in Christ are to be baptized, or whether it is left optional to the believer. There are plenty of people who tell us that baptism is immaterial, and that it is not essential for salvation. To this we have not anything to say of ourselves, but will let the Scripture decide this important question. We have noticed from the commission that the disciples were to "teach all nations, and baptize them," etc. From this we understand that the disciples were to baptize all those who accepted, or believed the Word spoken by them to the people. That the apostles understood it so can plainly be seen from the words of Peter when he spake to the people shortly after the outpouring of the Holy Spirit at the day of Pentecost, when they were pricked in their hearts, and said, "Men and brethren, what shall we do?" etc. Whereupon, Peter answered, "Repent, and be baptized everyone of you." Here we see that Peter, who with the rest of the apostles, had shortly before received the gift of the Holy Spirit; who certainly knew what he was saying, and what the will of God was concerning baptism, told the people that everyone of them was to be baptized. Then, too, when the Samaritans had believed the preaching of Philip, "they were baptized both men and women." These two incidents ought to be conclusive proof to all, that all who have been taught, and believed the word spoken to them, are to be baptized.

Infant Baptism. The passages of Scripture which are generally brought forward in favor of infant baptism are those relative to Cornelius and the Jailer. It is reasoned, since the households of these men were baptized, there must of necessity have been infants among them. But, by looking at these passages of Scripture closely, we see that all which were assembled with Cornelius were sufficiently advanced in years to be able to understand, or hear the word, received the gift of the Holy Ghost, and were baptized. Now it is evident that an infant could not have heard, or paid attention to the word spoken by Peter. Then in the case of the Jailer's household, we found that only such were baptized unto whom Paul and Silas had spoken the Word of the Lord. The question presents itself to us, unto whom do men speak the Word of the Lord, unto infants, or unto such who are of more advanced age? The answer undoubtedly is, not unto infants, but unto such as are more advanced in years, and who are able to understand what is said. Thus we see that it is impossible to infer from these two instances that any infants were baptized at the time.

Baptism, a burial into His death. The first thought which presents itself to us under this heading is, what kind of persons do we bury, dead, or living? The answer is, dead persons, those who have previously died. So with baptism, we do not baptize any, unless they show signs of having previously died unto sin, and such are baptized, or "buried with Him by baptism into death" that they should rise to "walk in newness of life."

Buried—by baptism also means that the person who is baptized should be completely dipped under water. Baptism is called in Greek (baptisma), and in Latin (mersio); that is, if one dips something into water it closes together over it. The German word (taufe) is derived from the word (tief); that is, one should sink deeply into the water that which is being baptized. The word (taufe) also further denotes a (wiederholend eintaufen) a repeated dipping or immersion. Again that baptism denotes a burial, or covering up, is plainly noticeable from the words of Paul in 1 Cor. 10:1,2. "How that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Some think this a strong case in favor of infant baptism. To us, however, it is just the opposite. That there were infants among the children of Israel as they passed through the Red Sea, cannot be denied. But we must remember that the children of Israel, both young and old, were the children of God, but with us it is otherwise. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Therefore, we must be born again, before we are the children of God, and this is impossible for an infant. An infant has no conception of these things. Although innocent and perfectly safe when it dies, because Jesus, slain for the sin of Adam. But, when we have come to years of discretion, and are drawn by the Spirit.
of God, and are thus led to seek the Lord until we find Him precious to our soul, which constitutes the new birth, then we are, without exception expected to be baptized, like the children of Israel were "unto Moses in the cloud and in the sea." But, without being born again, no one has any right of being baptized.

Then, too, the passing of the children of Israel through the Red Sea, betokens an immersion, and that in a forward posture. Every Bible reader knows, that the Lord said unto Moses that he should speak unto the children of Israel, "that they go forward." And as they went, "the pillar of the cloud went from before their face, and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and the waters were a wall unto them on their right hand, and on their left." Thus we see that the children of Israel were baptized or immersed, "unto Moses in the cloud and in the sea," in a forward posture, for Moses had commanded them to go forward.

Baptism, essential for salvation. —The heading of this paragraph is disputed by many Christian professors. Many of them tell us if we are baptized with the Holy Spirit, then water baptism is immaterial, and therefore not necessary for us to observe. We have seen, however, that the Lord commissioned His disciples to baptize all those whom they would teach and who would believe their teaching. And this obligation is resting upon the children of God to this day, and will until the end of time, for the Lord has not yet, and we believe, will not disannul it. Then, too, we see, that Peter, shortly after the disciples had received the Holy Spirit, told the people when they had been "pricked in the heart," to "repent, and be baptized every one of you," etc. If baptism was not necessary, then we believe Peter would not have told the people that every one of them was to be baptized. Again, that baptism is necessary, even after we have received the gift of the Holy Spirit, is evident from the case of Cornelius. For, while Peter spake the word unto those who had assembled, "the Holy Ghost fell on all them which heard the word." Whereupon Peter answered, "can any man forbid water, that these should not be baptized?" etc. Once more, Peter tells us of Noah having prepared the ark, "wherein few, that is, eight souls were saved by water." The like figure whereunto even baptism doth also now save us." etc. Notice, "the like figure," etc. says Peter. As much as to say, if Noah had disregarded the command of God, and had not built the ark, neither entered therein, he and his house would not have been saved, but they would all have perished with the antediluvians. Here Peter gives us to understand, if we, even after we have received the gift of the Holy Spirit, willfully neglect, or reject baptism, we cannot expect to be saved any more, than Noah and his house could have expected to be saved from the flood, if they had set at naught the command of God, and had not built the ark, neither entered therein. So you see, dear reader, that the observance of the ordinance of baptism is necessary for every believer in Christ, and those who set at naught the sacred ordinance of baptism, or any other ordinance of God's house, and teach men so, make themselves responsible for a gross and serious innovation. CHARLES BAKER.

NOTES ON ROMANS.

DOCTRINAL DIVISION 1:16 TO CHAPTER 12.

A. Theology of Salvation 1:16 to chapter 9.
B. Theology of Redemption 1:16 to chapter 6.

Preamble 1:16, 17.

This article will be devoted to the preamble (Rom. 1:16, 17) which indeed is a masterpiece, and who could doubt its inspiration.

Paul being energized by his own consciousness of the potentiality of the Gospel of Christ, declares himself willing to preach it with all his ability even at Rome.

This rigid conviction was not the production of some fanciful imagination but of a stern reality in his own life. Who can comprehend the magnitude of a power that would so completely change the course of a man like Paul? The Gospel of Christ was that power of which this great Apostle says he is not ashamed.

Only those who know not its power are ashamed of the Gospel. Paul's knowledge of the transforming power of the Gospel was not limited to his own experience which was marvelous as well as glorious, changing him from a most fervent, blind zeal and cruelty, to a life of profound love and self-sacrifice, but he witnessed the same results on the lives of others as well.

How many have a desire to become Christians but they are ashamed of that "power" that will lift them from a life of sin and death into a life of righteousness and peace. Poor devil-deluded man!

He who knows by experience and observation the pardoning, regener-
EVANGELICAL VISITOR.

ating, transforming, and sanctifying power of the Gospel CANNOT be ashamed of it; but is delighted to live, witness to, and preach the Gospel.

FAITH IS THE MEDIUM through which the power is applied. There is, however, no merit on the human side of faith, because appropriating faith is a gift of God, and not a mere human faculty. Every act of divine grace upon the heart of man comes through active faith.

"With the heart man believeth unto righteousness" but not in his own unaided strength, yet he appropriates the sacred promises while God, in Jesus' Name, bestows them. Paul boldly says to Jew and Gentile, alike, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation unto every one that believeth."

This salvation is universal to a certain class—all who believe. "He that believeth not shall be condemned." God's economy or dispensation of grace is most surely beyond criticism. Had God launched any other plan or method to save men, than by faith, many would be in utter hopelessness, being unable to obtain salvation however desirous they might be. Suppose God would have placed salvation on a financial basis, saying all who are worth one thousand dollars and above shall be saved. Millions could not meet the conditions and would perish. Or, were salvation obtainable by a certain degree of social standing, it would disqualify millions. Again, if salvation could be secured by those of high intellectual, or refined culture, or collegiate education, or physical beauty or weight, or perfection in morality apart from grace, we again would encounter the same inevitable difficulties.

But since FAITH is the requisition and basis of salvation it is within the reach of "whosoever will."

In this we can easily see the righteousness of God. It is the only way that could be just and right, and in which God would be no respecter of persons and His Word reads: "Whosoever believeth and worketh righteousness is accepted of him."

"No room, no room for Jesus O, give Him welcome free,
Lest you should hear at heaven's gate,
There is no room for thee."

"The statutes of the Lord are right rejoicing the heart."

FROM FAITH UNTO FAITH.

"For therein (in the Gospel) is the righteousness of God revealed from faith to (unto) faith as it is written (Heb, 2:4) "The just (righteous) shall live by faith."

Let us enter into an analytical study of this Scripture.

"From faith" from the faith, or belief and practice, of the typical and ceremonial law which the Jews and proselytes held so tenaciously; because ever since the death of Christ this law dropped out of use and is dead having answered its purpose—foreshadowing and typifying Christ and His death on the tree—the real sacrifice for sin, because of which the types and shadows cease. Before Christ came as a sacrifice for sin, God's people were commanded and did sacrifice beasts, as directed by the law, for sin, and observed ceremonies for purification, in which they believed as a propitiation problem. But since Christ, the prototype, has given Himself once and forever as an all sufficient, and eternal sacrifice for sin, faith and obedience in the typical and ceremonial law must be abandoned.

"To faith: the faith in Jesus Christ as a real sacrifice for the sin, and sins of the whole world, and obedience to His glorious Gospel. Paul speaks here of going from the imperfect to the perfect. From the typical and ceremonial law unto the Gospel of Christ which is the power of God unto salvation unto every one that believeth. The "law" gave promise of pardon; the Gospel gives actual and eternal pardon. The "law" forshadowed cleansing: the Gospel cleanses us from all sin—we cannot separate the Gospel of Christ from the blood of Christ. "Herein is the righteousness of God revealed from faith to (unto) faith. Lather translates thus—"aus glaben in glaben."

Soon after the first transgression God gave promise of a liberator from sin. This promise was repeated and kept fresh in the minds of God's chosen people by the holy prophets, and yet how plaintive the record. "He came to his own and his own received him not, but as many as received him to them gave he the right to become the sons of God, even to them that believe on his name."

Paul called the Jew's attention to the righteousness of God in the faithful fulfillment of His promise—"the seed of the woman shall bruise the serpent's head."

IT IS WRITTEN.

How beautifully he closes his preambles—as it is written, "The just (righteous) shall live by (from) faith." To disbelieve the revelation of Jesus Christ in the Gospel means death. To have a living faith in it means life. To disbelieve makes us unrighteous, unholy. Through believing with all the heart God imparts righteousness and true holiness. It is just as sinful to disbelieve a fulfilled promise as one unfulfilled. Faith looks back as well as forward and accepts the life, death and resurrection of our Lord Jesus Christ, receiving salvation from all sin, and anointing power through the Holy Ghost, by whom the love of God is shed abroad in our hearts. We need not go to the unbelieving Jew to find a dead church, for many of our professed Christian churches have nothing but dead formality and ritualism.

It is our duty and privilege to believe the Gospel as an entirety, yielding perfect obedience to all its requirements and then we shall realize its virtue and prevail with God.

"I believe, Jesus saves, And his blood washes whiter than snow." J. B. ZOOK.

Des Moines la.

Men can no more be holy without quiet hours of exposing themselves to the influence of the divine Spirit than an apple can get mellow without weeks of hanging in the sun.

—Goss.

The matter of saving one soul by the power of God's Word is of far greater moment than the making of one hundred church members through the many superficial methods employed today by men more zealous in building up their own sectarian church than in building up Christ's kingdom. —Sel.
THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews, the same came to Jesus. He came to Jesus; his learning, his reputation, his character came with him; the teacher of the law came to the Great Teacher of grace.

As Jesus looks at this teacher of the law how His thoughts must have gone back to His boyhood days, to that first interview He had with the ones of whom Nicodemus was a type,—to that temple visit, when He, only twelve years of age, sought out the Doctors of Divinity and astonished them with his understanding and His answers. Was Nicodemus one of those teachers? Would Jesus remember how destitute of real spiritual life their teaching had been? Did not, even then, His soul long to be about His Father's love, to make known man's great need of "life," to make known His Father's "way" of having that need of life supplied?

For eighteen years probably since then, Jesus had come up more than once a year to Jerusalem, had listened to those teachers of whom Nicodemus was one, had gone away disappointed and dissatisfied with their knowledge of God, whom to know is "life." As Jesus, that great Heart Searcher, now looks into this man's life, as He recalls the teaching of the "Light." No wonder as He looks into this sample face, this dead face, this sleeping corpse, the thought took form in words, "You must be born again."—Nicodemus you are perishing; your soul is starving; you are but a dead soul, you need to be born again. Even as Jesus looked into Nicodemus' dead face, so God had taken a look into the face of that world which He had created and which He loved, and He looked at a dead world, and He saw there was but one remedy; the world needed "life" so He sent His Son "that whosoever believeth on Him should not perish but have Everlasting Life." As Jesus thus stated the absolute need of a new birth, surely there must have come into the heart of Nicodemus a longing for this experience, for this entrance into a new existence, and as I catch a glimpse of his after life through the Scriptures and through tradition I cannot but feel that there came a time when he could testify "Christ lived in me."

I wonder will this little article be read by anyone who is a stranger to the writings. If there is, if you have not been born again and have not entered upon a new existence, it is because you have never come to Jesus and received Him as your "life." If you will come to Jesus, He will receive you and will in "no wise cast you out," and to all who will receive Him into their lives, He gives power to become the sons and daughters, the children of God. God declares that "He that hath the Son hath life," not will have it, in the hereafter but has it now; the Spirit of Life in Christ Jesus will take possession of your yielded life if you will only surrender to Him. Jesus one time said to the Jews, "Ye will not come unto me that ye might have life"—many did not come, and so they remained dead to Him, and at last miserably died in their sins. What anguish, what despair will be theirs, as they stand before the judgment throne, and find all too late, that in spite of good character, in spite of their morality, their names are not enrolled in the Book of Life. Do not you be amongst these Christ rejectors, but come to Jesus now, whilst you may, and He will give you not only "life," but "life more abundant" and will write your name in heaven.

"Oh, how easy it is to be saved
If to Jesus you only will come
He is waiting to welcome you just as you are,
If only to Him you will come."

**NOTES OF TRAVEL.**

THE CONFERENCE at Navarre, Kan., is now a pleasant memory of the past. The journey there was delightful, so much good company together, and the everchanging panorama of scenery by day, whiled away the time till finally we heard the welcome word "Navarre." If we had any doubts (which we had not) about our reception, they were soon dispelled by the array of teams around the depot, and the warm Christian greetings extended on all sides.

Bro. T. S. Doner and I were taken to the home of Bro. Bassler, where after a good night's rest, we were ready for Conference work. Your humble servant found that attending Conference was no easy snap, but meant work and long hours. I feel glad however if I can serve my church in any capacity in which I can be of use to it. The Conference days seemed to fairly fly, and before one could realize it they were over.

I cannot say that our Conference comes up to my ideals, that is, considering what they cost and the meagre results obtained. Much of the work done, could be done better by a committee of level-headed, faithful men, in one-quarter of the time that was taken. At the same
time I rejoice in the vast improvement on former Conferences in the manner of discussion. The calm dignified, and loving manner in which opposite views were expressed contrasted favorably with earlier Councils. This is certainly more in line with the Spirit of Christ, and is worthy of cultivation.

I humbly ask forgiveness myself, for many a sarcastic little nip, that slips so easily into my remarks, and scratches like cat’s claws. Sarcasm is a dangerous gift to have, it is like a gun handled by the boy “who did not know it was loaded.” There are a few more improvements I would like to see; more brevity of speech. I know every one is not fitted up with a mental condenser, but why wander about on abstract questions, when a plain proposition is before the house. A little more stringent ruling on the part of the Moderator would be in order. At meals too, a more quiet, subdued tone of voice, a more careful handling of knives, forks, etc., would contribute largely to the order, and decorum, that should characterize such gatherings.

One thing more, of what use is all the talk during feet-washing? A minister gets up to preach on feet-washing and all the while perhaps four sets engaged in feet-washing, are talking in such tones, that combined it makes a perfect confusion. Why not quietly, and reverently, proceed with it, or if something must be said, the other party is near enough for almost a whisper to reach him. Our ordinance meetings would be far more impressive, if the reverential part was doubled and their length cut in two.

There is another side to our Conference gatherings, the worth of which can never be estimated by money expended. The social, fraternal ties that are strengthened, and renewed every year, the flowing together of East and West, and the mutual understanding of the peculiar needs of our varying fields of labor. All these draw us closer as laborers in one common cause, the salvation of men, and the glory of God.

On Sunday afternoon I left Belle-springs with Bro. Henry Rhodes for Rosebank: it was one of the most delightful drives I ever enjoyed. Truly in Kansas (as far as one’s eyes are concerned) “no pent up Utica confines their powers.” Here we visited Bro. Jacob Haldeman, and D. Steckly and family, the latter and myself were called to the ministry only six months apart. Many a long drive and Sabbath’s toil have we shared together in Canada, in days gone by, and never did the slightest jar occur to mar our mutual love.

On Tuesday morning Bro. Doner and I went to Abilene, where we enjoyed visiting together till Friday morning, when I left for Max, Neb., to see my mother. Taking the Santa Fe to Superior, Neb., and the Burlington, from there on. I arrived there the next morning at 8 o’clock. This place is near the Colorado line. A few minutes walk and I was clasped in the loving embrace of my dear old mother after a separation of seventeen years. Time care and bereavement have left their mark on her form and features, but the kind loving smile, the cheerful, patient spirit, and the air of gentle refinement, remain untouched. On Sunday I attended Sunday School in the “Episcopal” church near by and arranged for services in the evening, which was well attended. With my little nieces I visited the grave of their father, my only brother. On the brow of a lonely cliff, overlooking the Republican river rests the dear form of him whom I played with, and rocked to sleep in the happy days of childhood. My youngest sister I found had moved to a place near Abilene and I had passed near there on my way. This was a great damper for me at the time, but later events, make me think it was the leading of the Lord.

On Wednesday morning, June 4, I said farewell and started for Brown County Kansas. I arrived at Fall’s City at midnight, and next morning hired a rig and drove to Bro. John Heise’s home. With him, I remained until Friday evening, when I was conveyed to the home of J. H. Byer. On Saturday I again met Bro. Doner; and Bro. Franklin took us around visiting all day. On Sunday we met twice in worship, and for three nights afterwards. I tried to hold forth the simple truth as it is in Jesus. I feel glad to know my imperfect services were appreciated, as I started in with many fears and misgivings. I visited nearly all the members and a few other families, and also the graves of some dear ones, whom we had known in Canada. On Wednesday night we said farewell with many tears and parting benedictions. It was truly a happy visit to me, and will be a fragrant memory in days to come.

Thursday morning I started for Abilene again. At Bro. Detwiler’s I learned they were going to have baptism performed on Sunday, and he desired me to be present if possible. Friday I took train to Bennington to see my sister, when I met her husband for the first time. I persuaded her to go back with me on Saturday with her two little girls to Abilene. Her kind husband seconded my plea, so we could longer be together. Bro. and Sister Detwiler kindly entertained us, and gave my dear sister a warm welcome as did all the brethren and Sisters. Supremey sweet and all too short were the happy hours we spent together, walking the shady streets of Abilene, and calling on dear brethren and Sisters. The services on Sunday, that is, the receiving of members and the restoring of two humble and penitent wanderers was a joy to my soul. As God gave utterance, I tried to preach the Word at both services, trusting God may add His blessing to my imperfect labors. Together we sang, “We’ll never say good-bye in heaven” and then we said it probably for the last time on earth.

On Monday Bro. Detwiler took us to see Eld. Samuel Zook. The dear old Brother was glad to meet us, and so was I as this was the only thing lacking to complete my visit, and then I felt like Simeon “Lord now lettest thou thy servant depart in peace.” At 3 p.m. my sister and children and I gave each other a final embrace, and in company with Sisters Mary Pipher and Lizzie Heisey of Pa., started home. At Kansas City, Bro. Doner joined us, leaving us at Chicago. Wednesday night, we arrived at Buffalo, N. Y.,
EVANGELICAL VISITOR.

and I arrived at my own home next day at noon, after a pleasant journey, without a single mishap.

"Praise God from whom all blessings flow."

F. ELLIOT.

Richmond Hill, Ont.

For the Evangelical Visitor.

PREPARE TO MEET THY GOD.

"Prepare to meet thy God, O, Israel!"—Amos 4:12.

THOSE were the words of the Prophet Amos to the children of Israel. Now they also apply to us of the Gentile race just as well. Man’s opinion on this most important question is worth nothing; but what God says is important, and he that is wise will listen and obey. We all like wandering sheep have gone astray, just like the children of Israel, and therefore if we are to be saved, we must repent of our sins, and be truly converted to God. This is the first thing we must do. John says, "Repent for the kingdom of Heaven is at hand."—Matt. 3:2. Jesus said when he began His ministry, "Repent for the kingdom of Heaven is at hand."—Matt. 4:17.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—Matt. 11:28, 29, 30. These were the words of the blessed Jesus. "Today if ye hear his voice harden not your heart, for now is the accepted time, and today is the day of salvation."—Matt. 1:5, 8. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. 2:3. "Wherefore, as the Holy Ghost saith, today if ye will hear His voice harden not your hearts as in the day of provocation in the day of temptation in the wilderness."—Heb. 3:7, 8.

To make full preparation for eternity, and heaven is a very important work, and of ourselves we cannot accomplish this glorious work, but only with the aid and help of God the work can be done, and only by being born again can we become fitted and prepared to meet our God. Man by nature is not able, or qualified to meet a just and righteous God. As in Adam all have sinned and gone astray, so in Christ Jesus we must all be made alive, and quickened by His Holy Spirit, and become a new creature in Christ Jesus. Jesus said unto Nicodemus, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Marvel not that I said unto thee, ye must be born again."—John 3:5, 7.

Who can fail to see the importance of preparing for eternity. A preparation of the soul to meet and live with God is one of the most difficult but greatest and most glorious of all His works. It is a greater achievement than the creation of the natural world. To so change our mean, proud, rebellious, selfish nature that we become partakers of the divine nature, and therefore Christ-like, pure, humble, and holy. For without holiness no man shall see the Lord. This is rarely done in a day. With many people it requires some time before the will is born. We should never depend upon a death bed conversion, for it is a dangerous thing to wait so long. To receive the true spirit of Christ we must be born again, and obey His true and holy word, and keep all His commandments.

"There remaineth therefore a rest to the people of God."—Heb. 4:9. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Heb. 10:23. "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—Acts 3:19. "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he has done, whether it be good or bad."—2 Cor. 5:10. Jesus said, "The hour is coming in which all that are in the graves shall hear His voice and come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Time is short and is getting shorter. What you do must be done quickly, or your soul will be lost. You cannot afford to wait one moment. Now is your time, the accepted time of your salvation. If you are wise you will obey Christ today, tomorrow may be too late. Obey God and keep his commandments, and you will be saved. "Cursed is the man that trusteth in man, and maketh flesh his arm." Jeremiah 17:8.

If you are foolish you will wait and say; not today, at some other time, when I feel that way, or for a more convenient season, as Felix of old said he would wait for a more convenient season. Millions in hell waited for that convenient season, but waited too long, and ‘were lost forever. Millions in heaven obeyed and prepared to meet their God, and are saved in heaven with all the blood washed of King Emmanuel.

Will you come now and be saved? "And the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the waters of life freely."—Rev. 22:17. Stop and think what you are doing before it is forever too late, but be ready to meet your God. "Blessed are they that do His commandments, and you are saved unto the tree of life, and enter in through the gates into the city."—Rev. 22:14. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar and the truth is not in him."—John 2:3, 4.

"Then shall the King of glory say unto them on the right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. What a joyful time that will be unto all those who have made a full preparation to meet their God. But on the other side, unto those who are on the left hand, He will...
EVEGAILICAL VISITOR.

Henry Balsbaugh.

Henry Balsbaugh.

FOR THE EVANGELICAL VISITOR.

“AT EVENING TIME IT SHALL BE LIGHT.”

David prays God for help in old age, saying, “Cast me not off in the time of old age; and forsake me not when my strength faileth. Be thou my strong habitation whereunto I may continually resort. Be thou my rock and my fortress.”

How glorious is old age when found in the way of righteousness. It is truly a blessed thought for us who are nearing the border land of eternity and the sunset of life, to know that we are Christian pilgrims.

Do we not rejoice to hear the Master say: “Lift up your heads ye heavenly pilgrims, let your longing eyes look upwards, and declare that ye seek a country that is out of sight.” And while we sojourn here we often hear Him speak words of comfort to us in the language of Canaan; rest thee by the way upon thy staff, for even in this weary land whence ye go out, it is granted unto wayfaring men to turn aside for a while to refresh themselves with rest under the shadow of a rock. Oh! how often, when I became weary and discouraged, I cast a wishful eye to Canaan’s fair and happy land where my possessions lie.” Blessed promise, “at evening time it shall be light.”

I often recall incidents in my own life’s experience that, as a Christian pilgrim I have had many steep hills of difficulty to climb. But by faith I cling to the fact, that behind all afflictions, Paul says, that last but not the Son of Man cometh.—Matt. 24:44. Then you can enter in with Him into everlasting life. Watch and pray and be ready to meet your God. If you will not obey the truth and keep God’s commandments, He will say, and “For this cause God shall send them strong delusions, that they believe a lie that they might all be damned who believed not the truth, but had pleasure in unrighteousness.”—2 Thess. 2:11,12.

Let us hear the conclusion of the matter. “Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—Eccl. 12:13,14.

HENRY BALSBAUGH.

Harrisburg, Pa.

FROM GEORGE MULLER.

I need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle does into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks: one, or at most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship; and the child of God who like his Master undertakes to do always the things that please Him, can like his Master say: “The Father hath not left me alone;” “I am alone; yet not alone, for the Father is with me.” Whosoever will prompt-
ly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, we will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."—Tract.

**THREE ASPECTS OF PRAYER.**

**NUMBER THREE.**

But I have undertaken to present a third aspect of prayer.

III. PRAYER AS A MINISTRY.

Various Scriptures present to us the priesthood of believers, than which there can scarcely be conceived a more precious and ennobling theme. Peter tells us that believers are "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The opening doxology of the Revelation ascribes glory and dominion "to Him Who hath made us * * priests unto God and His Father." Such then, is our office in Christ.

Priesthood implies the exercise of mediatorial functions. Three duties at least fell to the priest's lot: 1, The offering of sacrifices; 2, The burning of incense; 3, The instruction of the people—"the priest's lips should keep knowledge, and they should seek the law at his mouth." Now so far as sacrifice is concerned, every believer, by faith enters into the Holy places not made with hands in the merit of Christ's one sacrifice. But that we do so enter must be attested by the continual presentation of ourselves as living sacrifices, "holy, acceptable unto God, which is our spiritual worship." That believers are the appointed witnesses of Christ to the world—the teachers of men—needs no amplification here. The one remaining duty therefore, is that of burning incense; and in this respect prayer as a ministry—a mediatorial office—is the special subject.

As we have already seen, it is blessed to be able to call upon God in time of need. It is yet more blessed to come often into God's presence to commune with Him. It is more blessed still to take advantage of the official prerogatives of a child of God by devoting ourselves at His call to the ministry of intercession.

**Prayer as a refuge is initial:** prayer as an exercise is progressive; prayer as a ministry is the employment of our office as priests in appointed service. The first claims Divine help; the second evidences Divine acceptance; the third represents the exercise of Divine power—it puts one in the place of authority.

Prayer for others is a true ministry—a real, helpful and essential service. Epaphras, who agonized continually in prayer for the church at Colosse (Col. 4:12), is numbered among Paul's "fellow-workers" unto the kingdom of God.

Prayer for others is true labor. Moses was at one time in danger of wearing away (Ex. 18:18) by reason of the exhausting nature of his continual labors as an intermediary between God and men. Real prayer is always real labor.

Prayer for others is a work of faith and a labor of love. The very highest qualities of the Christian character are called into activity by it. Faith, love, desire, self-sacrifice, spiritual intelligence and fidelity to God's Word are brought into exercise by it; and thus it becomes an essential ministry in the name of Christ.

Prayer for others is the highest earthly ministry of the church; it implies an extremely close relation to God. This is plain when it is understood that entrance into the place of power with God assumes a degree of fellowship with the mind and will of God, and a conformity of life and character to Him, which other relations and ministries do not. The apostles declared that their office was too exalted to be occupied with any lesser employments than "prayer and the ministry of the Word" (Acts 6:4); and while there can be no question as to the equal importance of these two, it is significant that, in this instance they put prayer first; doubtless, as essential to qualify them for the other.

In proof of all this consider:

1. The nature of such a ministry. It is essentially a mediatorial ministry. It involves the idea of special relationship both to God and men. Such an one as will exercise this ministry must be approved of God, accredited to men, and acceptable to men in life and character. Thus it is on a different plane from all other kinds of prayer.

It has fellowship with the honor and glory of Christ's throne. It has partnership with the woes and sorrows, and in some senses with the sins, of those in whose behalf it is exercised.

It has to do in a very singular degree with the spiritual forces which are above the world of matter—forces heavenly, and therefore mysterious; forces Satanic and therefore occult. It gains its victories in heaven, to have them manifested on earth. (Eph. 6:12-18; 2 Tim. 2:25,26.)

Its spring and assurance is in the Holy Spirit.

"We know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And He who searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to God."—Rom. 8:26,27. In short, intercessory prayer is the inward working of the Holy Spirit completing in us on earth the intercessory work of Christ in heaven.

Need I point out

2. The necessity of such a ministry. We all realize the need of it for ourselves and in our own behalf. When however we consider the thoughtless ones who have no care for God; the ignorant ones who know nothing, or next to nothing, of His Word or His ways; and the prayerless ones, not only among non-professors of religion, but, alas! among professors as well, the call for such a ministry is imperative.

Think but once of the spiritual needs of the world—the need of light, of consolation, of guidance in perplexity, of deliverance from various troubles; the need of spiritual knowledge, of quickened understanding, of inward peace, of the gifts and callings of the Spirit, of growth in grace, of power to live and labor. And then remember that all these wait on prayer. Every one of these needs might be met and supplied, if Christians but knew and exercised their prerogatives as priests with God. Verily the burden of our re-
In many days of a fact reproves responsibility is great! The world has been due to the fact that some one wrought, what burden lifted, what burden that some one has prevailed in advance in the ministry of intercession?

Let me bring it nearer home—how it helps us to know that some saint is praying for us. The consciousness of such a fact reproves our indifference, encourages our effort, strengthens our faith, stimulates our zeal. What a restraint it exercises upon our worldly tendencies; how it moves us by the sweet constraint of love and sympathy, and how it helps us, too, when we do not know it, except by the conscious deepening of our spiritual life and the quickening of our powers! There are times when every one of us has been constrained to say: "Somebody has been praying for me."

These effects, so blessed and helpful to us, are equally so to churches, to communities, to families, and to any soul of man in whose behalf this sacred prerogative of the Christian's manifold ministry is exercised.

I come now to consider lastly,

4. The qualifications for such a ministry. Manifestly, they must be of a character suited to a work of such moment and magnitude. In seeking to ascertain what these are, I would remark upon the analogies suggested by the law governing the induction into office, of the Levitical priests, as recorded in Leviticus, 8th chapter.

It is obvious, from a perusal of this law, that the lesser priesthood exercised their office solely by virtue of the sacrificial atonement and intercessory work of Aaron, the high priest. It is equally obvious, from the New Testament, that all true ministries of intercession are rendered efficacious on the part of the Christian solely by virtue of the atoning death and ever-living intercession of our glorious Head and High Priest, Jesus Christ.

This being understood, seven particulars are given, no one of which is without significance.

Thus:

1. The relationship of the ordinary priest to the high priest was that of blood—he must be a son of Aaron. And so the intercessor to-day must be born to his office by the Holy Spirit's regenerating act.

2. Those priests were washed. A suggestion surely of that manifest cleanliness of outward life and character which must ever distinguish the man who pleads with God for others.

3. They were clothed, with garments specially appropriate to and indicative of their office. Are there not over and above the required moral uprightness of the intercessor's exterior life certain spiritual characteristics and graces which must adorn and dignify the life of such an one?

The intercessor must not only be morally clean, he must be spiritually minded, having an illumination of mind and a spirituality of character befitting one who stands in the presence of God.

4. They were solemnly set apart by sacrifice—sanctified by blood unto their sacred work. The ear and hand and foot of each was touched with blood; thus signifying that the whole man, in all his possibilities of service, was consecrated to his holy ministry. And so, too, the Christian intercessor must recognize a definite separation to this office by virtue of Christ's sprinkled blood. There must be a real setting apart—a sanctification of the whole man unto this service. Such ever have a distinct fellowship with the cross of Christ, both in faith and experience.

These men were burdened. The various parts of the sacrifices were laid, one after another, upon their hands, until each man carried a load which not only occupied all his strength, but must have pressed him down. And is one fit, I ask, to be an intercessor until there has been laid upon him a real, and it may even be an oppressive, sense of the burden of others' needs which he is to carry?

6. These priests were anointed—oil and blood were sprinkled upon them. And every true intercessor must necessarily be, in a peculiar sense, the recipient of the indwelling fulness and grace of the Holy Spirit, an anointed intercessor in very truth. The experience of His indwelling, guidance and empowerment must be a realized fact.

7. And lastly, these candidates for priesthood were feasted. When all else had been done they ate of the flesh of the sacrifices. Surely no unsatisfied man can be a true priest. He must first have had his own soul fed before he can bring forth blessings for others. And does not this imply that the intercessor must be one who feeds on Christ until his soul is filled and satisfied, so that from his radiant and happy countenance there goes forth a living testimony—"can do all things through Christ which strengtheneth me?"

One other point requires a brief allusion. It is noticeable that all these things were beyond the priest's power or right to do for himself. They were every one of them done for him. But having been born and washed, and clothed, and sanctified, and burdened, and anointed, and feasted, there was just one thing remaining for him to do. It is written: "Seven days shall he consecrate you * * therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days." Seven days was this service repeated. Thus accomplishing a complete sanctification to this holy office, and typifying the perpetuity of their investiture. This then is an aspect of prayer the obligations of which cannot be laid aside. It constitutes an office from the sacred prerogatives and employments of which there is no discharge.
The true priest abides at the sanctuary door.

My appeal is for more prayer. I would stir up your pure minds by way of remembrance, to plead with God and teach others to do so, in times of trouble; to recognize anew the claims of this holy and beneficent exercise: and especially to study and accept and cultivate the office of priesthood in the blessed ministry of intercession.—A. B. Prichard of the Los Angeles Bible Institute.

HEALTH AND HOME.

CHANGE OF WORK FOR HEALTH.

NOT long since I listened to a conversation between two tired women teachers. They were rehearsing their woes to each other, regretting the monotony of their lives, the lack of opportunity for social enjoyment, the devitalizing influence of the school room, and kindred subjects. It was evident from all said that while each felt the imperative necessity of some influence outside the daily routine, neither had sought it.

It is a mistaken idea to believe that work of a congenial character is devitalizing; but any pursuit which holds the mind continually to one line of thought is likely to result in a break down sooner or later. This the most intelligent workers guard against by diverting interests in the hours when the day's regular duties are over. A popular principal of a high school, whose never flagging interest in his work is a source of wonderment to those who have watched his labors, devotes a certain number of hours every day to his garden, and when labor there is no longer possible, he works with all the zeal of a mechanic in a carpenter's shop he has fitted up for his special use. During these hours the cares of the school are completely forgotten, and a new line of thought is entered upon, mind and body are quickened, the duties of life do not grow monotonous.

A woman teacher said not long ago: "I found that living in one groove was making me narrow and hard and morbid; I was getting self-centered, growing to be pessimistic. I determined to reform, to find some vocation. My friends looked agaist at my announcement. I was 'already overworked,' they urged. 'I needed every hour out of school for rest, it would be suicidal to attempt anything more. But I felt my salvation depended on the effort.' I went to the president of a Children's Aid Society and asked him if he could give me anything to do for a few hours in every week. He answered me in words that were benedictions, and now, as a result of my work among my poor little outlaws, I am happier and healthier than I have ever been before. They kept me from thinking of myself and widened all my sympathies." Another woman who is busy by day with the responsibilities of an important position in a large store, devotes three evenings of each week to a French class of which she is a member. Another gathers about her a number of girls younger than herself, and the evening is spent in the reading of some healthful inspiring book.

It is found that the busy people who try to rest when vacation comes by surrendering themselves to lives of listless inactivity, are rarely re-vivified and stimulated by such inaction. Recreation is re-creation. It should be sought in new interests, not in self contemplation. Monotony, a perpetual revolution in the same circle, is more wearing than any of us know.—Sel. from Young People's Paper.

THE VALUE OF SUNLIGHT.

ONE of the greatest cures at the sanitarium established all over the country is the simple sun bath. The solar heat gives to the whole system a strength and vigor which no nourishing food can impart. It is so essential to our health and happiness that when it is taken away from us we become weak, run down and pale, but when we go out into the warm sunlight again new strength and health come to us. The sun bath is essential. Take it every day. Cut down the trees that are so close to the house that they obscure the sun, and have every living room flooded with light. If one is forced to stay in doors all day, try to get near the sunny window, where the full effects of the sunlight can be felt. It will cure neuralgia, nervousness, faintness, weakness, and a dozen other complaints. It will give color and beauty to the complexion by making the blood better and purer. The purest and prettiest complexion are those which are wind-swept and sun-browned during the summer-time, and not those which come from a dark room.—Sel.

"Beware of the devil. He is not your friend. His aim is to ruin you. Fifty thousand in this metropolis alone, once as beautiful, perhaps, as you, and as happy and as hopeful, are now leading lives of shame and misery because beguiled by him. Nearly every one was once a Sunday-school girl, and about two-thirds are from the ranks of church-members, and some of them are minister's daughters. Of the two hundred girls living with Chinamen in New York, most of them are from respectable families, and fifteen are from ministers' homes. They were beguiled to the city by the devil's ambassadors with the promise of large pay in a respectable position, and found themselves locked in a house of sin. Or they gave love and trusted a promise of marriage, and then saw, as they thought, only one course left to them. Or they married hastily and were deserted. Or the devil tempted them with the love of dress and the theatre and pleasure. They are all there through some of his subtle devices. Resist the devil and he will flee from you." Admit the Lord Jesus Christ and you will not be without the knowledge of the devil's devices nor the power to overcome them.—Sel.

You may be able to keep honest and industrious and faithful by being everlastingly on the hop, skip, and jump, but holy (calm, serene, tranquil, at rest in moral equilibrium) you will never be without your hours and days of meditation and worship.—Goss.

"He never made a beginning in love who thought he had come to its end."
TEMPERANCE.

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

“In the Laws of Every Land.”

[Frances E. Willard urged that every child should learn to speak this "piedej" now doubly appropriate when the temperance crusade is invading every land in the new treaties.]

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copy-book,
That the young may often look:
"Where there's drink, there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Where there's drink, there's danger.

Write it on the nation's laws,
Blotting out the license clause;
Write it on each ballot white,
So it can be read aright:
"Where there's drink, there's danger."

Write it on the ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main:
"Where there's drink, there's danger."

Write it over every gate,
On the Church and halls of State,
In the hearts of every band,
In the laws of every land:
"Where there's drink, there's danger."

INTERESTING FACTS.

It is well known that the large corporations are first and foremost in business to make money. They are not professedly in the reform business. They employ armies of men to do their work and expect that their business shall be a profit to them. It is therefore interesting to note the course taken by a number of large corporations that employ large numbers of men. They see that the men who are in the habit of using tobacco and intoxicating drinks are not as efficient and consequently less profit to them than the men who are free from these habits. We give herewith a few items of interest on this line selected from an exchange. The first is concerning the action of the Great Rock Island road as regards the use of tobacco.

"The Rock Island Railroad has issued an order forbidding the use of tobacco by its employees. This order was a business necessity—not a goody goody theory of righteousness. The Rock Island road expects to get every dollar's worth of time that it pays for. It can't afford to take second-rate labor when it pays for first-rate labor, and the order prohibiting tobacco was an economical order. If so rich a corporation as the Rock Island Road can't afford to allow smoking and chewing—can the poor man? If the Rock Island road, which has thousands of hours of thousands of men at its disposal, can't afford a cigarette or a chew of plug once in a while—how can one man who has only ten hours a day at his disposal afford to put in his time fooling with tobacco? Not one man in fifty who learns to smoke is proud of it. Nine men out of ten would give hundreds of dollars to quit. Why should boys pick up the habit which they can only regret when they get it? Chewing is dirty and smoking unnecessary. This isn't a moral talk—it's business. A boy might just as well learn to get along without the use of one of his fingers as to learn to use tobacco.

Would you break a finger off if it was thought a manly thing to do?"

The testimony of many, who have tried it and know what kind of a battle it is, is that to break off and overcome the habit of using tobacco costs a very severe struggle and many a one has ignobly failed in the endeavor to get free. Now with such a lesson as the Rock Island road teaches, how much better for the boy to stop before he commences. We hope the boys of the homes, where the Visitor comes, will see the point and never permit this evil habit to ensnare them.

The next item refers to the action of the Union Pacific road with regard to the use of liquor by its employees.

THE RAILROADS TAKE A STAND.

"A potent factor in the temperance reform is the modern railway. It desires large earnings, small expenses, few accidents. The employee who drinks is a menace to all these purposes; hence the stringency of their rules relating to drink, forbidding, as these rules do on most of the great railways, the use of intoxicants by employees, not only while on duty, but also while off duty.

A Cheyenne dispatch says that twenty-five saloons have been compelled to close in that town recently as the result of an order issued by the Union Pacific Railway Company forbidding employees to enter drinking places whether on or off duty.

"The city," says the dispatch, "has practically been put on a prohibition basis."

The railroads of the country employ by far the largest number of men of any organization in the land, demand the highest efficiency, and pay the highest aggregate of wages. It is estimated that they employ a million men, with perhaps five million more dependent on them. Thus about one in every fifteen of the population is either directly or indirectly dependent upon the railroads for support. So it can be seen how far-reaching is the temperance rule of the companies.

The annual pay roll of the railroads is $577,000,000 which would give about $75 to every man, woman and child in the United States. The corporations which control this enormous annual disbursement have taken a definite stand for temperance on the part of their employees.

We think these are hopeful signs and can only hope the work of education may go on, until a generation shall arise that will be abstainers on principle and that the whole business of liquor and tobacco will be abandoned because of non-support. That is of course the best kind of prohibition where the individual prohibits himself, and he observes the law strictly. Then there will be no chance for the officials of the law to prevent the law from being a success.

We cannot see that the high license lessens the consumption of liquor, and it strengthens the legal standing of the business.—Sel.

"A false god may be made out of our foolish thoughts of the true one."
EVANGELICAL VISITOR.


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

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

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GEORGE DETWILER, Abilene, Kansas, Editor.
Elders W. O. Baker, Louisville, Ohio, Elders Samuel Zook, 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 the paper is not renewed every six months as a matter of good faith.

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

3. Communications without the author’s name will receive no recognition.

4. Communications for the VISITOR should be sent in at least ten days before date of issue.

5. Communication by it is proposed to build in Des Moines for the pastor. Besides these three there are three of smaller amounts. The prospects for a speedy coming to the help of this good work, are not very flattering. It would be a pity if Bro. Zook and family would be compelled to continue at their present residence.


D. W. Zook and wife, Scripat, Pennsylvania, Mrs. Amanda Zook, Bankura District, Bengal, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Texas.

Mr. and Mrs. C. C. Roberts, Hidalgo, Texas.

J. G. and Mrs. Susan Caswell, Box 74, Guatemala, Central America.

Gannie L. Hoffman, Khangaon, Berar, India.

Elmina Hoffman, Kedgoos Poona Dist., Ramabia Home, India.

Martha Hoffman, San Salvador Salvador O.A. Mr. and Mrs. Jesse R. Eyster, ‘The Hig’s lands,’ Cape Town, South Africa.

FOREIGN MISSION FUND.

325 Navarré, Kan. $2.00
326 Tuthal prayer, Cal. $1.50
327 Hope, Kan. $5.00
328 Rochester, N. Y. $1.00
329 Fordwich, Ont. $5.00
330 Abilene, S. S. $7.00
331 Fisherville, Ont. $1.00

INDIA ORPHAN FUND.

J. and E. L. Yale, Mich. (for building) $5.25
Black Creek, Ont. Congregation (for building) 42.02
F. H. Cashtown, (egg money) for building 1.00
Louisville, Ohio (for building) 15.85
J. A. K. Fordwich, Ont. 3.00
Clarence Centre (for egg money) $20.00
B. B. Napponee, Neb. (for building) 4.00
P. S. Bethesda,Ont. $13.50
Mechanicsburg, Pa. 2.00

MATOPO SPECIAL FUND.

In our last report we had received up to May 30, 2008.24. The whole amount paid over at that time was $1001.57. Since then we paid out $400.00 making the total amount paid over $2001.57. We have received since May 30:
C. W. Winger, Upland Cal. $1.20
Jno. Wildfong, Hespeler, Ont. 5.00
P. Steckley, Bethesda, Ont. 1.00

Total 57.90
Total amount received 2011.14
Total amount paid over 2001.57
Balance on hand July 8, 1902 9.17

In my report of June 1, Donegal, Pa., dist., has credit in Foreign Mission Fund for $11.80 which should have been $12.50. By mistake the one dollar was put to the Special Fund, and credited to Donegal, Kan. instead of Donegal, Pa.

GEO. DETWILER, Treas.

Up to July 8, there have been only three pledges of $25.00 each made for the house which it is proposed to build in Des Moines for the pastor. Besides these three there are three of smaller amounts. The prospects for a speedy coming to the help of this good work, are not very flattering. It would be a pity if Bro. Zook and family would be compelled to continue at their present residence.

Bro. and Sister Noah Zook evangelists, who have been visiting in this and adjoining counties since Conference have gone to Oklahoma to be absent a number of weeks. They will first labor with the Brethren at Thomas, Okla., and returning will stop at a few other points in northern Oklahoma and Southern Kansas. They solicit the prayers of all the saints. We hope they may be used of God in bringing blessing to many with whom they may meet. They will need much grace and wisdom, as the conditions of the fields are such, as to make it difficult to work, but we know that God is able to do exceeding above that which we are able to ask or think.

Sceptics and infidels have long ago prophesied that Christianity would soon be at an end, that the Bible was an exploded book. The Youth’s Companion says that the head of the Bible Society recently mentioned the fact that twenty-five years ago he heard a great agnostic lecturer make the statement that the Bible was an exploded book, the sales of which were bound to decrease, and that within ten years of that time it would be little read. Since that day, however, the sales of the book have more than quadrupled. Six great Bible houses have been established in this country, and the American society alone puts out a million and a half copies of the Scriptures every year.

The absence of reverence for sacred things is added to prevail now as never before. It is one of the distinct conditions and signs of our times. What are the causes which have led up to this condition of things we may not fully discern, but it becomes us to cultivate in us the spirit of reverence, for there can be no true God-service and worship without reverence. A. E. Dunning in the Sunday School Times, makes this statement, “Every thought of God shall be held with reverence. The Name of God represents Himself. To use irreverently the title which brings Him before the mind is to lose power to realize what is godlike. From the crime of calling God to witness that to be true which one knows to be false, to careless treatment of sacred things, such as the Bible or the church building,—no act or thought is included which this commandment does not forbid.”

One cannot help but think that it is a name of Jehovah taken in vain! It is not confined to what is regarded as the rowdy element. We find that men in business and some who are occupying prominent places in large corporations are guilty of the most flagrant violation of the third commandment. O if we could warn the boys who so quickly will grow up and who will soon be the men of business in all its many phases, to never indulge in the vice of profanity! Here is what Charles Frederic Goss says in his comment on the commandment: “This is not to take the name of Jehovah in vain.” Profanity is the
most puzzling of all vices, for it looks so improbable that its effects should be so profound. No man realizes beforehand what damage it will do him, nor afterwards what it has done for him, this discovery is left for others. They know that he has been coarsened, vulgarized, and brutalized. I knew a man who wouldn’t believe how coarse and vulgar, and brutal profanity was, until, one day (to teach him a lesson) his beautiful wife began to swear like a pirate. It gave him such a shock of horror that he never uttered another oath. The devil has some sort of reward for every vice but swearing, and this dirty service he gets some sort of reward for every vice but

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—or, if you please, the measure of our
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LORI O. EREIN. The writer further states that “this pic­
whose doings in battle he was presum­

HATTIE AND CORA HERR.

BALLOON REPORT. Report from June 3, 1902, to July 1, 1902.

DONATIONS.

A. H. Musser, Harrisburg, Pa. $1.00
H. L. Wolgemuth, Elizabethtown, Pa. $1.00
E. E. Wolgemuth, Elizabethtown, Pa. $1.00
Sallie Kreider, Campbeltown, Pa. $1.00
Mrs. C. C. Parker, Dunkirk, N. Y. $1.00
F. H. Clark, Des Moines, Ia. $1.00
Kermie Caldwell, Des Moines, Ia. $1.00
Dr. Moses Bunnell, Des Moines, Ia. $1.00
A. C. Higgins, Des Moines, Ia. $1.00
In His Name, Des Moines, Ia. $1.00

Total $13.00
Bal, in hand June 3, 1902. $1.00

Total $13.00
Paid out for living expenses, etc. $17.00
Bal. in hand July 1, 1902 $1.00

We again praise God for the liberal
support given us during the month of June. We pray Heaven’s richest bless­
gings on the donors. God’s blessings have
been witnessing to the work through
saving and healing power. “Praise the

Lord for he is good, and his mercy en­
dureth forever.”

Bro. S. R. Smith and wife of Harris­
burg, Pa., made a short stop with us on
their return home from Conference.
Their visit was greatly appreciated, and
they made to themselves many warm
friends. Bros. A. B. Musser, H. L. Musser, and E. E. Wolgemuth, all of
Pa., also made a very short but pleasant visit—stopping with us but one night.
We would have been delighted if many
more of our dear eastern brethren could
have visited us on their way to or from
Conference. The meetings are still con­
tinued in the Mission with good in­
terest and fair attendance.

We need your prayers. Most affection­
ately.

J. R. AND ANNA ZOOK.

For the Evangelical Visitor.

LOVE FEAST AT WAINFLEET, ONT.

TO THE friends of the Varron, Greet­
ing. According to previous arrange­
ments our love feast was held on June 14-15. There was good interest and a
large attendance of people, ministering
brethren, lay members and outside peo­
ples. Baptismal services were held on
Friday June 13. Six were obedient to
the great I AM, and were baptized into
His death, and have been resurrected to
walk in serenity of life. One who had
wandered away has again returned unto
the Lord and into the family of God.
We were also encouraged to have those
of other churches with us, and take part
in the fellowship meeting. Though
they are not just willing to take the
plain way themselves, but they told us
to go on, and wished us Godspeed. These
facts mean something for us, and makes
us feel the need of becoming still more
humble, so that He may just work out
His own will through us, as broken and
emptied vessels. In all we had a real
love feast, for which we give God the
praise. Amen.

C. S.
Ferry Station, Ont.

A S ANNOUNCED the Lovefeast was
held at Greenwood. Good feeling
prevailed. The testimonies were en­
couraging. Elder Samuel Baker from
Gormley was present. Among other
brethren from other parts were Broth­
er H. Schneider and wife, and Sister
Gertie Schneider from Carland. Bro. Isaac
Schwalm and wife from Nottawa, Ont.
Their presence and testimonies gave en­
couragement. One was baptized on
Sunday afternoon. (two more were bap­
tized on June 24.)

We would say to the Brotherhood in

EVANGELICAL VISITOR.

BUFFALO MISSION.

Report for the month of June.

DONATIONS.

Balance from last report $3.00
N. C. Michael, Sherkston, Ont. $0.00
A Sister, Clarence Center, N. Y. $0.00
Lydia S. Heisey, Harrisburg, Pa. $1.00
Levi Winger, Clarence Center, N. Y. $2.00
A. J. Heise, Hamlin, Kan. $0.00
Fanny Heise, Clarence Center, N. Y. $0.00
Myra Bitter, Molgrade, Ont. $0.00
Hannah Baker, Nottawa, Ont. $1.00

Total $19.00

EXPENSES.

Oil, wood, provisions, etc $10.75
Balance on hand July 1 $8.25

May the Lord reward you for your dona­tions. We expect Bro. and Sister
Myers July 1st, and may their efforts for
the Lord, in this city, be crowned with
success is our prayer. Your sisters in
Christ.

DES MOINES MISSION.

DONATIONS.

A. B. Musser, Harrisburg, Pa. $1.00
H. L. Wolgemuth, Elizabethtown, Pa. $1.00
E. E. Wolgemuth, Elizabethtown, Pa. $1.00
Sallie Kreider, Campbeltown, Pa. $1.00
Mrs. C. C. Parker, Dunkirk, N. Y. $1.00
F. E. Clark, Des Moines, Ia. $1.00
Kermie Caldwell, Des Moines, Ia. $1.00
Dr. Moses Bunnell, Des Moines, Ia. $1.00
A. C. Higgins, Des Moines, Ia. $1.00
In His Name, Des Moines, Ia. $1.00

Total $18.00

Paid out for living expenses, etc. $17.00
Bal. in hand July 1, 1902 $1.00

We again praise God for the liberal
support given us during the month of June. We pray Heaven’s richest bless­
gings on the donors. God’s blessings have
been witnessing to the work through
saving and healing power. “Praise the

CHURCH NEWS.

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extension of the Kingdom of God?

work of helping and lifting up humanity
true that the faithful teacher, engineer, scholar or the faithful toilers in a thous­
might be represented by other imple­
and and one callings, who fear God, love

Brethren and Sisters here and elsewhere, Gormley, Out., and Abraham Winger that may be purchased reasonably which us, as there is much of Michigan lands unto us. May God bless the brethren for from a distance were Bro. Peter Bake.-, order prevailed. Ministering Brethren but cool, Attendance large, and good general, we invite you to come and visit on one side, and the great city of Philadelphia, its verdant banks and refreshing groves tism it is the beautiful Delaware, with oppression'- but to make us free from the thralldom of sin. A brother and sister for baptism, in whose behalf we wish the church by baptism before the communion ship by baptism before the communion for the river. Taking the cars, a distance of about four miles, we arrived at the wharf. There we enjoyed the privilege of hearing the Christ lifted up. The theme that helped to make the occasion impressive, was the one that John's voice echoed out upon Jordan's stream, the old battle cry of "Repent ye for the Kingdom of Heaven is at hand" was there continued. We also helped to herald forth the same. The scene was touching to hearts, and some were visibly affected.

The ship now hove in sight, which brought to our message the cry that the old ship of Zion would soon come to make her last trip and all to get on board as real as we now meant to get on board to start on our river journey. Prayer being ended we all got aboard and the boat swung clear and we were off. Two young men partly under the influence of liquor sought our company. We tried to encourage them to take of the water of Life instead of whiskey. We then started singing and it was pitiful to see these young men weep at the words of: "Over death's river in you blest city There is a home for every one, Purchased with a price most costly, "Twas the blood of God's dear Son."

Our boat trip of about two and a half miles was ended, we again had services with only heaven's canopy as a cover. After prayer our Elder led Brother and Sister Plum to a new found grave in the river, and there covered them out of sight, a type that their place in nature was empty, and for them found no place, that as they again would appear only as such who would walk in newness of life. They came forth rejoicing in the knowledge of obedience. We then partook of such refreshments as some few had taken along, and others of such as the place could afford, after which services were again begun and soul-stirring testimonies were heard.

Once more taking boat for home we arrived safely, feeling again the realities of a living Savior. The day served as a spiritual refreshment as well as an out- joying that caused the natural body to rejoice. The Mission still has other applicants for baptism, in whose behalf we wish the well wishes and prayers of the brotherhood. Out door services will be started on June 26, to be continued throughout the summer, our only desire being to lift up the precious story of the Christ to wandering souls.

Your Brother in the battle. Philadelphia. 
SOL. G. ENGLE. 
ANOTHER LETTER.

We have felt impressed to give a brief report of the services held at the Philadelphia Mission on June 22.

Surely the Lord has blessed the labor here. A dear brother and sister were converted and obeyed the Lord in the command of baptism for which we give all the glory to Jesus. Brother Joseph Detwiler officiated. We had a beautiful day and a large gathering. Brethren and Sisters were present from Bucks and Montgomery counties. We also had a blessed meeting on Sunday evening. The Spirit of the Lord was with us. We enjoyed to hear a stirring sermon on which our souls could feast. May it ever be remembered by all who were present. Let us ever be engaged in the Master's service for in due season we shall reap if we faint not. Pray for us. 

The Workers. 

For the Evangelical Visitor. 

ON OUR MISSION.

To all the readers of the Evangelical Visitor, and all who love the Lord with a pure heart fervently, we come with greetings in Jesus Name, rejoicing in the hope that is set before us, in knowing that He who hath promised is faithful, and is able to do exceeding above that which we are able to ask or think, and with Paul we are persuaded "that He is able to keep that which we have committed unto Him against that day." Praise the Lord.

Knowing that many of you are interested in us and our eternal welfare, and also in the work the Master has given us to do, we will give a short report of the work and also of our where abouts. This we can testify to, since we last communicated with you through the columns of the Visitor, the Lord has been very gracious to us in sparing us and giving us good health of body and giving us a full measure of His grace, and has also given us access to many dear souls to whom we have been enabled to administer the words of eternal truth, both privately and publicly, for which we praise the Lord. We find personal dealing with souls to be very profitable in bringing blessings to both old and young, saved or unsaved.

After General Conference we spent about two weeks in a Missionary tour through several counties in Kan. We camped in contact with many earnest Christians with whom we had blessed fellowship in the Spirit, and we hope to meet many of them in the air when Jesus comes to make up His jewels and reward His faithful ones. How blessed it will be when they come from the four quarters of the earth to sit down in the kingdom with Abraham and Isaac and Jacob, as well as all who have
washed their robes and made them white in the blood. May the hope of this meeting be an incentive to every child of God to urge us on to earnestness as Workers together with Him so in that day He may say "well done."

After the Missionary tour referred to above we spent a week in Gospel meetings at the Beechbank church, near Ramona, Kan. The Lord gave us liberty in the utterance of the Gospel of peace and, judging from the testimony given by God's children, we believe many were profited and we trust the seed sown may have found lodgement in many hearts where it will become fruitful of much good to the honour and glory of God, to Whom belongs all the praise. We are not weak worms of the dust, but we are glad to know the Lord can use a worm to thrash a mountain. Since the above we have spent a week in Gospel meetings, and we trust the seed sown will be blest of God. On Saturday May the 3rd at 2 P. M. we embarked on the S. S. Gaul for Capetown. The day was rainy and cool; the sea was calm and our health was good for which we praise God. Sunday May 4th. The Lord God is our refuge and in our hearts is a deep Amen to all the will of God. We are now in the Bay of Biscay, and the sea is moderately smooth. The sailors say it is unusually calm for on this Bay. We are well. It being the first day they don't have any services. So we spent the day in studying our Bible and prayer. Monday the 5th. This is a lovely morning; sea calm; at 2 P. M. we passed Cape Finisterre within good view. It is located along the upper coast of Spain. We now lose sight of land again. Christ is reigning in our hearts and since He is our Captain we know no fear: Hallelujah. Tuesday: all is well with our souls and in our bodies we are enjoying health. There are one hundred and fifty troops on board going to aid as assistants in the English army in S. Africa. We could not help but think, what an invasion they could make on Satan's kingdom if all were truly consecrated men of God.

Friday morning just as we awoke, I noticed we were in sight of the Canary Islands, consequently we arrived in Los Palomos about 6 A. M., well and happy and rejoicing in God who had brought us this far so safely. Here we stayed about seven hours, while the ship took on a new supply of food and coal. The natives crowded out around the ship in little boats with a large supply of fruit, tobacco and dry goods to sell. The islands are inhabited by Spaniards, and there religion is Catholic. I learned that they sacrifice two human lives every year to all day long He sees the peaceful end, Through trials manifold, Uphill on the hillside, I came sweet surprise, Waiteth the quiet fold.
I want to stand when Christ appears
In this short life of mine,
For I have got the best.

Give me, O Lord, Thy highest choice;
And others make the highest choice,
That risks the Promised Rest;
And so they have not the best.

There's scarcely one but vaguely wants,
In some way to be blest;
That keeps us from the best.

And others make the highest choice,
But when by trade pressed,
They shrink, they yield, they shun the cross
And so they have not the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man—
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed;
And others make, the highest choice,
That dare to stand the test;

Their good things have no charm for me,
As much as can be pressed
For I have got the best.

But when by trials pressed,
I hold on to my best;
And I am sure He did not let
When the book was brought along I saw
A present for you, my lad; always have perseverance like that and you will make your way in the world. What is your name?' William Haverly, sir.' Do you want any more books?' I asked. 'Yes, if I live,' 'Well, my lad, I will let you have a new geography for one dollar and wait for the change, or I will buy you one that is not new for fifty cents.' 'All the leaves in it the same as the new ones?' 'Yes, just the same.' 'It will do just as well—to me—I am glad they did not let me have one at the other places, for now I will have eleven cents towards another book.' 'I now told what I had seen, and when the book was brought along I saw a lead pencil and quire of paper in it. 'A present for you, my lad; always have perseverance like that and you will make your way in the world. What is your name?' William Haverly, sir.' Do you want any more books?' I asked. 'Yes, looking around—more than I can ever get.' I gave him a note. 'It will buy some for you,' 'May I buy anything I want?' 'Yes,' Then I will buy one book for mother,—and I left him looking so happy that I almost envied him. Last summer I crossed to Liverpool on one of the finest vessels that ever sailed out of the port of New York. We had favorable weather until near our journey's end when there came on so furious a gale that our noble ship was reduced to an almost perfect wreck. The water gained on us so in spite of the best exertions in pumping that the sailors refused to continue their exertions. The masts were strong, willing men, but they could not control the crew. At this time the captain was below examining the chart. When he came on deck and saw the state of things, in a voice heard above the roaring of the tempest he ordered every man back to his work. It was wonderful to see how they all bowed to his strong will, and hurried back to the pumps. Three times during that fearful day did the men through despair refuse to pump, and as often the captain's iron will and dauntless resolution brought them back to their work. As the captain passed me I asked if he had any hope of saving the vessel. With a look almost of reproach—so long as I can see one foot of this deck above water I shall hope. When I can see none, then, and then only will I give up; nor shall one of my men, sir. Bear a hand, every one of you, at the pumps. I will land you all safe at Liv-rpool if you will only be men.' And he did land us there, though the ship sank at the wharf. I was the last to leave the deck. As I did so, the captain said 'Do you recollect me, Judge P.' I replied that I was not aware that I had ever seen him before coming aboard. 'Do you remember a boy looking for a geography in Cincinnati. God bless you. Judge P.' 'And may God bless you, noble Captain Haverly!' —Baltimore American.

HOW NELLIE GOT RIGHT.

NELLIE, who had just recovered from a serious illness, said:
"Mamma, I prayed last night."
"Did you, dear? Don't you always pray?"
"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, and then only will I give up: nor shall one of my men, sir. Bear a hand, every one of you, at the pumps. I will land you all safe at Liv-rpool if you will only be men.' And he did land us there, though the ship sank at the wharf. I was the last to leave the deck. As I did so, the captain said 'Do you recollect me, Judge P.' I replied that I was not aware that I had ever seen him before coming aboard. 'Do you remember a boy looking for a geography in Cincinnati. God bless you. Judge P.' 'And may God bless you, noble Captain Haverly!' —Baltimore American.

THE CAY WILL REVEAL THE FOOTPRINTS OF THE NIGHT.

"He who finds Christ insufficient has never found Him at all."

Our Youth.

God's Best.

GOD has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That seeks the Promised Rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants,
In some way to be blest;
'Tis only Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trade pressed,
They shrink, they yield, they shun the cross
And so they have not the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man—
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed;
And others make, the highest choice,
That dare to stand the test;

Their good things have no charm for me,
As much as can be pressed
For I have got the best.
 Chapter 14—Melchisedec. The four principal facts of the first 11 chapters are: 1. Creation—chs. 1, 2. Fall—chs. 3, 4. 3. Deluge—chs. 5-9. 4. Nations—chs. 10-11. The chief characters of the remaining chapters of the book are Abraham, Isaac, Jacob, Joseph and the rest of the twelve patriarchs.

MATTHEW.

We took to the end of the 7th chapter last time. Our lesson will be from chs. 8:13:53—end of the first division. You remember we said Matthew has three grand divisions.

For want of space I will omit vs. reference.


We have seven teachings of Christ from chaps. 9:36-10.


In the 10th chapter we have instructions given which cover three periods in the history of the Church age.

The Great Transition period, in the ministry of Jesus, when He saw the Jewish nation reject Him as their Messiah, is indicated in chapters 11 and 12. From that time forth the kingdom is in mystery, and grace to the Gentiles hinted at. The break between Jesus and the Jews occurred over the Sabbath question. Not so much that He healed on that day. This was indeed contemptible in their sight. But chiefly because He showed Himself greater than David, the temple, and even Lord of the Sabbath, and so was exalted above Moses, through whom the law of the Sabbath was established. Thus they saw He made Himself equal with God. Who ordained the day of rest. The Sabbath day was as it were, their national flag, and Christ's pronounced views regarding it was an insult to their flag.

We have the mystery of the Kingdom in the King's rejection illustrated by seven parables in the 13th chap., viz.: 1. Sower scattering the seed. 2. Tares and wheat growing together. 3. Mustard seed—hiding of God's power. 4. Leaven hidden in the meal. 5. Treasure in the field. 6. Pearl of the goodly merchant-man. 7. Net cast into the sea.

These are but a few hints. Those who read consecutively a chapter each day in Gen., and Matt., as outlined, will understand the lessons better when we come to review—as we are contemplating such a course.

THE PERSONAL COMING OF CHRIST.

There are not a few earnest Christians who from ignorance and lack of studying the Scriptures disbelieve in the personal return of our Lord to this earth to obtain possession of that which He redeemed.

For a great many years I did not see this great truth.

That the time of the fulfillment of this prophecy is approaching is clearly indicated by the signs of the times. The time fitly now has come for the 24th of May clearly portrays some of the troubles and disasters that would come to pass prior to His coming.

An editorial in The Farmers' Tribune, of Minneapolis, Minn., under date of June 10, 1902, presents in a striking manner the disasters occurring in the month of May, and also refers to the disasters of the first five months of 1902. I might state that The Farmers' Tribune is not a religious paper, hence does not consider the facts in a Bible aspect—simply from a material standpoint. But it is well to read between the lines and let the 24th of Matthew explain to us what they do not presume to do. I give the editorial verbatim:

A MONTH OF DISASTERS.

"The month of May, 1902, will go down in history as a month of tragedies. It opened with a tornado at Deoa, India, which ruined the crops of a large section of country and caused the death of 416 people. Just one week later came the eruptions on the islands of Martinique and St. Vincent, which destroyed the city of St. Pierre, devasted a large part of both islands and killed 30,000 people. A few days after news was received of the loss of the British India liner, Camorata, which carried 650 passengers. May 18 a tornado in Texas killed from 50 to 100. The next day from 150 to 300 lives were lost by a mine explosion at Coal Creek, Tennessee. May 24 destructive floods visited the north-eastern portion of Iowa, and 134 men were buried in a mine at Fernie, British Columbia. The next day severe and destructive storms swept over portions of Illinois, Nebraska, Missouri and Kansas. These are only the greatest of a series of natural calamities which occurred in the single month of May—a month in which heaven and earth usually seem in tune, and mild,
beautiful days may be expected.

The disasters of the five months of the year 1902, which seemed to reach their culminating point last month, present an appalling record. It is estimated that 100,000 lives, That human unrest has kept pace with the unrest of nature is attested by numerous strikes and outbreaks of mob violence."

I also give a synopsis, which is merely a small portion of the Scripture references, concerning this "blessed hope" of the Lord's return. It is estimated that one verse out of every 25 in the Bible refers to this great truth. If this be the case it behooves Christians not to be ignorant of such important passages in Holy Writ.


2. The condition of the world at His coming. 1 Thess. 5:4; Mark 13:8, 23; Dan. 12:10; Luke 17:26-37; Matt. 24:37-51; Jas. 5:8.

3. The condition of the church at His coming. Matt. 13:2; 2 Thess. 2:3; 2 Cor. 12:14; 2 Tim. 3:1-4; Rev. 20:4-6; Tit. 2:13; 3:14-22.

4. Christ's appearing. The dead saints shall be raised and the living shall be caught up. Acts 1:11; 1 Thess. 4:13-18; 1 Cor. 15:35-58; Rom. 8:23; 1 John 3:2, 3; Rev. 22:18.

5. The antichrist, and the period of the great tribulation. 2 Thess. 2:3; Rev. 10 to 19; Isa. 24.

6. The revelation of Christ, coming with His saints to destroy antichrist and set up His kingdom. 1 Thess. 3:13; 2 Thess. 2:8; Isa. 11:4; Dan. 7:9-14; Rev. 19:15; 2 Thess. 1:7-18; Matt. 25:31-32; Jude 14, 15; Psa. 2 and 72; Dan. 2:34,35; 44,45; Zech. 14; Acts 15:14-17; Heb. 10:12, 13.

7. The millennium.
(a) The earth changed and the animal creation delivered. Rom. 8:19-22; Isa. 35; 41:18-29; Amos 9:13; Isa. 11:9-10; 15:25.
(c) Truth and justice will flourish on earth. Matt. 5:15; Psa. 72:8-9; Psa. 81:11; Isa. 24; Psa. 46:9; Zech. 9:3,10.

I. J. Ransom.

Note. All who are interested in Bible Study and wish to contribute anything on the subjects should write to "I. J. Ransom, Los Angeles, Cal." 399 S. Broadway.

For the Evangelical Visitor. OPPORTUNITY.

I FEEL again led of the Lord to write for the Visitor. I enjoy reading its columns, and want to be willing to write. Before I venture to write I still bow in prayer to God for guidance, as He knows all my need and supplies them. While on my knees this word, opportunity, came before me. We find it only a few times in the New Testament, but the word means a great deal if we consider it rightly.

Some time since I went to call on a dear sick one and just before I came away it was spelled in letters before me, "pray." I had just gone in for a few minutes on my way from work and came away without prayer, and only afterwards I saw what an opportunity I had lost. Will it ever come to me again? I know not, but from that time on I have been more impressed to look for opportunities.

Let us seek and pray for opportunities to do good. Often we pray, Lord bless us, but I have thought if we would change that more and say, Lord what can I do? can I speak a comforting word to those who are cast down, a word to the unsaved, then the Lord would bless us. "The least we do for Jesus will be precious in His sight."

Your Sister in Jesus.

Mary E. Stover.

Silverdale, Pa.

Our Dead.

Hoffman.—Died, at Donegal, Kan., on June 26, 1902, Bro. C. S. Hoffman, aged 59 years 7 months and 21 days. Funeral services, conducted by Elders J. N. Eagle and Samuel Zook assisted by Bro. Geo. Detwiler, was held at the Belle Springs M. H. on July 1st, Interment in adjoining cemetery.

Epler.—Died, June 22, 1902, aged 59 years 10 months and 26 days, Sister Epler, daughter of Bro. Samuel Haldeman, deceased, of Lancaster Co., Pa., and wife of Christian Epler, who preceded her to the spirit world about 30 years. Five children are left to mourn the loss of a faithful mother. Five sisters and two brothers survive one of whom is Samuel Haldeman of Kansas. Funeral services conducted by J. N. Martin and Martin Kurt in Good's church. Interment in adjoining cemetery. Text Ps. 116:14,15.

Sneill.—Died at Elmer, Mich., May 28, 1902, Walter, son of Bro. John and Sister Sarah Jane Sneill, aged 10 years, 3 months and 11 days. The father had been blasting stones; when the last stone had been drilled and he began to pack, from some unknown cause it ignited and went off, tearing the father's hand and striking the boy, who was standing a little way off, in the forehead. It did not break the stone but perhaps a small piece of stone struck the boy. He never rallied after being picked up unconscious, and died in three days. The scene was sad. The funeral services were conducted by Bro. S. Reichard assisted by Rev. Waters of the Evangelical Association in the Evangelical church in Mooretown. Interment in the Mooretown cemetery. Text Luke 1:66.

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