Evangelical Visitor- August 15, 1902. Vol. XVI. No. 16.

George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permalink URL: https://mosaic.messiah.edu/evanvisitor/321

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/321

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.
A blue mark over this notice reminds you that your subscription has expired, and that we would be much pleased to hear from you, and receive your renewal. If you wish the paper discontinued, and arrearages are all paid up, we will drop your name if you will so inform us. If there is any mistake in your credit please inform us. If your paper comes in a single wrapper the blue mark is on the outside over the address.

It is noted as a fact that when the individual or nation prospers and affairs proceed smoothly it gilds the rose. An example of this is seen in 1 Chron. chapter 21. The heart of David and not only David but according to verse 1, and 2 Sam. 24:1, that all Israel was equally guilty of pride with David, and so God's judgment fell on them. Temptations come from two sources. The first is from our own evil heart, James 1:13-15, and the second is from Satan. We notice that the spirit of boasting is very prevalent at this time. This is a great and mighty, rich and prosperous nation, and the heart of the nation is lifted up, and the lips of the people speak forth great swelling words. In this connection the editor of the Sunday School Times speaks some timely words. He says, "How grateful we should be that God does not deal with us, either as individuals or as a nation, according to our deserts!

How sadly we should fare if God did so! God loved us while we were yet sinners, and sought to save us. Our hope of salvation is that God saves sinners, not that He saves Christians. God does not love us because we are sinners, but God loves us in spite of the fact that we are sinners. That is our hope. As a nation we have been prospered of God, not because we have dealt fairly with other peoples or races. We have ill-treated the Negroes, we have ill-treated the Chinese. We have a sad record in our long course with other races—which we call inferior races. Yet God does not deal with us according to our deserts. What a God we have, and what reason for rejoicing we have that God does not give us according to our deserts! The only possible and positive care for pride is a perfect consecration to God. And then, according to the words of Jesus, there needs to be faithful watching and prayer lest we enter into temptation.

The religion of Jesus Christ by its inherent power working in men's hearts transforms them. Jesus said that His disciples are known by their fruits. A missionary in Nankin, China gives an instance of gospel transformation as witnessed by him. He says, "Christianity in Chu Cheo changed clan fights into a common brotherhood. One hundred and forty who once bowed to images now sit at the table of the Lord, and are clothed and in their right mind. Recently one of the members died. Some dozen of the farmer class subscribed a quite a nice sum of money to take the widow and two children back to their distant home. This wiped away the tears of the sad hearts, and was a beautiful illustration to all around of the love of Christ, and that the gospel is not a mere cold classic, idea, but a warm, real and practical exhibition of the fruits of love as taught and made immortal in the words of the Apostle James, "Pure religion and undefiled before God and the Father is this, to be visiting orphans and widows in their affliction, and keep himself unspotted from the world."
What means this anger anxious throug, Which moves with busy haste along? These wondrous gatherings day by day? What means this strange commotion, pray? In accentsushed the throng reply: "Jesus of Nazareth passeth by." Who is this Jesus? Why should He The city move so mightily? A passing stranger has He skill To move the multitude at will? Again the stirring tones reply: "Jesus of Nazareth passeth by." Jesus! 'tis He who once below Man's pathway trod, 'mid pain and woe; And hardened ones where'er He came, Brought out there sick, and deaf, and lame, The blind rejoiced to hear the cry: "Jesus of Nazareth passeth by." Again He comes! from place to place His holy footprints we can trace, He passeth at our threshold—nay, He enters—condescends to stay. Shall we not gladly raise the cry—"Jesus of Nazareth passeth by." Ho! all ye heavy-laden come! Here's pardon, comfort, rest and home! Ye wanderers from a Father's face! Return, accept His proffered grace. Ye tempted ones, there's refuge nigh: "Jesus of Nazareth passeth by." But if you still His call refuse, And all His wondrous love abuse, Soon will He sadly from you turn, But if you still His call refuse, And all His wondrous love abuse, Soon will He sadly from you turn, Shall we not gladly raise the cry—"Jesus of Nazareth passeth by." "Jesus of Nazareth passeth by." The city move so mightily? Which moves with busy haste along—\[
\text{A passing stranger has He skill To move the multitude at will? Again the stirring tones reply:} \quad \text{"Jesus of Nazareth passeth by."} \]

**Notes on Romans.**

**Number Four.**

**The Wrath of God. 1:18-3:20. Against the Sin of the Jew. 2:1-3:8.**

Those who condemn sin in others and do the like to themselves are inexcusable whether Jew or Gentile—whether professing holiness or not. We must not expect to escape the judgments of God by condemning sin in others when we ourselves are guilty. How apt we are to do this. Jesus lays down a splendid rule—cast first the beam out of thine own eye and then thou canst see clearly to remove the mote from thy brother's eye. How absurd it is for a person who robs God to peremptorily denounce another for robbing a bank; or for a person who lies in his testimony to condemn a man for lying in a horse trade; or a man who votes for license to denounce the saloon-keeper. How inconsistent for a minister who denies Christ in secret—in the lodge, to unchristianize a man for denying Christ openly, and for an individual to denominate harlotry, and rent his house for brothels; or to detest murder, and yet go to war or advocate it, also guilty of abortion; or to encourage frugality and cleanliness, and still raise tobacco on his farm!

Paul writing to the Corinthians said, "Let a man examine himself." This strikes right at the root of this sin. The natural mind is very lenient with poor self, but extremely rigid with his brother. It sees and magnifies sin in the lives of others, but overlooks the monstrous serpent in his own bosom.

See King David condemning sin in the characters which Nathan, the prophet, presented, not knowing that it was he whom the man of God meant. But, ah, a shaft of light uncovered his treacherous heart when the fearless messenger said, "Thou art the man." Repentance with bitterness began right there, and a crying for a clean heart.

The Jews pronounce their own doom unconsciously.

Jesus put a parable to them saying, there was a certain householder who planted a vineyard, set a hedge about it, built a winepress and a tower, and let it out to husbandmen, and went into a far country. When the time of fruitage came he sent the servants to receive the fruit thereof. The husbandmen took the servants and beat one, killed another and stoned another. Then, he sent other bond-servants more than the first, and they treated them likewise. But lastly, he sent unto them his son thinking they would reverence him. When they saw the son the husbandman said, "This is the heir, come let us kill him, and take his inheritance." So they cast him out of the vineyard and slew him. Then Jesus put this question to them: "When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen?"

Hear their verdict of self-condemnation—"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus responds—"The kingdom of God shall be taken from you (Jews) and given to a nation bringing forth the fruits thereof."

**Jews Sinning Against Roasted Light Makes Them Doubly Guilty.**

"Behold thou art a Jew, and restest in the law, and makest thy boast of God." Knowing His will, approving the things that are more excellent, being instructed out of the law, having confidence that thou thyselfst a guide of the blind, a light to them which are in darkness and a corrector of the foolish, a teacher of babes. Paul's interrogatives—"Thou therefore that teachest another, teachest not thyself? Thou that preachest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? These are searching questions which probe to the very quick and brings the individual face to face with his own life, and turns on his heart the search light of self-examination, giving the conscience a shock of seriousness not easily shaken off. A self-righteous and self-deceived people are, and always have been the most incorrigible, unteachable, unreasonable, inconsistent and abusive.

The Transgression of the Jews Cause Gentiles to Blaspheme the Name of God.

"For the Name of God is blasphemed among the Gentiles through you." Their boasting of the law, and yet found in transgression, dishonored God thus bringing a reproach upon the true God, and giving the heathen a chance to criticize and causing them to blaspheme the name of God. When we who profess to be Christians commit sin has it not the same effect on the world today? How does it look for a person professing holiness given to heresy, ridicule, dissimulation, intoxication or politics? Such persons do more harm to the cause of Christ than infidels. Paul further teaches that circumcision benefits only those who keep the law, and not the transgressor. From this fact he...
**EVANGELICAL VISITOR.**

303

draws the hypothesis that if the uncircumcised (the Gentile) keep the ordinance of the law his uncircumcision should be reckoned for circumcision. He further argues—that the Gentile who fulfills the law shall judge the Jew “who by the letter and circumcision art a transgressor of the law.”

A REAL JEW DESCRIBED.

“He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit; not in the letter; whose praise is not of men, but of God.”

Circumcision of the flesh was a mere sign of their faith in the covenant which God made with Abraham; and circumcision had its time and place; but when God had fulfilled His promise in blessing all nations through the seed of Abraham in the person of Christ—the covenant being fulfilled it ceased, hence, the sign (circumcision) also ceased. However faith continues, not in an fulfilled promise, but in Christ Jesus, who was the end of the covenant. Faith has its seat in the heart, for “with the heart man believeth unto righteousness.” Literal ordinances are of no profit to the sinful, but only to the pure in heart.

CIRCUMCISION OF THE HEART.

Literal circumcision was a cutting away, subtraction. It was done with a sharp knife. Its execution was quick. Circumcision of the heart is also a cutting away, a subtracting of the “carnal mind,” a putting off of the “old man”—self-will and self-righteousness completely destroyed. The instrument, which is “quick and powerful, sharper than any two-edged sword is the Word of God. The operator is the Holy Ghost, consecration is the getting ready for the operation. The operation is instantaneous on the completion of the consecration. The operation needs never to be repeated if the individual is faithful to God in all things. It is the only thing that will qualify a person for instant and universal obedience to God. It removes the proneness to evil from his heart and sets his face like a flint heavenward—this means holiness.

**HOLINESS A CONDITION OR STATE.**

I love to think of that condition as a “state”—one of the United States of America. On going to the state of New York you would come to a boundary line, and the moment you would cross that line, you would find yourself in that state. Now it may take a while to reach that line, but as soon as you cross that particular line you are positively in the state. It would be foolishness for me or you to claim to know all about that great Empire State as we first enter it, because it embraces a large area of land with many sparkling lakes, flowing rivers, historical and commercial cities, beautiful valleys and mountains etc. It would take a long time and much money to carefully acquaint one’s self with all these things and places, and study into the political, social, and religious problems as well as the climate, productions and commercial advantages. We no doubt would find many things to be enjoyed, and some to be endured.

So holiness is a “large state” and on entering it we just begin to discover, learn and experience the real obedient life of a Christian with its supernal joys, sweet peace, victorious faith with burdens and crosses to be borne. It is a state in which the graces of God in the heart are developed, and utilized to the glory of Him Who has called us into holiness.

**SHALL THE UNBELIEF OF SOME JEWS AFFECT GOD’S FAITHFULNESS?**

“What if some were without faith? Shall their want of faith make of none effect the faithfulness of God?”

R. V. “God forbid: yea, let God be true, but every man a liar.”

The unbelief of no man nor company of men will divert God from His purposes. What He promised and purposed that He will do, irrespective of what you, or I, or any body else, may believe or think. God’s Word must stand paramount in every believer’s heart, regardless of what men may say or teach. We must take our stand with Paul—“Let God be true, but every man a liar.”

**God is not overcome when judged by man, neither shall the unrighteousness of man commend the righteousness of God. If it should, how could God judge the world?**

**God is not unjust when He taketh vengeance on the disobedient.**

It was slanderously reported that Paul and his co-laborers taught—“let us do evil that good may come.” He emphatically taught—“tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good.” It is taught by some that of two evils we shall choose the lesser. But I say, choose neither.

**BOTH JEW AND GENTILE UNDER SIN AND NEED REDEMPTION.**

Sin was never blotted out by the observance of literal ordinances. The Jew with the law, but without Christ was as much lost as the Gentile was without both law and Christ. But the Jew who believed in his heart in the promised Christ, received promised pardon. But when the actual blood of Christ was shed he received actual pardon. The same was experienced by the Gentile who having no law, yet lived the righteousness of the law. (Read ARTICLE THREE.)

That all need redemption is evident from the fact that all have sinned—he that hath sinned is lost. There is none righteous no not one.”

“All have sinned and come short of the glory of God.” Therefore we all need pardon and redemption which is offered to us through the death (shedding of blood) and the resurrection of Christ. It is obtained by “repentance toward God and faith toward our Lord Jesus Christ.”

Let us repent and believe, not hesitate and stagger.

Let us trust the blood for pardon and regeneration, not literal ordinances.

Let us seek the righteousness of Christ, not self-righteousness.

Let us boast of Christ, not of self.

Let us be spiritual, not carnal.

Let us count ourselves the least, not the greatest.

Let us be full of faith, not unbelief.

May our lives be a blessing to
THE NEED OF POWER.

WHILE on my knees in our upper room, before retiring to my earthly rest, I had a beautiful experience. I could not go to my prayermeeting this evening so God has blessed me here at home while in my upper closet. It is true, I do get some glorious experiences although at times the cares and toils seem to choke the heavenly in my soul; yet I am glad God knows my heart and so tonight while praying for God's people I began to feel such a power and Oh I felt so good. I was made to think of the followers of Jesus in their upper room while at Jerusalem, when they were filled with power and the Holy Ghost.

Oh, my dear Brethren; where is the power? Sometimes, when I think of myself and our powerless prayermeetings, I cannot write how I really feel. Why cannot they be powerful instead of powerless? Surely there is power in the Holy Ghost, and in heaven the same as was on Pentecost. Well each one knows for himself, I fear the world is choking out the heavenly. I see it plain for all the power comes from heaven, and God is able and willing. Now I don't care how or what God's people are trying to improve in the church today. All the machinery they can get in a church, or all the practice of choirs or working they can do at a church be it cushioned or plain or plainness, although I feel it lies on our part. I feel some­times with all my striving for heavy­n I might be lost.

Brethren there is no power in my pen nor in our speech; only in God, and heaven, and the Holy Ghost. Now I ask your prayers for me. I know you all know this without me writing it but I am free. Hallelu­jah!

For the Evangelical Visitor.

BETTER NOT VOW THAN VOW AND NOT PAY IT.

"When thou shalt vow a vow unto thy God thou shalt not be slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee."—Deut. 23:21.

HOW needful it would be to read and re-read this passage of God's word, and then look into our lives to see if we have paid our vows to God. What a difference there would be in the church today if every one would pay the vows they have made to God. I believe the Christian holds a very responsible position. We all have an influence.

We will, for instance, look back to some of our revival services and re­call the testimonies given, the promises made to hereafter be more dili­gent in God's service, to give more of our time and talent to Him, which is our reasonable service. The world is listening and looking on. Maybe some have made a start for the kingdom and they expect to see good fruits after such profession. The winter soon passes over. Spring work commences and there are only a few who attend prayer meetings. Others forgetting the vows they had made, and the influence they are exerting over those dear souls which are so precious in the eyes of the Lord.

I have heard this expression made "that's what knocks the young people back, to hear those great professions and afterwards see the slack­ness in getting out to help keep up the interest of the cause." Some one may say that will not justify them if they don't do their part. Certainly not, but our Savior says in Matt. 12:30, Luke 11:23. "He that gathereth not with me scattereth." My prayer is that the Lord may come down with His Holy Spirit and awaken the lukewarm to have a zeal for the cause of Christ, remembering that we are told in God's Word "seek ye first the king­dom of God and His righteousness!" etc.—Luke 12:31; Matt. 6:33. According to these words we have no reason to think we have no time to go to God's service simply on ac­count of our work. There are cer­tainly impossibilities some times, but we should try to avoid them. It is even a duty to give hired help the privilege to go if they wish, for one soul is worth more than all the world, why not try to save it.

In Matt. 6:19-21, the Savior tells us "not to lay up treasures upon earth, etc., but in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

It would be needful then for us to look into the matter closely and find out what we hold uppermost in our hearts and where our treasure really is. In Matt. 6:24, Jesus says "Ye cannot serve God and mammon" (riches or gain). He does not say ye should not or, it would be better if ye did not, but He says in plain words "ye cannot." Should not this open our eyes? It appears then that anything we would hold in preference to God or His service is our mammon. If we count our time too precious to go to the place appointed for worship, gain certainly is our mammon.

Some say, they don't like going out to church in the evening, and stay at home simply because they
don't like to put themselves about a little for the cause of Christ. Pleasure and ease being their mammon, apparently, not thinking that they are exerting an evil influence against the cause and the church they belong to.

Dear brother or sister, if our minister has been led by God for the furtherance of His cause to do more work in order to keep up the interest of the church. Have we any authority to hinder his influence by our continual absence from service? Some will say it most certainly is a minister's duty to be at his post. I would say here, that, if the minister should be regularly behind the pulpit, we should be regularly at our post as well. It takes the united efforts of the people of God to push His work along. The enemy of souls has his agents all busily at work. He loses no time in trying to deaden the life of the church, and if we sit with folded hands not trying to use our influence for good in every way possible, why surely he will get the upper hand. How can we be in favor with God and not put forth an effort to further His cause, get the enemy under foot, being controlled by the Holy Spirit which controls by the Holy Spirit which is in heaven.

Am I a soldier of the cross
A follower of the Lamb
And shall I fear to own His cause,
Or blush to speak His Name?
Sure I must fight if I would reign
Increase my courage Lord
I'll bear the toil endure the pain
Supported by Thy Word.

May the Lord help us to be bold for Him, not forgetting to pay the vows made from time to time, remembering that, "He will surely require it of us." We are told in Matt 5:16, "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

How blessed to be in the Lord's service; to be feasting on the bounties from His storehouse. "Bless the Lord, O my soul, and all that is within me bless his holy name." Yours in Jesus' name.

ANGELINE SNYDER.

Fordwich, Ont.

Send for our Bible catalogue.

For THE EVANGELICAL VISITOR.

AN AGED SISTER'S LETTER.

The day I was left to stay by myself, the first time since I came here; none but Jesus alone stayed with me so I lifted my heart to Him in earnest prayer. I felt so glad in my heart, and there, on bended knees, He blessed my soul, and I commended unto Him my whole soul and body, placing my all into His care, and could sing my old familiar hymn:

"O when shall I see Jesus, And dwell with Him above? To drink the flowing fountain Of everlasting love? When shall I be delivered From this vain world of sin, And with my blessed Jesus, Drink endless pleasure in? But now I am a soldier, My Captain's gone before; He's given me my orders, And tells me not to fear. And if I hold out faithful, A crown of life He'll give, And all His valiant soldiers Eternal life shall have. Through grace I am determined To conquer, though I die; And then away to Jesus On wings of love I fly, Farewell to sin and sorrow, I bid them both adieu; And you my friends prove faithful, And on your way pursue."

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse, because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened, professing themselves to be wise they became fools."—Romans 1:18-22.

How many Christian professors have we these days who are not willing to deny themselves. They will follow the style and fashions of the world that no difference can be seen between them and non-professors.

BARBARA BASHOR.

Naponee, Neb., July 18, 1892.

For THE EVANGELICAL VISITOR.

A STRANGE LIFE.

EDWARD Dunbar, a native of a New England State, and author of the once well-known song, "There's a Light in the Window for Thee, Brother," was a wild and wayward youth, to whom the parental restraints of a loving mother were irksome. At last he ran away to sea and was gone several years, never writing home to inform his mother of his whereabouts.

His poor old mother never lost all faith in him, but firmly believed that some day he would return to his home, and not knowing when that time might be, she ever kept a lamp burning in the window every night during his absence, if happily it might guide the footsteps of her erring boy to his old home.

After years of wandering over the world he again drifted back to his native land, and was discharged from the vessel when he sought out his mother, who had never ceased to pray for him.

He began a new life, and became an earnest Christian minister, and on his mother's telling him of the lamp in the window that she had burning every night to light him home, he, as by an inspiration, wrote out that once familiar song, "There's a light in the window for thee, brother."

He traveled as an evangelist all over the country doing, a glorious work for the blessed Master. In one of the Western states he married a lady, but after a short time they separated, and soon after he married another woman, when his first wife prosecuted him for bigamy and he was sent to prison for several years.

On his release he became a wandering tramp over the United States without friends, home or money.

On Christmas day 1888 at Coffeyville, Kansas an old broken-down man, clothed in tattered garments applied to a boarding house for a night's lodging. He was closely questioned as to his past life, when his true character was revealed, it
was Edward Dunbar once the flaming evangelist.

His request to stay was granted, supper given him, and a bed provided for his rest and comfort.

In the morning as he did not make his appearance, the room he had occupied was visited, but the immortal soul of the poor old man had left its earthly temple, and passed over the mystic tide into the great beyond.

What a strange and varied life experience to crowd into a few brief years. From the topmost summit of human greatness, as a successful minister, to the lowest depths of crime, sorrow and want he fell in one single leap. Who is safe for a single moment without the grace of God in the heart, to keep and sustain them through the various vicissitudes of this mortal life? He who had once been a guide to others, at last overcome by the tempter's insidious power, and his light on earth forever darkened. Let us hope that as his weary spirit took its everlasting flight, that it beheld the true Light of the world gleaming through the gates afar to light up the valley and welcome the storm-tossed one safe into the haven of eternal rest.

W. B. SMITH.

FOR THE EVANGELICAL VISITOR.

A PRAYER MEETING TESTIMONY.

A PRAYER MEETING TESTIMONY.

AT ONE of our Monday evening cottage prayer meetings a brother, recently saved, told us how one day, he and his companion working with him in the mines were deeply moved by some power they knew not nor could they explain it. They asked each other what was the matter but found no clue until a few days after, having sought and found Christ they learned that at that very time their wives who had only recently found Christ, together with a few sisters were having a prayer meeting that had not been announced in the calendar of services for the week. The testimony of the sisters is that while praying there came over them a most marked outpouring of the Holy Spirit and a spirit of prayer that was more fervent than usual, and their pastor wants to bear testimony to the ordinary fervor of some of these sisters in prayer.

That little unheralded prayer-meeting was the power house from which went out definite things for God. On the Sunday following, at our two weeks school house preaching service these two men and at least three other adults took their first public stand for Christ and all soon rejoiced in a personal Savior.

Thank God for sisters and brothers who pray, but Oh beloved are not such incidents all too rare among us. They ought to be common occurrences. God is able and willing. If they won't come we can go after them and though these men were in the mine, there was on that day a prayer-meeting they could not run away from as one of them put it.

A. Z. M.

For the Evangelical Visitor.

HOME.

The masses of mankind are striving after something. Some for wealth, some honor and fame; but the aspiration of possibly the greater number is to have a place which to be called home. We believe it is right if one is so led, but beware lest we forget God and His cause in obtaining it. Some homes are very grand, fitted with all the modern conveniences, while others are very humble. Some one has said:

"Home is where the heart is, In dwelling rich and free, There's many a stately mansion, That's not a home at all."

"Be it ever so humble, there's no place like home."

Many labor very hard to obtain a natural home, which is not enduring. The best of us can only enjoy the home for a short time. The wise man in Proverbs 23:4, 5 gives a warning concerning labor when he says: "Labor not to be rich, cease from thine own wisdom."

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle towards heaven."

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

Souls become lean, spiritually by neglecting means of grace on account of not having time to stop work. Prayer meetings and other places of worship are neglected. May the Lord arouse all His children to see the importance of not neglecting the assembling themselves together as the manner of some is, and improving every effort for helping them on the way towards the home which endureth forever.

Some have no means for spreading God's cause, as they need it all for themselves. We need to beware lest the language of the poet will fit our case:

"Live for self you live in vain.
Live for Christ you live again."

If we ever inherit one of the mansions prepared for us, we must live acceptably, serve Him with our lives and substance which are His in this life. An instance given by a minister of a certain congregation of one of its deacons, should warn us of improving the present opportunities of giving for God's cause as He leads, and not wait until some more convenient time, which often never comes. This deacon never had any money to give for any good cause. He told the minister one day not to think hard of his not giving, as he first wanted to pay for his farm, and then he would help the cause along. His labors were prospered, and in time the farm was paid for. The man bought another 40 acre tract to add to his farm, which also had to be paid for. The Lord blessed his efforts and the land was paid for. Now he was going to give for God's cause. In a short time after the land was paid for the man passed away. He had a son and daughter, and to each was given their share of the estate. The son soon squandered his portion and the daughter married a man who was a drunkard. So God got very little, if any, of the deacon's hard earned money. This may not be the true account as given, but enough to show the danger of not fully taking the Lord's way, and also of leaving wealth to those behind us, who may not use it to the honor and glory of God.

"Whosoever thy hand findeth to do, do it with thy might." "Give and it shall be given unto you," etc. Our
I dare to live this life will find perdition.—Joseph Cook.

If our inheritance is there, it will be enduring.

"For here we have no continuing city, but we seek one to come." The home beyond will be beyond human description or imagination. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him." —I Cor. 2:9. It is glorious that we can have a foretaste of its pleasures in this life. John says in Revelation 21:4, "And God shall wipe away all tears from their eyes and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away."

"And there shall be no more curse but the throne of God and of the Lamb shall be in it; and his servants shall serve him and shall see his face; and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."—Rev. 22:3,4,5.

The aim of every child of God should not be to be saved at some future time, but to live acceptably before the Lord each day. Then whether it be life or death we are the Lord's. "Not my will but thine be done."—Matthew 26:39.

May all who name the name of Christ ever strive to live lives devoted to God and His service.

J. EMERY BOWERS.

All along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which He revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock.—F. B. MEYERS.

Only he who will look onward and afar, and keep the family fire, or the opportunity to kindle it bright, is likely to keep out of the pit of perdition.—Joseph Cook.

The law was given for direction, not for discussion.

TAKE TIME.

Take time to be holy, Speak oft with thy Lord; Abide with Him always And feed on His Word;

Make friends of God's children Help those who are weak, Forgetting in nothing His blessing to seek.

Take time to be holy, The world rushes on; Spend much time in secret With Jesus alone;

By looking to Jesus, Like Him thou shalt be, Thy friends in thy conduct His likeness shall see.

Take time to be holy, Let Him be thy guide, And run not before Him, Whatever betide.

In joy or in sorrow; Still follow thy Lord, And, looking to Jesus, Still trust in His Word.

Take time to be holy, Be calm in thy soul, Each thought and each motive Beneath His control;

Thus led by His Spirit, To fountain of love, Thou soon shall be fitted For service above.

Take time.—Yes, take a little more time and read the poem over just once again and see if you cannot see more beauty in it this time than you have ever done before. This is a busy world for old and young and middle-aged; we are all hurrying to see who can get ahead in life's race. In the dawn of this twentieth century we are busier than ever. We hurry to get awake in the morning, spoil the pleasure of the noon hour by doing everything in the greatest hurry, and so it goes on day after day, month after month and year after year. We have no time to do anything quite right, because we do not have enough time to waste on it. We pass our friends without a pleasant good morning nod, neglect to send our bouquet of flowers to our sick acquaintance; but worst of all, we have no time to give to our Father in Heaven, at least not some of us; and what little we sometimes do is all done in a hurry.

Let us take time to be holy, think of that word and what it means. I once asked a young friend of mine why she thought she was successful in life, and her reply made an impression on my mind which can never be erased. She said: "Well, I think it lays with God. I pray to Him three times a day. In the morning I thank Him for His protection during the night and ask Him to watch over me during the day. At noon I pray to Him in behalf of all my friends, which means everybody. At night I ask Him to keep me during the night." And then she added, "Yes, I am a very busy girl; but I always find time to pray and read God's Word." What an example for us all.

Then too, I want to talk with you a little about your friends. Do we always try to make God's friends our friends? We want to make friends of all God's true children. Someone said, "Show me the company you keep and I will tell you what you are." Did you ever think of that before? You had better spend all your time with your God and yourself than to spend any fraction of it in questionable company. We must avoid impure beings to keep ourselves pure. Let us think good thoughts if we can do nothing more—take time to do that. Take time to pray and think about God; take time to write a cheery letter to someone; take time to read the choicest of literature, casting aside all that is not pure. Take time to think on all these things and you cannot help but be happy.

—Selected by Alice Hamilton.

It is said that the night before Whitelock was to embark as Cromwell's envoy to Sweden, he was wakeful and restless. A servant who slept near said, "Pray, sir, will you give me leave to ask you a question?" "Certainly," said Whitelock. "Pray, sir, don't you think God governed the world very well before you came into it?" "Undoubtedly" was the reply. "And pray sir, don't you think that he can take care of it while you are in it?" Whitelock did not reply, but soon fell asleep. Oh, the sleepless nights; the needless pain and anxiety, because we forget! Oh, the grief that must rend the Father's heart when He sees us so unmindful of His proffered help!—Sel.
THE SECOND COMING.

The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the Church to look for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine."

Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again.

I look on this world as a wrecked vessel. God has given me a life boat, and said to me, "Moody, save all you can." * * *

No; grace is not a failure, but man is. The antediluvian world was a failure. The Jewish world was a failure. Man has been a failure everywhere when he has had his own way and been left to himself. When the Son of God left heaven, and came to this sin-cursed earth to open up a new and living way whereby we might return to God, the earth would give them no better quarters than a manger for His birth-place, no place to lay His head during the years of His ministry and only the cruel cross in His death.

Nowhere in the Scriptures is it claimed that the whole world shall be brought to the feet of Christ in this dispensation. In the fifteenth chapter of Acts, James says: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." That is one reason for our Lord's delay. He is waiting until the elect are all gathered out, until His Gentile bride is complete.

Now, don't take my word for it. Look this doctrine up in your Bibles and, if you find it there, bow down to it, and receive it as the Word of God. Take Matthew, 24:50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Take 2 Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking in their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Go out on the streets and ask men about the return of our Lord, and that is just what they will say: "Ah, yes; the Lord delayeth His coming! I don't propose to trouble myself about it. It will not be in my day." But Peter goes on to say, verse 10: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat; the earth also and the works that are therein shall be burned up." We have no right then to say when it will not come any more than we have to say when it will come. As some one has said, Christ's second coming does not appear so quickly as immediate to some and not to others. But the day is not so late as careless supposes.

* * * "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priest of God and of Christ, and shall reign with him a thousand years." "But the rest of the dead lived not any more than we have lived. But the rest of the dead lived not any more than we have lived: past: this is the first resurrection." *

When Christ returns He will not be treated as He was before. There will be room for Him at Bethlehem. He will be welcome in Jerusalem. He will reveal Himself as Joseph revealed himself to his brethren. He will say to the Jews, "I am Jesus," and they will reply: "Blessed is He that cometh in the name of the Lord." And the Jews will then be that nation that shall be born in a day.

"Behold, I come quickly," said Christ to John. Three times it is repeated in the last chapter of the Bible. And almost the closing words of the Bible are the prayer: "Even so, come, Lord Jesus." Were the early Christians disappointed, then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for 4,000 years, and then He came. He was here only thirty-three years and then He went away. But He left us a promise that He would come again; and that as the world watched and waited for His first coming and did not watch in vain, so now, to them who wait for His appearing, He shall appear a second time unto salvation.

"Now, let the question go round, "Am I ready to meet the Lord if He comes tonight?"

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."—D. L. Moody.

HOW SHALL WE REGARD THE BIBLE?

What are we to do with the Bible; how are we to regard it? Is it the best book in the world or the worst? Is it a true book or is it a false book? Is it God's book, or is it man's book?

We find men on all sides of the question. There are persons who tell us this book is a good book—but then there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired: in fact, everything is inspired—the book of Mormon, the Koran of Mohammed, the sacred books of the Hindus and the Chinese—they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement "Thus saith the Lord God of hosts;" when I turn to Plato's writings I do not read, "Hear ye the word of the Lord;" when I peruse the almanac I do not read, "The word of the Lord came unto me." Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just,
as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual medium giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I have heard of dancing tables and similar operations. I prefer to have my tables stand still!

But while you say, "Christ was simply one of many remarkable men," He says, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." He says "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Now do you say He was a good man, and yet He told lies? What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do, but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what He professed to be, or He was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well dressed, has plenty of money, turns the heads of half the young ladies in the town, and makes himself at home generally: but after a while they find out that he is the son of "old Jinkins, the blacksmith," down in the next town. Now I do not want you to tell me how prettily he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is, he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretenses: and the more good things you say about him the less I think of him; because, if he is such a well educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and His claims entirely, or else we must reject the whole gospel as an imposture, and as the greatest, most stupendous fraud the world has ever known.—H. L. Has- 

tings.

THOUGH HE SLAY ME

"Though He slay me, yet will I trust Him." I F WE GAN A sublime utterance, here is one. Let us give glory to the blessed Spirit of grace, who thus sometimes teaches the lips of man wondrous things.

Though he slay me—not simply though He take away my life. Job would have no reluctance to part with his life. It would have been an inexpressible relief to him to escape from the load of misery laid upon him. The expression, "Though He slay me," is the strongest possible, and startles us with an exhibition of peculiar horrors. Though God should come against me and destroy me with marks of signal wrath; though death should visit me as the king of terrors, and though my departure from this world should be in harmony with and as a mighty climax to my present agony; yet will I trust in Him. I believe His Word rather than the aspect of His providences. The fire that fell from heaven and destroyed my flocks, is not able to destroy the promise on which I rest. A great wind from the wilderness smote the house where all my loved ones dwelt; and in one swoop removed all that I delighted in on earth yet the Word of the Lord endureth forever. I have a ground of confidence that cannot be shaken by elemental wrath. Though the floods should lift themselves against me, and every billow proclaim that God is my enemy though streams of liquid fire should advance, declaring that God's ancient love is extinguished; though earth beneath should shake, and the heaven above should be commissioned to preach unto me the unquenchable wrath of God; yet will I trust in His unalterable Word.

This is the perfection of faith to cling to the Word of God and to believe in His promises no matter how dark the night or how wild the storm. Isaac no doubt had confidence in his father; and when he saw him with the knife uplifted hand ready to slay him, still he trusted in him, nor would he have fled to any other earthly refuge.—Selected.
My mother spoke frequently of him, and appeared grieved at his absence. On the third Sabbath, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale. Immediately after the benediction, he laid my Bible on the desk, and left the church, without giving my mother an opportunity of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil, signed, “W. C.” He asked to be remembered in my mother’s prayers.

Years rolled on; my mother passed to her rest; I grew up; and the stranger was forgotten.

One autumn the ship “St. George,” of which I was the medical officer, anchored in Table-Bay. Next day, being Sunday, I attended morning service at the Wesleyan chapel. At the conclusion of the worship, a gentleman, seated behind me, asked to look at my Bible. In a few moments he returned it, and I walked into the street. I had arranged to dine at the “George,” and was mounting the steps of that hotel when the gentleman who had examined my Bible, laid his hand on my shoulder, and begged to have a few minutes’ conversation. We were shown into a private apartment. As soon as we were seated he examined my countenance with great attention and then began to sob. Tears rolled down his cheeks; he was evidently laboring under some intense emotion. He asked me several questions: my name, age, occupation, birthplace, etc. He then inquired if I had not, when a boy, many years ago, invited a drunken Sabbath breaker to a seat in Dr. Beattie’s church? Mutual explanations and congratulations followed, after which Mr. C gave me a short history of his life.

He was born in the town of Leeds of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When at about fifteen years of age, his father died; and his mother’s straightened circumstances obliged her to take him from school and put him to learn a trade. In his new situation he became incorrigibly vicious, and broke his mother’s heart. Freed now from all parental restraint, he left his employers, and traveled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his wicked way of life by my mother’s instrumentality. On the first Sabbath of our strange interview, he confessed that after he left the church he was seized with pangs of unutterable remorse. The sight of a mother and son worshipping God together recalled the happy days of his own boyhood. His mental suffering threw him on a bed of sickness, from which he arose a changed man. He returned to England and threw himself, at the feet of his maternal uncle, and asked and obtained forgiveness. With his uncle’s consent he studied for the ministry; and, on being ordained, entered the missionary field, and had been laboring for several years in South Africa.

“The moment I saw your Bible this morning,” he said, “I recognized it. And now, do you know who was my companion on that memorable Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beattie’s text, ‘Cast thy bread upon the waters: for thou shalt find it after many days.’” —Inglis’s Sabbath School.

O TWO boys are alike, and the training that would strengthen and develop one might ruin another. It used to be said that the best way to teach a boy to swim was to throw him into the water. Yet boys have been drowned that way. So in every day life some boys can only by hard methods be made to realize their laziness and unworthiness. Others need kind words and encouragement. A Boston business man tells how he was waked up from ignoble dreams and made to realize that he had been negligent of duty and that there was work to be done in the world:

“I was a young fellow just out of college, and felt myself of importance. I knew my father was well off, and I expected to have a good time and spend lots of money. Later on I expected my father to start me in business, after I’d ‘swelled’ around awhile at clubs and with fine horse-flesh. Like a wise man, father saw my folly, and resolved to prevent my self destruction.

“If the boy’s got the right stuff in him, let him show it,” I heard father say to mother one day. ‘I worked hard for my money, and I don’t intend to let Ned squander it, and ruin himself besides.’

That very day father came and handed him fifty dollars, and remarked: ’Ned, take that money; spend it as you choose, but understand this much: it’s the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it.’

“I took the money in a sort of a dazed manner, and stammered out: ‘Why, I—I want to go into business.’

‘Business!’ exclaimed father, contemptuously. ‘What do you know about handling the mercantile business? Get a clerkship and learn the alphabet before you talk to me of business.’

‘That fifty dollars was the last money my father ever gave me till at his death I received my part of the property. I felt hard and bitter then, and resolved to prove to him that I could live without his money. He had aroused my pride—just what he intended, I suppose. For three days I looked about for a place to make lots of money, but I found no such chances, and at length I accepted a clerkship in a large retail store at four hundred dollars a year.

“At the end of my first year I had laid aside two hundred dollars; and the next year, my salary being raised a hundred, I had five hundred laid by. One hundred cents meant more— to me in those days than a hundred dollars had previously. At the end of five years’ clerking I went to my father with fifteen hundred dollars of my own and asked him if he was willing to help me'
EVANGELICAL VISITOR.

THE arch deceiver of the world walks the earth today with deceptive words, graceful smiles, and artful cunning. Satan today, as in Christ's day, is deceiving one here, and another there, and another over yonder.

That young man, as he goes into the saloon, is deceived. That young lady, as she whirls in the mazy dance with lecherous arms around her, is deceived. That man and woman, as they sit at the card table, hour after hour, murdering time, are deceived. The man who stealthily creeps into the house of the silly woman whose steps take hold on hell, is deceived. The brothel, the saloon, the mazy dance, the fascinating cards, are all traps laid by Satan to catch the unwary. Satan spreads these alluring scents, and is taking in men and women by the thousand.

A dying girl, just blooming into womanhood, called her mother to her bedside, and said: "Mother, you taught me to dance; you said it would introduce me into the best society; now I am dying, and I am going to hell, and you are to blame for it." The mother and daughter waved the dance,—hell was the harvest. O what shall the harvest be?

Sow saloons; the harvest will be drunken, blistered hopes, blighted prospects, desolated homes, starving children, broken-hearted wives, mothers, brothers and sisters. O, the devastation of the saloon! What shall the harvest of the saloon-keeper be? What shall be the harvest of the siders and abettors of the saloon?

Years ago I went down to Humboldt, Nebraska, to hold a quarterly meeting. A brother, who was to entertain me, met me at the depot. He was always loquacious, but this time he had nothing at all to say. I was surprised at his reticence. We walked several rods without his saying a word. Finally he broke the silence by saying: "We have just returned from the grave of our leading saloon-keeper of our town. The citizens and friends took turns in watching him during his last illness.

He would not allow them to leave him alone for a single moment. The lamps had to be kept burning brightly all the time during the night. If the room was dark for a moment, he seemed wild with fear. Just as the last breath was leaving him he threw up both hands and exclaimed, "Oh!" and his hair rose and stood straight on end. We tried to comb it down, but could not. We wet it with water, and then tried, but in vain. We oiled it, then used comb and brush, but could do nothing with it. We placed him in the casket, and his hair stood out straight like porcupine quills." I have no doubt at all but that unfortunate man saw just as his spirit was leaving his body, the awful hell into which he was about to plunge.

Sow cards; the harvest will be gamblers. Dr. Holland, the author of many excellent books, says, "Cardplaying is the universal resort of the starved intellect. Culture may embellish, but can never digify card-playing. I have this moment ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.' "—From "Coals From the Altar," by H. T. Davis.

WHERE ARE YOUR BOYS.

A SAD story comes from Indianapolis of the discovery there of a gambling room for boys from twelve to twenty years old.

Two boys, employed as collectors, disagreed with funds, and this led to a search which resulted in raiding a liquor saloon in a business block. Back of the bar was a room, at the end of which was what appeared to be a large ice-chest, but which was really a door leading to a room in the cellar, lighted with gas, in which were found forty boys, nearly all of highly respectable families, gambling at poker. They were smoking, and a number gave signs that they had been drinking. The police have been in utter ignorance of the place, and so have the parents of the young gentlemen who were travelling this easy road to ruin.

These boys were evidently left to themselves at night, and if they are ruined the blame will not be chargeable upon the negligent police, nor even upon the vicious saloon-keepers. It will rest on the fathers and mothers of these boys, who allow them to grow up un-estrained, who do not teach them obedience, who smoke and gamble for small stakes in their own homes, and thus by example teach their boys to do the same. It is parents, by their heedless neglect, and by their bad example, who send their children to the gambling halls, the penitentiaries, and the gallows.

Boys who are taught to play cards for amusement in highly respectable families will soon learn to use "the devil's picture books" for other purposes when home life becomes stale. Parents look well to your children, that you may give account with joy and not with grief.

The secret lodge has been on exhibition again in Illinois, bloodshed and death follow in their wake. The miners commenced again their work of riot. Cartersville was the scene of the trouble, and the state militia had to be brought out to quell the disturbance. The rioting broke out suddenly and seven persons were killed. Each of the dead had on his person a revolver and from twenty-five to fifty cartridges. The arrival of the troops prevented further trouble. Some twenty persons have been arrested, charged with the killing, and the jail at Marion, the county seat, in which they are being held, is heavily guarded to prevent their being released by an armed mob.—Conservator.

"If my liberty puts a stumbling-block in the way of another, and trips him up that he falls, then woe unto me for persisting in using this liberty."
HEALTH AND HOME.

PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone,
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor.
Past all the strife, the toil, the care,
And done with all this sighing,
What tender truth shall we have gained,
And eyes too swift our faults to see
Then lips too chary of their praise
When small shall be our need of grace
Then hands that would not lift a stone,
Our steep hill-path will scatter flowers
Above our pillow'd slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
To-day's repressed rebuke may save
Our blinding tears tomorrow;
Then patience—e'en when keenest edge
Of the child rests with the parents—
his eternal destiny is in their hands.

'Tis easy to be gentle when
Death's silence shames our clamor,
For we are to go back a bit, and see
The training of the immortal spirits
Unto one that he will gravitate
Startled no doubt in the day of final
Death's silence shames our clamor.

The training of the immortal spirits
Unto one that he will gravitate
Startled no doubt in the day of final
Death's silence shames our clamor.

PARENTAL MISTAKES.

One of the most solemn responsibilities that ever come upon human beings is that of parenthood. The training of the immortal spirits entrusted to the care of fathers and mothers is a task for which heavenly wisdom is certainly needed. To a large extent the making or ruining of the child rests with the parents—his eternal destiny is in their hands.

"Bring up a child in the way he should go, and when he is old he will not depart from it." Leave him untrained, and the chances are ten to one that he will gravitate steadily toward what is evil—will go rapidly from bad to worse until his total and irreparable ruin is the result. Pursue a mistaken method in the attempt to train the child, and the vessel will probably be sadly if not hopelessly marred in the hands of the potter. Bring up a child under a regime of perpetual nagging, of endless fault-finding, irritating criticism, grinding exactions and merciless chastisements, and you will destroy all his finer sensibilities, outrage and ruin his sense of self-respect, embitter his spirit and life, cause him to despise home, hate authority, choose evil companions and refuse you his confidence, respect and affection. Discriminate unfavorably against one of your children, making favorites of the others and declaring the possibly less favored one to be "ugly," "stupid," "bad-tempered," "the black sheep" in the fold, etc., and treating him as though he were a kind of interloper less welcome and less loved than the others, and he will necessarily have to inherit certain amiable and noble traits from remote ancestors than the parents who treat him thus if that treatment does not turn him into a vicious and desperate character.

We have now and then seen a boy or girl in homes we have visited for whom our hearts have ached. The parents were religious, and were doubtless deeply anxious for the welfare of the child; but, through failing to appreciate his constitutional peculiarities, they were unable to adapt their methods to his disposition and needs and constant friction and failure was the result in their efforts to train him aright. The situation became irritating to the parents, who failed on this account to possess their souls in patience. Then commenced a course of nagging, scolding, and various kinds of humiliating and wrath-provoking treatment, than which nothing is sure to spoil the child and react upon the parents in a most unfavorable way. These mistakes of parents are by no means uncommon, and altogether too often, we regret to say, they are to be found among religious parents. Many will be startled no doubt in the day of final reckoning at learning how they have themselves been the provokers of their children to those vicious courses of life which involved them in shame and ruin.

It was to prevent the indulgence of such undue severity, ill-temper, and ill-conceived methods in the training of a household, that St. Paul wrote, "Fathers (parents), provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord!"—Eph. 6:4.

Firmness will ever be required in matters of discipline, a degree of sternness may at times be necessary, and even the laying on of the rod, and that with no false pretenses, will probably be an occasional duty; but whatever the course pursued, or the expediency employed, there should be no exhibition of petulance ill-temper, vindictiveness, or revenge. Correction properly administered will endear rather than alienate the child. How much it means to train the little ones "in the nurture and admonition of the Lord!" Let none,
upon whom this responsibility devolves loses heart, however, over thinking of their inadequacy for the task, since it is written, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."—James 1:5.—Free Methodist.

OUR YOUTH.

THE BOY AND THE ACORN.

A very little boy once found
A tiny acorn on the ground;
Awhile he held it in his play,
Then threw it carelessly away.

Winters and summers ran their round,
And now on that same spot is found
A sturdy oak, whose branches high,
The winters fiercest storms defy.

The child who threw the acorn there,
Has been a man this many a year;
But through a large, strong man is He,
He never could a tree care for.

And so 'tis with our habits strong;
They grow each day, for right or wrong;
And he who forms them as he should,
Will see that every one is good.

—Sel. by Fannie B. Heisey.

HE'LL DO.

FOUR years ago there entered one of our Eastern colleges a clear-eyed, plainly clad, and wholesome-looking young man with health unimpaired by dissipations of any kind. He had never smoked a cigar or a cigarette in his life and he did not know the taste of any kind of intoxicant. He had exactly one hundred and twenty dollars with which to "go through college."

On the day of his arrival he paid one hundred dollars for his tuition, and more than half of the remaining twenty had to be spent for books. He had noticed in the window of a house near the college a card with "Rooms to Let" printed on it. He went back to this house after he had paid his tuition, and when the lady who had the rooms answered his ring he asked her if there was anything he could do in or around her house that would pay for the rent of her smallest room.

"Why, yes," she said at once, attracted by the young fellow's manly bearing. "I want some one to wash windows and clean rugs once a week, and before long I shall need some one to look after my furnace."

"Would you let me do those things in return for a room in your house? I am about to enter the college as a student, and I must earn my room rent in some way. I am not above washing windows and cleaning rugs and taking care of a furnace, and I will do the work well."

He was given a small hall bedroom, and thus the question of his room rent was settled. Then he went to a large dining hall on the college grounds and said:

"I have heard that students sometimes earn their meals here by acting as waiters two or three hours a day. I would like to do work of that kind in return for my meals."

The frank and manly way in which he made this proposition pleased the man in charge of the dining room, and he replied, "I can give you your meals in return for your services two hours a day."

Thus the determined young man's room and his meals were provided for. He cared nothing for the fact that the menial occupations he had taken upon himself would debar him from associating with the students who formed their "exclusive set" in the college. He had no time for their frivolities and no interest in them. Before the end of this first term he was earning money for new books and for his future tuition by tutoring some of the Freshmen of this same "exclusive set." When the summer vacation came he went to a large seashore hotel and worked as a waiter all summer.

When the college opened in the fall his little room was ready for him on the same terms on which he had occupied it the year before, and they were glad to have his services in the dining hall. His teachers became interested in him because of the high marks gained by his hard and faithful study. He applied himself steadily to the one object of getting an education. He put aside all temptation to waste his time. He lived soberly and righteously. He began to be talked about as one of the brightest and most promising students in the college. At the end of his second year one of the college professors secured him an excellent position as teacher in a summer school. During the year he had won scholarship prize money to the amount of two hundred and fifty dollars. This money, with that earned in teaching the summer school, enabled him to rent a room and the time he had spent in working to pay room rent could now be given to study.

It is needless to say that this young man graduated with high honors. One of his teachers pointed him out to some on Commencement Day and said:

"That student rings true every time. He has what I wish more of our Americans had, and that is clear grit. He came here believing rightly that poverty was no obstacle if a young fellow made up his mind to secure a college education."

Forward.
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.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

George Detwiler, Abilene, Kans., Editor.

Elder W. O. Baker, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.

2. The date on the printed label will show to subscribers when their subscription expires.

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

4. To the Poor—who are unable to pay, we extend a hearty general invitation to attend and take part in the meetings.

5. Communications for the VISITOR should be addressed to Geo. Detwiler.

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

7. To Subscribers:—Our terms are cash in advance.

a. Two very interesting volumes have come to us from the office of the "Revivalist" Cincinnati, Ohio. The first is a “Life of Charles G. Finney” the noted evangelist of half a century ago, by A. M. Hills. In paper covers 25 cents. The other is entitled “Coals from the Altar” by H. T. Davis—a number of discourses on full salvation themes. An extract from one of the discourses is found on the temperament page of this issue. Form of binding and price same as the other. Can be ordered from this office.

b. Steigerwald’s letter brings the brethren of the different localities when love-feasts are announced to a new location by January and it would list of the VISITOR be largely increased, may with others be an important factor in the planting of the banner of salvation among the hills and valleys of that vast region.

c. There are 36 more needed. This Ohio Brother says the good Lord is so wonderfully blessed with abundant crops that he and wife felt led to pledge this amount for said purpose. He says, “It is marvelous to see how the grain in our parts is yielding. Reliable parties tell us that they had a yield of oats from 65 to 80 bushels per acre, and of wheat from 35 to 50 bushels per acre.”

d. Bro. Steigerwald’s letter brings the cheering news that Sister Dorer of whose serious illness we spoke in our last issue, is on a fair way of recovery. This is cause for thankfulness, and we hope she may be fully restored, and may yet, with her husband, be much used of God for His glory in the dark land. According to General Kitenner there is the making of another America in South Africa, and we hope our missionaries may with others be an important factor for the planting of the banner of salvation among the hills and valleys of that vast region.

We are anxious that the subscription list of the VISITOR be largely increased, and it would now be time for the friends to begin urging the matter. It is expected that it will be issued from its new location by January and it would start out on a much better footing, if all those who are delinquent would pay up arrears, and there be added about two hundred new names as permanent subscribers. It is not too early to commence to say to the people that we will again offer the paper three months free beginning with October. From October 1, 1902 to January 1, 1903 for one dollar. We believe a good place where the claims of the VISITOR would be presented would be at the love feasts this fall. Let the friends be active.

A final decision of the court with regard to the Mission property under litigation in Des Moines, Iowa, makes it necessary for the trustees to meet the indebtedness incurred by the course taken. It is evident that the trustees acted under the direction of General Conference and that the church in its entirety is under obligation to wipe out the debt. There may be those who will claim exemption; but if General Conference is not to prove a useless institution, decisions must be repeated by the membership in general. To remove this debt or for the general membership to refuse to bear its share of the burden would be to destroy the credit of the church. Now it would evidently be wrong if this burden would have to be carried by comparatively few members and we have been led to suggest that an agreement be reached in each district to raise the amount by an assessment raised the same as though there were a fire loss of like amount. We know that the officers have no right to take this step of themselves, but could not every one that is in the Fire Aid say I am willing to pay my share of such assessment, and thus open the way to have the amount can be wiped out quickly. It is no use now to say it was a mistake, and “I told you so,” etc., etc., Let us do quickly what needs to be done, and we are sure we will feel the better for it.

A dear Brother in Ohio whose heart the Lord has touched, has given his pledge to be one of the 40 who would give $25 towards the new house for the minister’s family in Des Moines, Iowa. There are 36 more needed. This Ohio Brother says the good Lord is so wonderfully blessing them with abundant crops that he and wife felt led to pledge this amount for said purpose. He says, “It is marvelous to see how the grain in our parts is yielding. Reliable parties tell us that they had a yield of oats from 65 to 80 bushels per acre, and of wheat from 35 to 50 bushels per acre.”

Though he has not threshed yet he is moved to make this donation as his grain promised very good too, and felt that “God’s cause demands at least a part of the increase.” He further says very truly “If all would think so, how wonderfully
of San Diego, Cal. returned home on July 4. His presence and help at this place was greatly appreciated and were sorry to have him leave so soon. Bro. and Sister Wagman of Abilene, Kans., made a short stop with us on their way home from Gowrie, Ia. We all enjoyed their fellowship and hope they may come again.

Bro. Wm. Deemy of Dallas Center, Ia. was with us on July 20, and preached in Gospel Temple in the morning, and at the Mission in the evening. His labors were appreciated.

We desire the prayers of all God’s people that the work of the Lord may prosper at this place.

Yours in His love.

J. R. AND ANNA ZOOK.

**MESSIAH RESCUE HOME.**

**DONATIONS.**

Cash donations for the months of May, June and July.

<table>
<thead>
<tr>
<th>Donation Box</th>
<th>$19.39</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morris Eby</td>
<td>1.62</td>
</tr>
<tr>
<td>Nancy Fili, Abilene, Kansas</td>
<td>1.00</td>
</tr>
<tr>
<td>J. G. Engle, Kansas</td>
<td>2.00</td>
</tr>
<tr>
<td>Sister Haines, Newport, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>A Sister, Florin, Pa.</td>
<td>1.50</td>
</tr>
<tr>
<td>A Sister, Elizabethtown, Pa.</td>
<td>2.00</td>
</tr>
<tr>
<td>A Sister, Franklin county, Pa.</td>
<td>2.50</td>
</tr>
<tr>
<td>A Brother, Franklin county, Pa.</td>
<td>5.00</td>
</tr>
<tr>
<td>Annie Hocker, Brookville, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Annie Witmer, Elizabethtown, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>A Brother, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>A Brother, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Isaiah Brenneman, Cambridge, Ohio</td>
<td>1.60</td>
</tr>
<tr>
<td>Susan Stoffer, Elizabethtown, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Susan Seitz, Cresswell, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Sarah Sievey, Shippensburg, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Jeremiah Hoke, West Milton, Ohio</td>
<td>2.00</td>
</tr>
<tr>
<td>Clara Cassel, West Milton, Ohio</td>
<td>2.00</td>
</tr>
<tr>
<td>Frank Ester, Brookville, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Cora Feather, Roaring Spring, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Elizabeth Stiles, Martinsburg, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Adam Hocker, Brookville, Ohio</td>
<td>2.00</td>
</tr>
<tr>
<td>Sister Fisher, Newmarket, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Fannie Gish, Brookville, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Fannie Engle, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>Jacob Cassel, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Edward Coble, Elizabethtown, Pa.</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Total - - - $84.61

**REPORT OF PHILADELPHIA MISSION BUILDING COMMITTEE.**

In our last report it was stated that the amount needed would be mentioned but owing to the delay in estimates we are unable to state amount at this time, expecting to be able to do so in our next report.

Amount reported 

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. A. Benner, Philadelphia</td>
<td>$18.00</td>
</tr>
<tr>
<td>Oliver Hager, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Henry Angeney, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Wm Cassel, Philadelphia</td>
<td>2.50</td>
</tr>
<tr>
<td>C. W. Benner, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Mary Harley Philadelphia</td>
<td>5.00</td>
</tr>
<tr>
<td>Noah Sollenberger, Philadelphia</td>
<td>10.00</td>
</tr>
<tr>
<td>In His Name, Philadelphia</td>
<td>3.00</td>
</tr>
<tr>
<td>D. B. Keyports, Philadelphia</td>
<td>2.50</td>
</tr>
<tr>
<td>Mrs. D. Keepers, Philadelphia</td>
<td>2.00</td>
</tr>
<tr>
<td>Franey Landes Philadelphia</td>
<td>2.00</td>
</tr>
<tr>
<td>Mary Landes, Philadelphia</td>
<td>2.00</td>
</tr>
<tr>
<td>Harry Landes, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Sophia Landes, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Henry Stover, Philadelphia</td>
<td>2.00</td>
</tr>
<tr>
<td>Jesse Hunsperger, Philadelphia</td>
<td>5.00</td>
</tr>
<tr>
<td>P. S. Benner, Philadelphia</td>
<td>1.00</td>
</tr>
<tr>
<td>Chas. and Cora Stover, Philadelphia</td>
<td>10.00</td>
</tr>
<tr>
<td>S. G. Engle, Philadelphia</td>
<td>5.00</td>
</tr>
</tbody>
</table>

Total - - - $206.16

**MISCELLANEOUS.**

**A CALL FOR HELP.**

"No good thing will the Lord withhold from them that walk uprightly."

DEAR Brethren and Sisters in Christ Jesus, I feel like speaking to you this morning with the silent pen, as it is impossible for me to see you all face to face. I will give you a brief description of the Brethren’s Mission in Philadelphia as near as I can. Nine years ago I was wandering in the wilderness of sin, until the dear Lord sought, redeemed and led me out in His vineyard. At that time I was standing alone in this part of the vineyard, and now God has so wonderfully blessed and increased our little flock, to the number of thirty-two, for which we give God all the honor. He has also provided a home and place of worship for us, through the dear Brethren and Sisters throughout the Brotherhood. All the dear ones that have been with us have realized how small and inconvenient our dwelling place is, and have given me the privilege to solicit for the purpose of building, which I will do by the help of God. Last year I went through Bucks, Montgomery, Franklin, Dauphin, Lebanon, and Lancaster counties, and met many dear Brethren and Sisters who were quite liberal in
giving for the Lord's work. In that way
he labor with my hands to provide for my
family, so I can hardly spend the time
need for go all over the territory again.
It takes from two to three months to
make such a trip as I made a year ago.
I have promised the Lord to be a liv-
ing sacrifice, and to give time, talent,
and money for His service, yet His Word
tells us, "That he who provides not for
his own household, has denied the faith
and is worse than an infidel." No one
makes sacrifice or performs labor in
obedience to Christ, and for the purpose
of honoring Him, without receiving great
benefits in this world and greater in the
world to come. You can see the report
of the building fund in the Visorion,
which will be continued.
Now I will kindly ask the dear Breth-
ren and Sisters, to assist us in the Lord's
work as the Lord has again prospered us,
and increased our goods another year,
so let us do our duty. Now brethren I
mean to speak plain and plead for help
from my Brethren and Sisters, as this is
not alone for our benefit, but for that of
the Brotherhood, and for the welfare of
many perishing ones in this large and
wicked city. Let us pray that God may
lead us to what is our duty, to promote
the happiness of our fellow men. I have
now asked for help and will continue to
solicit through the Visioron; have tried
to explain myself as near as I can and
hope the dear Brethren will understand
that this property belongs to God and
the Brotherhood.
Brother for Christ's kingdom sighing,
Help be a little, Help a little;
Help to save the millions dying
Help be a little,
Is thy cup made sad by trial?
Help a little, help a little;
Sweeten it by self-denial,
Help just a little.
Though no wealth to thee is given
Help a little, help a little,
Sacrifice is gold in heaven,
Help just a little.
Let us live for one another,
Help a little, help a little,
Help to lift each fallen brother,
Help just a little.
All those who feel like lending a helping
hand in the great work will please
send their donations to the Mission.
Your Brother laborer in Christ.

Philadelphia, Pa., 2422 N. 2nd Street.
PETER STOVER.

Education is not to fit a man or woman
to fill a certain position in life, but it is
the making of the boy or girl to be what
he or she ought to be in life.—John Ruskin.
tion of the lost and to exalt the Christ among the people, as being Lord of all? On Saturday evening July 26, Bro. and Sister Erb conveyed us to Blackwell, Okla., adistance of 14 miles where we met Bro. W. P. Kern and wife. We found that the Radical wing of the U. B. church had set up a Tabernacle in Amana, where Gospel meetings were being held by Brother in charge, assisted by Dr. Keiter of Indiana, who did the principal part of the preaching. The U. B.'s had no established church here so this special effort was intended to try and raise a class and build a church house. They succeeded in getting a few converts and organized a small class. Bro. Kern had been attending these meetings and had furnished the song books for the services. Because of these circumstances we did not think it advisable to begin meetings in the Mission Hall right away. We attended the Tabernacle meeting and took part in the testimony meetings and such other part as those in charge of the meeting gave us.

On Sunday the 27, at 3 p.m. it was our privilege to preach the Word, and on Monday the 28, at 3 p.m. the meeting was given in our charge. There being none but professed Christians present, the Lord gave us liberty to talk on 2 Peter 1:1-10. The Lord knows by how many the message was received as from the Lord. We enjoyed the labors of the Evangelist very much because he was the most spiritual of the two, and yet with all that we fear the work was, as in many cases these days, too shallow. Men and women, young and old, need in these days of apostasy a through and genuine work of repentance to be justified before God, and in order to stand the test and trials of a tried people they need an experience with Him who has bidden us to sow with faith. We expect, D. V. to continue this work at Amana and be bright and shining lights in the midst of a crooked and perverse nation.

The Lord will reward them for faithful labor.

Yours interested in God's cause at home and abroad.

NOAH AND MARY ZOOK

Address, Abilene, Kan., or Harrisburg, Pa.

For the EVANGELICAL VISITOR.

THOUGHTS BY THE WAY.

THERE are times, when lost to time and sense, one feels himself carried forward beyond the limitations of this mortal life, and through faith in the promises in God's Word, catches glimpses and glimmerings of the glory which it is to be revealed at the appearing of Jesus Christ; times when this world fades away and becomes exceeding small, while the prospective crowning with Christ seems so real that the soul is lost in raptures of delight.

So strange and mysterious are the providences of God which shape our eternal destinies, so inexplicable the power that drives the looms of fate, so unforeseen and unexpected the chains of circumstance, so uncertain the duration of time, that every rational thinking person must seriously reflect upon his physical, mental, and spiritual existence with the query in mind, "Whither bound?" To the toilers in the vineyard the question assumes two phases, "Whither bound?" and "What reward?" The answer to the first seems clearly this: we are moving on with the great armies of the world to a common destiny with those of like precious faith in our Lord Jesus Christ, for God is no respecter of persons, but the second query, "What reward?" gives subject matter for earnest thought and study in the inspired Word.

We came here to the Chicago Mission nearly a year ago and have labored without any cessation during the entire year. It has often been step by step with Jesus for impaired health and lack of physical energy makes labor doubly wearing. The walls of darkness seemed forbidding, but we attacked them with the Word of God which we are daily hiding in our heart, and for nearly a year it has been a steady conflict with victory assured only by the substance of faith. About July 1st, there began to be a perceptible weakening in the wall; it tottered; it fell. God's Word prevailed and we saw visible victory in more real and radical heart work done in our Mission during the last thirty days than during the rest of the year. Sinners have accepted Christ as their Savior, believers have been sanctified and blessed, and a lively spirit of life and love manifested. Hallelujah to the Lamb!

Now then if this be the result of our united prayers and labors, and these souls have received a permanent and eternal blessing, shall not they be a part of our crown of rejoicing in the presence of Jesus Christ at His appearing? We are refreshed and consoled in the thought that they who turn many to righteousness shall shine as the stars for ever and ever. Hence we dare to hope with all due reverence and godly fear, the supreme delight which will be ours when we stand in His presence being divinely enabled to say, "Plead the fruit of our labor, the travail of our soul, the children which the Lord has given us."

Then no matter where God chooses to fix our eternal abode nor what shall be the form and substance of our resurrection bodies nor what reward shall be ours for faithful service, it will be enough for me to know that I shall be forever with Him. G. CLIFFORD CRESS.

MAN AND WOMAN.

MAN'S strength is in his manliness, and a woman's in her womanliness. Therefore it is impossible to respect an effeminate man or masculine woman. One can not avoid the feeling that such creatures are monstrosities—perversions of nature's purpose. Once in a while we meet with a couple that seem to have changed places and characters; the husband is weak and the wife is strong, coarse, loud. The effect of such a reversal of the ordinary rule is sometimes amusing and sometimes disgusting. No man that is worth the ground he stands on is willing to abdicate his position as head of the house in his wife's favor, and no woman that is animated by correct instincts desires to usurp a sphere of action that does not belong to her.

— Nashville Christian Advocate.
HAVING had sunshine mingled with showers, we have had much opportunity to behold the workings of the Hand of God. Since then we have had sunshine mingled with falling. It is now about two months since our last article appeared in the Visitor. While our Sister has not fully recovered from her sickness, the cause of which we are almost sure to be her stomach would not retain even the milk which continued at intervals to alleviate her suffering was done and the Lord. All that we could do to relieve her suffering was done and a marked change taking place. The vomiting ceased, and she was again able to take some milk which we could offer to send us two milk cows for our use. This was on Saturday and by Monday evening there were five cows at the Mission for our use. Instead of sending two, they sent five. Since then we had milk not only for the sick one but for us all. Thus we can see how God does supply our need even above that which we expect. We feel to give all the praise to Him Whom it justly belongs.

The brick for the new house are all made and burned, so as soon as they are cooled off we expect to commence laying them up in the wall. We are all glad to see the dear ones in the home land so interested in the building and are proving it by giving liberally to the fund. We know God will bless every one who gives in the right way to this or any other part of the work here or elsewhere.

Many of those interested in us and the work here have expressed themselves emphatically in favor of putting a wooden floor into the new building, and some have made donations especially for that purpose. We will therefore for the satisfaction of those state that we have decided to put wooden floors in four of the rooms. This will make it more healthful and more convenient to keep clean.

Not wishing to occupy too large space of the Visitor, and perhaps crowd out more interesting matter. I will now close for the present. May God bless all who read this.

We still crave an interest in the prayers of the saints.

H. E. Steigerwald.

AN INDIA LETTER

SHRIAT PURUNA P. O. BENGAL, INDIA, JUNE 9, 1902.

DEAR Saints: Greetings to you with a salutation of peace and best wishes in Jesus’ Name. “He doth not afflict willingly nor grieve the children of men: But though He cause grief, yet will He have compassion according to the multitude of His mercies.”

It was with joy and gladness that we received your liberal offering, last week, through the mail, towards the upbuilding of the Orphanage. To say we heartily thank you for the same hardly expresses the true sentiment of our hearts. We can only pray and ask God to bless and reward you for the same. It brought much joy and gladness to our hearts because we found that we feel the hand of God was again turned to our favor and “according to the multitude of His mercies.” He was again showing His compassion towards us. We accepted the same as from the hand of our God, but feel very grateful to you whom He has used as instruments to again lighten our hearts, by lifting the heavy burdens, and encouraging us at the time the same was needed. It is useless for me to repeat, what has already been written for different papers, concerning the recent distraction of the storm, and the sudden and unexpected translation of our dear Sister Mc’s as you have about all, undoubtedly, been privileged to get full details, still I feel it a duty and a pleasure to glorify God by witnessing to His wondrous sustaining grace and keeping power through all these trials. We have been enabled to joyfully take the “spoilings of our goods,” and thank Him that He has counted us worthy to thus suffer for His Name’s sake.

We have been looking for the lessons God would teach us through these trials, and while receiving blessings in it, all the way through, we are convinced that it is turning to us “for a testimony.” It is through storms and afflictions that the fruitless branches of our Christian experiences are torn off, and the roots go down deeper, become stronger, and cleave to the rocks below the mellow ground, so that they cannot be shaken loose by every wave of ridicule, persecution, sorrow, or sore affliction. To be rooted and grounded on our great Rock—Christ Jesus enables us to outlive every trial triumphantly, Praise His Name.

Though the clouds have hung low, dark and heavy, over the work in the past, almost four months, they are again rolling back and the glorious sunlight of...
TRIAL OF ABRAHAM TO JACOB'S DECEPTION
BY LABAN.

SOME one has said, "Genesis is full of the seeds of things." Certain it is, here we must come for the beginning of all in the history of man and God's dealings with him. Evolution speaks of a "missing link" but we have a very important link to our chain of sacred history, which would greatly discourage us were it missing. But, blessed be God! we are not baffled for this as the Evolutionists are for their theories. Ours is more than a theory. That makes all the difference.

And so, "Whatsoever things were written aforetime were written for our learning, that we through the patience and comfort of the Scriptures might have hope"—

Our 7 chapters of the present lesson are noted as follows:
22. Offering of Isaac—typical of the death and resurrection of Jesus.
23. Death and burial of Sarah—typical of the setting aside of Israel, because they rejected and crucified their King.
24. Call of Rebekah, the bride for Isaac—picture of the Church, the Lamb's Bride, called out by the Holy Spirit.
25. Second marriage of Abraham and a new seed; and birth of Jacob and Esau—the former typifying Israel reckoned not after the Law; but a new seed after the former, making the earthly (not the Heavenly), Bride of Christ. The latter denoting the flesh disowned and hated, and the elected of God disciplined for service.
26. Reopening of Isaac's wells—representing Substitution (Esek), Assurance (Rehoboath), and Joy (Beersheba).
27. Deceitful Jacob steals the blessing from sensual Esau—typical of the Law endeavoring to obtain that which comes only by sovereign grace (Read Rom 16:1-4 also John 16:1,7,8). Jacob at Bethel. Correction—Faith versus works in obtaining the blessing.
29. Jacob at Bethel. Correction—Faith versus works in obtaining the blessing.

SOME PASSING OBSERVATIONS.
The oath between Abraham and his servant is typical of the eternal purpose of God concerning Christ and His chosen, the Church. The Church's existence is as essential to the glory of Christ, as a Savior, as "the woman is [to] the glory of the man." The church is called, "the fulness [complement] of Him"—Christ; thus "the two being made one man.

As Rebekah was the subject of secret counsel, so was the church in the eternal purpose of the Godhead.

The testimony of the servant to the greatness of his master Abraham, and bequeathing all of it to his son Isaac, is indicative of the testimony of the Holy Spirit regarding Jesus, as per John 15:26; 16:13-15. The Holy Spirit never draws any to look at their sanctification, goodness, ability or even their blessed experience; but rather, "He shall take of Mine [Jesus] and show it unto you."

The glory, beauty, fulness, grace, unsearchable riches, dignity of His person and perfection of the work of Christ, is what the Holy Spirit is occupied with. So should we be.

The result of the earth (typical of the Covenant of Grace in the secret council of the Godhead before the world was), and the sending forth of the servant with the testimony (typical of the Holy Spirit), to the subject of that secret agreement (the members of Christ's body the antitype), is the drawing of the heart and affections of the bride from her natural position and environments, and pressing toward the high destiny, glory and dignity of the one for whom she was chosen. If what the servant said was true, then to continue in her present position of tending Laban's sheep was folly. The glorious prospect was far too bright to be neglected. Although not having seen Isaac as yet, Rebekah believed the testimony of the servant, having received an "earnest of her inheritance" in the rings and bracelets given her. So she unhesitatingly arises and says, "I will go," forgetting the things which are behind, and reaching forth toward the things which were before, she pressed toward the mark for the prize of her "high calling." How truly this type depicts the condition of her that is "fair as the moon, clear as the sun, and terrible as an army with banners." No more are her afflictions set on things of the earth, but above, on Him Who sitteth on the right hand of God. The right hand denoting the place of honor, privilege, power and authority.

Noting that after the marriage of Isaac, is the account given of Abraham's second marriage and a new seed, typical of the seed of Abraham coming into prominence before God after the Bride of Christ is taken up to Him.

Esau is typical of the natural heart, which places no value on the things of God. He allows the present to slip away from him and pays no attention to the future. Just enough pleasure to assure
the hunger and thirst for the moment; what cares he for the interests of eternity? Thus the Christian's hope puts him beyond self-recovery. But in eternity? Thus the worldling-like Esau titled to precedence over Esau. But rejected their Messiah?

It is better than a title to Canaan.”

He is entirely thrown on God's grace as the great restorative. For man is “full of wounds and bruises and putrifying sores,” which we see man's unfaithfulness displayed, but God's abounding grace displayed, indicating thousands of years before Calvinism, corresponding to the states of the seven churches of Asia, described in Rev. 2 and 3. Be ye therefore wise. In the seven parables of our present lesson seven different phases of watchfulness enjoined for the return of our King; as follows:

1. Figtree, denoting INTELLIGENCE of His coming.
2. Noah, denoting PREPARATION for His coming.
3. Householder, denoting ALERTNESS at His coming.
4. Faithful and wise servants, denoting FAITHFULNESS manifested after His coming.
5. Ten Virgins (5 with oil, 5 without) denoting SPIRITUAL GRACE AND CHARACTER of the watchers for His coming.
6. Sleep and goats, denoting SERVICE to others in His Name, revealed at His coming.
7. Sheep and goats, denoting SERVICE to others in His Name, revealed at His coming.

In the seven prophecies of our present lesson also, we have 7 warnings or signs of His coming. 24th chapter (compare with chapters 6, 7, 8, of Rev.)

1. False Christs, verses 4, 5.
2. Wars and rumors of wars, verse 6.
4. Pestilences, verse 7. These would be accompanied by earthquakes in various places outside of earthquake zones.
5. Persecution, verses 9, 10.
7. Signs of the Son of Man, verse 30.

There is not a single statement, or number in the Bible without design, or from which we cannot draw a lesson.

Let us review our last lessons on Matthew. In the near future I hope I may be able to nudge quiet, other things hinted, which space forbade hitherto mentioned. I trust those interested in the studies will “turn up all Scripture references given.” L. J. BANSON.

Our Dead.

SHRINER—Died, at McPherson, Kas., Mrs. Anos Shriner, aged 53 years, 9 months and 29 days. The deceased was a daughter of Bro. Samuel and Sister Elizabeth Sellers, of McPherson, Kansas. She leaves a husband and three children, of which one is quite small, a father, mother, seven sisters and three brothers and a host of friends to mourn the loss of one who was much loved by every one who knew her. We are glad to say that, while she lived rather indifferently as regards her salvation, a few days before she died she found the Lord precious to her, and left a very bright evidence of her acceptance, but Oh how dangerous to put off our salvation to such a late date. Funeral services were held in the Baptist church in McPherson, conducted by Bro. D. L. Graybill, assisted by Bro. E. Lowe, of the Free Methodist class. Text, 1 Peter 3:23-25. Interment in McPherson cemetery.

STONER—Died at Morrill, Kan., July 3, 1902, Bro. Jacob E. Stoner, aged 73 years, 1 month and 25 days. Death was due to a stroke of paralysis. Deceased was married to Leah Bowers Feb. 18, 1859, who preceded him to the spirit world some 25 years ago. Five children survive; Sisters Mary Deull, Anna Harman, Melissa and E. C. Stoner of Morrill, Kas., and S. B. Stoner of Glendale, Arizona. Funeral services at South Morrill Dunkard church, conducted by C. Haldeman and F. A. Eisenbud. Texts Psalms 36:37. Interment in adjoining cemetery.

Our Premium Bible.

We are able to offer to our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (in addition to the Premium Bible) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is Self-Pronouncing. A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page.

Standard Helps to the Study of the Bible.

Embellished with a Complete Series of New Maps, etc., etc.

Together with a Very Full Concordance, Containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables etc.

The binding is Extra French Sewl, Divinity Cloth, Round Corners, Red under Gold Edges, Flexible Back, LEATHER INDEX.

Address Evangelical Visitor, Abilene, Kan.