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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Six others, Episcopal bodies, Americans, and English unite similarly in the "Church of Christ in Japan," so that only the figures for the "Nippon Sei Kwaki." Methodist and English unite similarly in Protestant second and the Greek church of adherents the Roman Catholic.

The Methodist Episcopal Mission reports 5,954, the Canadian Methodist 2,022, the Evangelical Association (Methodist) 1,010, the Methodist Episcopal church south 749, the Methodist, Protestant church 388 and the United Brethren in Christ 116. Of the Baptist bodies the American Baptist Missionary Union reports 2,723, the Disciples, 800, the Christians 351, the Southern Baptist Convention, 90. There are two Lutheran bodies, the United Synod of the South, (U. S. A.) with 116 members and a German Swiss Mission with 40 members. The Friends report 276 members; the Christian and Missionary Alliance 26; the Scandinavian Alliance 161; the Seventh Day Adventists 70 and the Zion Christian Church 6 each.

Many efforts have been made by brave, courageous men to reach the North Pole. A number of lives have been sacrificed, but so far failure has attended every effort. Just now Lient. Peary who sailed north four years ago, has returned, as also has Mr. Baldwin, and also a Norwegian explorer, all having failed of reaching the Pole. What would be gained outside of the name were some one to succeed in the effort, is a doubtful question, but those who seek after God, earnestly with all the heart will not fail to find something of greater value than to discover the North Pole.

"Let me come closer to Thee, Jesus;"  
"Oh! let my lips pour forth Thy sweetness;"  
"Yes, like a fountain precious, Jesus;"  
"Keep me and use me daily, Jesus."
I'LL LEND A HAND.
I've heard the call ringing far and wide,
"Who'll come and work for the Lord today?
Who'll feed the hungry and clothe the poor?
Who'll find the lost that are gone astray?"

CHORUS.
I'll lend a hand in the work of the Lord;
I've heard the call and ready I stand;
Gladly to seek and to rescue the lost,
I'll lend a hand, lend a hand.
If I lend a hand in the church of God,
Some work is waiting for me to do;
Ready for service or sacrifice,
I'll join the ranks of the faithful few.
Let us work while the days go by,
Trying to lighten the world's despair,
Winning the hearts that are filled with sin,
Leaving the joy of salvation there!

NOTES ON ROMANS.

NUMBER SIX.


THE REDEMPTION BY CHRIST IN CONTRAST WITH THE FAILURE OF ADAM. 5:12-21.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Faith is the factor by which the merits of the blood of Christ are applied to the guilty soul, bringing pardon and peace—justification.

"When we were enemies to God we were reconciled by the death of His Son, much more being reconciled shall we be saved in His life."

These Scriptures positively teach two distinct things—justification and standing grace. It is one thing to get justification and another thing to maintain it. Both of these conditions are obtained by faith in the Lord Jesus Christ. The penitent sinner comes with a broken heart and contrite spirit, confessing and forsaking his sins, promising fidelity to His God. The Father meets him and speaks pardon. Peace follows. The Spirit of God occupies his heart—a new life. He is now a child of God, and as such he steps into perfect submission and obedience to God. Who sanctifies him wholly and anoints him with the Holy Spirit. Who is able to stand without this anointing? No one. Hear what Jesus says. He first invites—"Come unto me * * * and I will give you rest." And then commands—"Take my yoke upon you and learn of me." Here again we find two things spoken of. The first is coming to God through repentance by which rest from guilt and threatened punishment is obtained. The second is perfect submission and obedience to God. This is done when the Old Man is put off, the carnal mind destroyed. In that state we will constantly learn of Christ, resting and rejoicing in hope of the glory of God. It is glorious to be in a state of joyful expectation of Christ's second coming, the resurrection of the just, and the rapture, etc. Paul says we will not only be able to do this, but more—"glory in tribulations also." It takes the virtues, self-esteem, shrink, discouragement, and complaining all out of us and keeps us from getting the "blues," giving us a continual rejoicing, "knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope maketh not ashamed; because the love of God hath been shed abroad in our hearts by the Holy Spirit which was given unto us."

MAN'S AND GOD'S LOVE CONTRASTED.

VERSES 6-11.

Righteous men are seldom popular, but the so-called "good man" may be held in high esteem, and for him possibly, some one might venture to die—man's love. But while we were yet sinners (God's enemies) Christ died for us—God's love. Now since we are justified through His death, "much more shall we be saved from the wrath of God through him." Being reconciled to God by the death of His Son "much more shall we be saved in his life." This Scripture not only describes the superiority of God's love to man's, but positively declares that God loves His blood-washed people more dearly than He does sinners; and that while He has fulfilled His promise to the penitent sinner in giving Him reconciliation, "much more" will He fulfill His promise to those who are already reconciled.

"Faithful is he that calleth you, who also will do it." "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Faithful Child, every hair on your head is numbered."

THE RESULT OF ADAM'S FAILURE.

The great and awful crime in the first transgression was the fierce storm that beat us all hell-ward. Who can deny that the heart of man (in its natural state) is above all things deceitful and desperately wicked?

The carnal mind—the old man had his birth in the first transgression to which we all fell heirs, and because of that we all have sinned. The reason we are all more apt to do evil than good as we reach the line of accountability is the possession of the carnal mind which is not subject to the law of God neither indeed can be. What of us can say he has never sinned? Upon the strength of this principle Paul ventured to say, "all have sinned." The product of sin is death—spiritual, physical, eternal.

Death reigned from Adam to Moses even though they had no written law, and sin was not reckoned as under law, nevertheless, all had sinned, and were under the reign of death, though they "had not sinned after the likeness of Adam's transgression." Adam was created pure and holy like His Creator and placed in the beautiful Eden to glorify his God by obeying the orders given. Now for him to sin being in that celestial state of purity with delightful environments, was certainly a greater crime, than it was for those, his posterity, to sin, who had inherited the carnal mind, and whose environments were less favorable to holiness, because of the curse resulting through the original sin.

THE REDEMPTION OF MAN THROUGH CHRIST GREATER THAN HIS FALL. 5:15-21.

The free gift is not as the offence—"for if through the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto many."

The trespass of Adam, and the gift of God in Christ Jesus have opposite effects, and the gift is greater—"For the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification."

THE RIGHTEOUSNESS OF FAITH THE
BASIS OF CERTITUDE AND HOPE. 5:1-11.

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The trespass of Adam, and the gift of God in Christ Jesus have opposite effects, and the gift is greater—"For the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification.
For if by the trespass of the one death reigned through the one; much more they that receive the abundance of grace, and the gift of righteousness reign in life through the one Jesus Christ. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness (of one) the free gift came unto all men to justification of life.

For as through the one man's disobedience the many were made sinners, even so through the obedience of one shall many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord. R. V.

This is a profound argument clearly showing that the final redemption of the trine creature man is greater than his failure. Man in his original state was not placed beyond the possibility of committing sin: because he was tested and that was God's plan. In his transgression man fell from that high and holy plane into the mists and darkness of sin, bringing upon himself and his posterity spiritual, physical and eternal death. Now the redemption of man through Christ lifts him (man) out of all that sin has entailed upon him, and plants his feet far above and beyond his original sphere of life, where there is no possibility to sin—where there is no test, no devil.

The redemption is as great as the Redeemer to every one that repents, believes and departs from this present evil world—"For we shall be like him." The sinners who do not repent shall be correspondingly punished—"The wicked shall be turned into hell, and all the nations that forget God." "The smoke of their torment goeth up unto ages of ages." "Where the worm dieth not and the fire is not quenched." Knowing that the "blood of Jesus Christ his Son cleanseth us from all sin." "Let us press on toward the goal unto the prize of the upward calling of God in Christ Jesus," that we all may attain the unending glories of the first resurrection, and forever stand on the high and holy mountains of eternal day with Christ our Lord, Who shall banish sin, death, error, and Satan with all his allied forces into outer darkness forever and ever. Amen.

De Moines, Ia.

J. R. Zook.

For the Evangelical Visitor.

MARKS OF JESUS.

"From henceforth let no man trouble me, for I hear branded on my body the marks of Jesus."—Gal. 6:17. R. V.

CHRIST is our Example, we are to be imitators.

He is our Leader, we are to be the followers.

He the Good Shepherd, we the sheep of His pasture.

He the Vine, we the branches.

If we are engraven into the Vine the very life (sap, essence) will flow through us, into the production of much fruit, or the branding on our body, or human life, the legible marks of the lowly and holy Nazarene.

If we have tasted of the good word of God, and of the powers of the world to come; and have given God an eternal yes to all His sweet will, permitting and praying that every fiber of our being be drawn out in tenderest affection and love to the "Lily of the Valley" the "One altogether lovely," then and then only will Jesus brand on our life the marks that make us "a peculiar people, zealous of good works," "a holy nation", "a royal priesthood." Then also will we be brand as not being of this world even as He was not of this world, but was from above. Hence says the wisdom of God that "they are of the world; therefore speak they of the world, and the world heareth them."—1 John 4:5.

First mark. The first fruit of the Spirit is love. How legible is this mark after the husbandman purgeth the already engrafted branch, after the Refiner smells the gold to remove the dross and alloy (self-love, worldliness, all carnality). Not to change the gold any; but that it may be pure, reflecting the image of the Refiner.

The one who has this mark clearly and deeply branded on his life by which he lives by faith in the Son of God, certainly "seeketh not his own," "thinketh no evil," "is not provoked," counteth not his life dear unto himself, loveth not the world nor the things thereof; but loveth the things of God only.

Though the Father has given the Son the glory of the name that is above every name, at which every knee shall bow; yet Jesus, our much beloved, left the glory which He had even before the world was, and took upon Himself the body of humiliation, took the place of a servant and made Himself of no reputation, gladly tasting worldly poverty, and the pangs of rejection, abuse, dishonor, and suffering, that He might love a world of rebels unto salvation.

What a mark of love!

The Apostle Paul could well say that he bore the marks of Jesus. He was willing to suffer the loss of all things, and willing to become all things to all men that he might gain the more.—See 1 Cor 9:22.

How Paul prayed with tears night and day that the disciples might do well. If we have that mark clearly legible, how we will weep, groan, agonize and prevail with the Father in prayer that sons and daughters may be born into the kingdom. We will continually seek every opportunity of helping and blessing humanity.

Where this mark is there can be no room for self-love or selfishness. There will be denial and sacrifice for others. Dare we say we love our neighbors in heathen darkness and those who dwell in the "habitations of cruelty," while we do not give the surplus and much less deny ourselves? By this shall all men know that we are His disciples, this mark of love. John 13:35.

How easy and natural to obey God and be spent for others when this mark of love is perfect. Perfect love will not dwell with fear, nor anything else carnal or of this world. The love of many waxeth cold. Many in the cold world are looking for the one with this mark. But dissimulation by denominationalism and narrow-mindedness often obscures the mark to those who are dying for the love of Jesus to be
brought to them.

Love can not hate, cannot quarrel, cannot omit doing the smallest acts of kindness. Jesus cannot present us unto the Father unreprovable unless we have this mark. Let us love.

J. MYERS ROSLER
Canton, O.

A LETTER.

DEAR FRIENDS,

This is a letter to my dear Brethren and Sisters as one of the members of the Phila. Mission. First I wish to praise my dear Savior for His goodness toward me and the loved ones in our home, for I realize His watchful care over us. I can see the hand of God in so many things that happen. Not being well this summer I laid down active service for a few months and went to the country for recreation for the body which at no time is strong, but which is better now, praise God. Some one will say, if you have laid down active service what about the Spiritual? Well, I thank God that I am established; that my soul is daily refreshed by the heavenly dews. When I think of what the dear Lord has done for me, and where He has placed me, I cannot sufficiently praise Him. Lately I have passed through some severe trials and tests which I suppose come to every child of God to prove us. I am not privileged to labour as I would like, owing to a barrier which exists which only prayer and patience can remove. O my prayer is so much that precious souls might be saved, especially those in my own household. Not that they are better than other souls but the way would be brighter, better, sweeter, and above all, the evil one would have no inroad into our camp. I have been thinking so much of the blessed work done and much more to be done in this wicked city of sin and vice of all kinds, and I do believe rum leads in every crime. It is soul-piercing and heart-rending to see fathers and husbands and friends come home to their families filled with that demon drink. My soul cries out: O Lord, how long, how long.

Some of them we have learned to love and some we do not know but love them too. The same dear Savior teaches us, "By this shall all men know that ye are my disciples if ye have love one for the other." When a man is down it is not the time to push him still farther down and say "he is a bad man, I will not have anything to do with such a person."

No, but this is what is ours to do, stoop down where he is (you need not get drunk to do it) take him by the hand and lead him gently upward. Would not my Savior do that? And are we better than He? He died for just such ones although we sometimes feel too good to degrade ourselves, but I am glad He has taken that kind of goodness out of me and has imparted to me a portion of His goodness. His Spirit is a witness within. Blessed be God.

I am so glad I have ever learned to know what are the wages of the Lord, and I praise Him for this wonderful plan of salvation. We can have it without money and without price if we only will. It keeps us through trials and tests as the Psalmist says, "I will keep him in perfect peace whose mind is stayed on thee." I am so glad that I have that evidence that while outside around me is turmoil and confusion, within is peace that "wonderful gift of God's love."

I feel to thank God for the earnest nest in which the dear brethren and sisters are contributing toward the Mission Fund and I do pray that the amount may speedily be raised for erecting a larger church for the accommodation of them any dear ones who come to the Mission. It is for us all, not only for those who live there and take charge of this wonderful work but for you and me, and let those of us who expect to take part in the great beyond, take part in this wonderful work here. Those who have not, as yet, done what they can should not be negligent in their duty. Remember us here, and especially dear Bro. Stover who has so much upon himself. Only a man with energy and a determination to stand for the right can do so, God giving him the grace. When we meet him he is always cheerful and hopeful knowing God has started the work and He is also able to keep it. Bro. Stover has everything in such humble order and quietness, so we wish to praise God for this and trust we may all consecrate ourselves more to His service.

Remember the Mission cause and the Mission Workers. They have many trials while you are praying for them. Remember the beloved ones in my own home.

Your Sister.

MAMIE MORRISON.
168 Atlantic Street, Philadelphia Pa.

FOR THE EVANGELICAL VISITOR.

A LITTLE DEEPER INTO GOD.

Phil. 2:7. 1 Thess. 4:2.

WE ALL desire to abound more and more in our love to God, but what mis-directed ways we sometimes pursue in accomplishing this result.

Do I see a mistake in my brethren and do I continually talk about the same in a light-minded way to those who would better not hear it; or do I put a lock to my mouth using the key of the same only at the proper time, and as I do so do I realize continually that I am sinking a little deeper into God?

Does my Savior give me convictions of truth that my brethren cannot understand, and do I take the judgment seat against them or do I quietly suppress my convictions in either case defeating God's purpose; or do I with real humility emphasize that very necessary but much neglected truth, and as I thus act, do I realize that I am being hid away a little more securely in the cleft of the rock?

When popular opinion of seemingly very spiritual people is against my inmost convictions by the Word of God; am I, at the risk of being regarded either a fanatic or a compromiser, willing to stand out against the tide, and thus not only become rooted and grounded a little more fully in Him, but also have fellowship with God's deepest saints?

Does every plan I may use in bringing souls to Christ fail, and do I think there is no use trying; or do I say, Lord show me still a better way; and as He then gives me more plans and fresh courage do I realize that I have found a deeper faith and
a sweeter comfort than ever before? Am I tempted on every side and is it hard to have faith? O that I might be so rooted and grounded in love that the fiercest storm will but more fully establish and strengthen and settle me upon the rock. Amen.

Abilene, Kansas.

Harvey Frey.

For THE Evangelical Visitor.

TEMPTATIONS.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—Jas. 1:12.

What a blessed thing it is to know the promises we have if we endure temptations: and the promises are to those who endure unto the end. The highly inspired Apostle James even writes that we should count it all joy when we fall into divers temptations.

It is also a blessed consolation to know that our blessed Master understands our care; and His Word says He was tempted on all points as we are, yet without sin. So He knows exactly how to sympathize with us, and just how much help we need. And when the temptations are round about us on every hand He sends His angels to minister unto us, and to strengthen us, as He did unto Christ while in prayer at Gethsemane. After earnest supplication unto the Father an angel came and strengthened Him so that He was able to endure all through which He had to pass. But the command is to "watch and pray that ye enter not into temptation." Oh! Brother, Sister, when temptations come, let us flee to the Lord in earnest prayer, and He will be true to His Word. We sometimes get an idea that we have greater trials than anyone else. But His Word says, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

Amos Wolgemuth.

Mount Joy, Pa.

Conversion is a birth, sanctification is a death.—Sel.

For the Evangelical Visitor.

IT SHALL BE WELL WITH THEM, THAT FEAR GOD. ECOL. 8:12.

Some men use spectacles to see other men's sins, rather than looking-glasses to see their own crimes, and can more readily see a mote in the eye of another than a beam in their own. "And why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye?" But all is not well that looks well, neither is all ill that looks ill. A man may look like a bright saint and be a great sinner. Many who spend their days joyfully, end them miserably. Outward circumstances are not always good evidences. "For whom the Lord loveth he chasteneth, and smiteth every son whom he receiveth."

The fear of God is here put for the whole of religion, and is the same as the love of God under the Gospel. Matt. 22:37.—"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy mind."

A man who truly fears God, will not dread Him, but loves Him so well, that he is afraid to sin against Him. Gen. 39:9. It shall be well with them that fear God. It ever has been, and must continue to be so for God was never displeased with anything but sin, and they having forsaken sin, have no evil to fear.

The fear of God inspires its possessor with confidence in God in poverty. Ps. 37:3. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." Firmness of mind in sickness, Psa. 41:3. "The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness." Courage in time of danger. Acts 20:24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

We feel glad and thankful that the dear Lord is blessing the efforts we are putting forth here at the Mission, and wish to thank the dear brethren and sisters, who have given so liberally to the cause, but as the means are not sufficient yet, to go on with the building, we are still pleading for help, and would kindly ask those who have not yet responded to the call, for their assistance knowing that the Lord will bless their labors. I have now made my trip through Juniatta, Centre, and Bedford counties, met many dear ones, and thank them sincerely for their kindness toward me. May the Lord richly reward and bless them.

Your Bro. in Christ, laboring for souls.

Peter Stover.

Philadelphia, Pa., 3432 N. 2nd St.

The Glorious Gospel.

How perfectly God has supplied every want to the believing soul in the Gospel. When our precious Savior was upon earth there was no physical or spiritual condition too hard for Him to heal. He had compassion upon the multitude and especially for any under affliction. But if Jesus delighted to relieve every bodily want and set those bound by satan free, how much more willing is He to remove every thing that is a hindrance toward our spiritual development and give us a perfect freedom to love so we may "serve Him without fear, in holiness and righteousness before him, all the days of our life."—Luke 1:74, 75. And when Jesus sent the apostles forth to preach the Gospel, "with the Holy Ghost sent down from heaven," He had them preach the deliverance from all sin. So John says: "This then is the message which we have heard of Him and declare unto you, that God is light, and in him is no darkness at all" How distressing to a thoroughly convicted soul is the burden of committed sins, and such an one cries out, "What must I do?" Here is the Gospel of deliverance and peace. "If we confess," that is all, when we feel a godly sorrow for our sins and intend and promise obedience to God, here is how forgiveness and peace come, not by tears and struggling, not by trying to find mercy by works, but by believing. Not by feeling but by believing the promise, "If we confess our sins, he
is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And it is when we believe that we have the witness, "For by it (faith) the elders had witness born to them," R.V.—Heb. 11:2. Some may say, "I have no need to confess. I have never sinned." Well God has plainly declared in His Word that "all have sinned" and therefore "if we say that we have not sinned we make Him a liar, and His Word," which is truth, "is not in us."

We have spoken of the question of sins first—our actual transgressions—in order to plainly show the manner in which the Apostle writes. He first tells how to get rid of the sins, and then speaks of those who say they have no need to confess them. Now after our sins are forgiven and cleansed away there is something to be removed yet—sin—that which produces the sins, "Sin is a unit—a principle." It is this principle of sin that is so distressing to many Christians. Sin is sometimes manifested by pride, a hasty temper, selfishness, etc. John tells us in verse 7 how to get rid of sin—not sins. "But if we walk in the light, as he is in the light, ("Sanctify them in thy truth") we have fellowship one with another, (because we suffer alike) and the blood of Jesus Christ His Son cleanseth us from all sin." Here then is a promise, and when we thus walk and believe we are made "whiter than snow." Now some may say; "I have no need to walk in the light for I have no sin." To such the Apostle says: "If we say that we have no sin, we deceive ourselves and the truth is not in us." We continue to obtain this cleansing only as we fulfill this promise and believe it.

In Matt. 9:28, when the blind men came to Jesus he asked: "Believe ye that I am able to do this?" Their receiving their sight depended upon their faith. Many are feeling the great need of deliverance from sin—the "carnal mind"—the "old man," but like the Jews, their unbelief shuts them out of the blessing so freely promised in the Gospel "the power of God unto salvation to every one that believeth."—E. H. COOK.

THE BLESSED SALVATION.

To all the readers of the VISITOR.
"Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."

Today as I was alone thinking over my past life, reading the Word of God and praying, I felt so filled with the love of God that I thought I would write a few lines for the VISITOR.

If I might be the means of cheering or encouraging some weak brother or sister it would make me feel happy, I have often felt so happy after doing some very little act of kindness, because I know that I cannot do so much for God as some others can, but there are so many little things that I can do.

To be loving and kind to every body because Jesus said, "Inasmuch as ye have done it unto one of least of these my brethren, ye have done it unto me."—Matthew 25:40. How careful we should always be that we love them all. "Let us not love in word, neither in tongue but in deed and in truth."—1 John 3:18. "If a man say I love God, and hateth his brother he is a liar,"—1 John 4:20. "And this commandment have we from him, That he who loveth God love his brother also."—1 John 4:21.

It is my desire to be and do just what the Lord requires of me that I may be in the Lord's hands as the clay is in the potter’s hands. I have often felt so thankful to God that He in His wonderful love made me willing to come to Jesus Who is the door of the sheep-fold. Truly when Jesus called me He called a poor one; I sought pleasure and happiness in the world and never found it. I often earnestly longed for peace and rest but could not find it till I came to Jesus. I was often so burdened that I was weary of my life. At last when I came to Jesus I left myself fall, as it were, into His loving arms and then realized that true love, joy and happiness are found alone in Jesus, and I fell down at His feet giving Him thanks.

This is what makes me feel so thankful yet that Jesus cared and does yet for such an unworthy one like me. I wish the true love of Jesus might be abundantly among us brethren and sisters. If we have that love, we will not do to others what we would not wish them to do to us, but we will help the weak, and be merciful, and forgiving. We read, "Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5. If this were the case with us at all times it would be quite different from what it often is. Jesus said "Without me ye can do nothing." May God grant us grace to look always to Jesus for help and not to man. Let us feed on His Word. It has become so precious to me, especially this while past, I love so to read it. Let us make good use of all the time that God gives us. It may not be long anymore and may we all be prepared to meet our God.

The poem expresses my heart's desire which says,
"Make me loving, make me mild,
Let me be Thine own dear child,
Ever growing more like Thee,
Savior dear,"
I ask an interest in all your prayers for me, an unworthy one.

A SISTER

CHRIST'S LOVE.

WHO will measure the depth of Christ's love for His children? It was His love which led Him to assume the form of our finite humanity, to pass through the sorrows of an earthly pilgrimage and to undergo the shame and hostility of Jew and Greek and Roman. No language can express the force of this great love. Even inspiration does not attempt its measurement. Yet this is the boundless and in-describable love placed before us as the measure and example of the love which all believers are enjoined to exercise toward each other.—Bishop John F. Hurst.

If thou bear the cross willingly it will bear thee. If thou bear it unwillingly then increasest thy load; and yet thou must bear it. If thou cast away one cross, without doubt thou wilt find another and that perhaps a more heavy one.—Sct.
FAITHFUL IN SPIRITUAL MATTERS.

The writer of these lines never was, is now and never will be a member of any secret organization, and must, therefore, depend mostly upon seceders from the lodge and other able writers for the facts here presented. The character of these organizations is clannish and strictly selfish. They require their members to be "ever conceal and never reveal," and administer horrible oaths to secure and maintain secrecy. I here quote the lamented Joseph Cook, a lecturer of national reputation:

"Of what I wish to say of secret societies this is the sum:
Secret oaths, 1st, Can be shown historically to have often led to crime.
2nd. Are natural sources of jealousy and just alarm to society at large.
3rd. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4th. Are dangerous to the general cause of civil liberty and just judgment.
5th. Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers.
6th. Are forbidden church membership by some churches and ought to be by all."

Mr. Cook then named twenty-one churches that exclude freemasons.

A great many persons take the first oaths without knowing what comes with the other oaths.

The idea of such humiliation! To take an oath that you don't understand, and then to take an oath not to reveal secrets that have not been revealed to you, is tiring a noose around your own neck with your own hands. It is a degree of humiliation that I cannot conceive how a person of manliness can submit to. How men do it I don't know.

The penalties of these oaths are also executed upon the revealer, as in the case of the murder of Mr. Morgan and Dr. Cronin. The influence of these fraternities is powerful, their numbers large and they are, therefore, detrimental to our holy Christianity. As a rule their members become lukewarm and unfaithful in spiritual matters, preferring the lodge to the church. A freemason said to me: "I would rather trust my family in the care of the lodge than in the care of the church." His wife told me she often earned money at the wash tub for her husband to pay lodge dues.

Father M. Ambrose, of precious memory, told me he was requested to preach one night in a sister church at a revival service. He preached. Penitents came to the altar; but, missing their pastor, he asked a layman where he was, and his reply, made in a whisper, was, "gone to the lodge." Shame on such doings.

About the time the pot for division was put on to simmer and boil, a Mr. Hilbish, a P. E. in this conference as it then was, joined the freemasons. We labored with him some, and found he had sense enough to say, "It was foolish in me to join the Masons." If foolish for him it is unwise for any one to unite with any oath-bound secret society. Please hear Dwight L. Moody who, though "dead, yet speaketh," "I don't see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good; but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your churches.' But what if I do? Better men will take their places. Give them the truth, anyway, and if they would rather leave their churches than their lodges the sooner they go out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, if one or two go with us it is all right."

I will now quote the memorable language of Wendell Phillips: "A secret society under our free government is not needed for any good purpose and can be used for any bad purpose. Let those who are outside of secret oath-bound societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of Christianity. And to you who are inside oath-bound organizations, I say, come out as patriots; come out as Christians; come out as unmanacled men." Amen.—G. M. Freese in Christian Conservator.

"IF I DIE TONIGHT."

The meeting was over, the audience had dispersed, the attendant was putting out the lamps, when the gentleman who had been speaking returned suddenly for something he had left behind. Having found it, he was on the point of again leaving, when the young man's inquiring look caught his eye, and he said, kindly: "Well, James, have you decided on whose side you mean to take your stand for time and eternity?"

"Indeed, sir," said the young man, lightly, "I think there is plenty of time for the likes of us," looking at his young wife beside him. "Of course, we hope to go to heaven, like other people; but we are young, and have a long life before us, and don't trouble about that yet."

"What!" exclaimed Mr. B. kindly but gravely, do you trifle thus with eternal consequences? Have you been assured of 'a long life,' that you can talk so flippantly about 'plenty of time,' and 'hoping to get to heaven?' Know you not that this very night your soul may be required of you? James, will you do one thing tonight before you go to bed; will you take a sheet of paper, write on it these words, 'If I die tonight, I'll go to hell!' and fasten it over the head of your bed?"

James replied respectfully he would do what the gentleman asked of him, without thinking much of it at the time.

They went to their little house in...
the yard, and after supper, were just retiring to rest, when his wife said, "O, James, you've forgotten to do what you promised the gentleman!"

"So I have! Bring me the ink and some paper, and I will do it now," said he thoughtfully.

Now, James was not a bad man, but like most of his age, indifferent; thinking if he did his duty, and kept himself out of evil company, and the like, he did very well. Of course, he was not "fit to die," but he did not think of dying yet; he meant to give it more serious consideration "by and by."

The paper, pen, and ink were brought. James knelt down by the table, and with a flourish began to write in a large hand across the paper, "If I die tonight—what would you find the hills less steep, or the fight would seem less long?"

He looked up hastily; his young wife's eyes were full, and as he looked they quite overflowed. 'Twas the last straw.

And drawing her to kneel down there beside him they wept together. Wept to think of their thoughtlessness! Wept as danger, near, but unsettled, was felt now; wept as the sins of their past life came to rememberance!

The clock in the yard struck eleven. They were weeping still; and loud rose their cries for mercy.

The clock struck twelve. And as the midnight hour tolled out distinctly on the silent air, they cried anew for mercy, as if the day of mercy, too, were going fast.

The night grew cold but they felt it not. The icy horror of dying and going to hell was colder still.

The clock struck one. Then James said, "Get down the Bible, wife, and let us see if we can find any comfort there, for this despair is too awful to endure."

Eagerly they turned the pages of God's own Word, not knowing where to look, yet in their deep anxiety searching on, sure that here if anywhere, escape was to be learned.

But it seemed to them as if all they saw written there was but a confirmation of their worst fears. Holiness of God forgotten! Solemn judgment of sin! Sure wrath to come!

The clock in the yard struck two. They were on their knees still. Now, eagerly scanning the sacred page; now, turning away in agony of soul, as each time they looked but showed them more forcibly the sentence of God against sin: "The soul that sinneth it shall die."—Ezek. 18:20.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy."—Prov. 29:1.

"The wages of sin is death."—Rom. 6:23.

The clock struck three. The candle burned low in the socket. No rest for them until they obtained rest to their burdened spirits. Bitterly they lamented their misspent and neglected years.

The clock struck four. The gray light of morning stole softly into that little room, but they did not heed it. James raised his head and said: O wife, this can not go on any longer. Surely I have heard of a Savior who died for sinners like us.

Surely this Book tells how God can pardon our sins through the blood of Christ!

Thus speaking, he again drew the Bible toward him, and read, just where it had fallen open when they pushed it away from them, "O, even I, am he that bloteth out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. 64:25. Did his eyes decease him? Were these words really there? How had he not seen them before?

What light shone in his heart, what hope was in his voice, as, quickly pointing them out to his wife, he tremblingly yet joyously exclaimed, "See, wife, this is what we want! O, let us look for some confirmation of this Word!"

They turned on, and in the next chapter, in verse 22, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto Me for I redeemed thee."

"It is enough, O Lord!" they cried. "We do come to Thee now through Thy Son, our Savior Jesus Christ." They raised their tearful eyes in happy thanksgiving to heaven; adding, "We praise Thee for so great love, forgiving so great sinners."

And that summer morning as the clock in the yard struck five, those two anxious seeking souls found what you reader, may also find—peace through believing on the Lord Jesus Christ.

Young man if you were to die tonight where would you find yourself? In heaven or hell? Which?—Sel. by Effie Horst.

The sin of settling down on blessings we have won instead of sharing them and helping others to win them never fails to find us out.—R. W. Barbour.

When you run the Christian race,
And are footsore,
You would find the hills less steep,
And the run less deep,
If you leaned more.

When you're weary of the fight
And are heartstoo,
You would find your foes less strong,
The fight would seem less long,
If you prayed more.----------Selected.
DOXOLOGY IN A FLOUR BARREL

IT IS one thing to trust God when the flour barrel is full, when the wages are coming in regularly. It is quite another thing to trust God when the barrel is empty, the money in the bank is gone, and no wages coming in. Under these conditions one is apt to find that what was supposed to be faith in God when the barrel is empty, the money may be gone; but God is there.

I have been practicing. I looked for my faith which the idle will never know.

There was the empty flour barrel; I was not on a salary, and knew of no money that was coming in. I do not know that my wife enjoyed my preaching, but she was evidently bent on enjoying my practicing. I looked for my faith and could not find it; I looked for a way of escape, but could not find that, my wife blocked the door of exit with the dust brush covered with flour, I said, “I will put my head in and sing on one condition.”

“What’s that?” said my wife.

“The condition that you will put your head in with me. You know you promised to share my joys and sorrows.”

She consented; so we put our heads in and sang the long-metre doxology. I will not say what else we did, but we had a good time; and when we got our heads out, we were a good bit powdered up, which we took as a token that there was more flour to follow.

Sure enough though no person knew of our need or the empty barrel, the next day the grocery man called with a barrel of flour for the Gibbuds. Who sent it, or where it came from, we do not know to this day, save that we do know that our heavenly Father knew that we had need of these things.

I have joined with a thousand voices in singing the grand old doxology; I have sung it in many a fine church building, also in the open air under the blue canopy of heaven: but there is something very peculiar about the sound of the song when sung in an empty flour barrel under the foregoing conditions. I have repeated the experience once or twice since with the same result, though now I never spend any time in looking for my faith; I simply apply for flour at Phil. 4:19, and then sing “Praise God from whom all blessings flow.” Bread, butter, beef, beans and all our needs we find can be supplied from the same place.

In days gone by we have trusted in a good salary, but that sometimes failed to materialize; we have trusted in a good committee, but they did not always know when rent was due. But the Lord knows when the first day of the month comes around, and He has never failed us. —H. B. Gibbuds.

Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will and a hundred virtues which the idle will never know. —Charles Kingsley.

Holiness expires in the effort to show it off.—Sd.

THE HOLINESS OF GOD

I HAVE been singing that sublime hymn of Dr. Heber on the above topic till my soul is all on fire with the holiness of God. I would that the saints would sing this hymn till they are changed into the same image from glory to glory. Let us sing with the Spirit:

Holy, holy, holy, Lord God Almighty!

Early in the morning our songs shall rise to Thee;

Holy, holy, holy, merciful and mighty,

God in three Persons, blessed Trinity!

Holy, holy, holy, all the saints adore Thee,

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Which wert, and art, and evermore shalt be.

Holy, holy, holy, the darkness hide Thee,

Thou the eye of sinful man Thy glory may not see;

Only Thou art holy! there is none beside Thee,

Perfect in power, in love, and purity.

What majesty and glory there is in that heavenly hymn! It is an inspiration to my soul to sing this hymn night or day. I heartily join in the company of saints that adore the Sovereign of heaven and earth. In due season I expect to see the King of kings and Lord of lords, and “to fall at His feet, and the story repeat, and the Lover of sinners adore.”

There is a great lack among the people of God on earth of this holy reverence and adoration for the Lord our God. Isaiah tells us of his vision of the seraphim that had six wings.

“One cried unto another, and said, ‘Holy, holy, holy, all the hosts of the whole earth is full of His glory.” This vision of God’s holiness showed Isaiah his lack of holiness so that he cried out: “Woe is me for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts.” Then he laid it upon his mouth and said, “Lo, this hath touched thy lips; and thine sin is purged.” [Isaiah 6:7,8]. This was Isaiah’s experience of sanctification, properly. He was a godly
man before, but now he was holy. O for a clearer vision of the holiness of God that will constrain us to seek for all His fullness!

Holiness in God is an essential attribute of His nature. We naturally associate holiness with the idea of God. The Gospel was instituted to set forth His holiness and His eternal abhorrence of sin, and to bring man back to holiness. The mission of the spotless Lamb of God was to save from all sin, and to establish a glorious Church without spot or wrinkle. The Lord loveth righteousness and hateth iniquity.

"Holy as Thou, O Lord, is now;
Thy holiness is all Thine own;
A drop of that unbounded sea
Is ours—a drop derived from Thee.
And when Thy purity we share,
Thine only glory we declare;
And humbled into nothing, own,
Holy and pure is God alone."

God's holiness is like Himself, infinite and relative and comparative. Still we may be holy, free from sin, and filled with God, so that as He is so are we in this world. We shall be holy in heart and in life. Our bodies shall be the temples of the Holy Ghost. Then we shall live in heavenly places on earth till we are escorted, by a convoy of angels, to worship God around His dazzling throne, and be forever with the Lord. —Vanguard.

FIFTEEN MINUTES TOO LATE.

A young man was walking along the street of a Pennsylvania town when his attention was attracted by the singing of some "Gospel Workers" on the street. As the song rang out on the air, his heart was touched and the tears unbeknown came to his eyes. The workers noticed him, and when the service was over, they felt constrained to invite him to their indoor meeting. He refused by saying, "I will come some other time." With burdened hearts they pleaded with him, knowing the danger of procrastination, but he still refused. And though they entreated him again and again he would only say, "I will come some other time."

With a heavy heart he started down the street, doubtless thinking of the invitation he had heard and longing to be free from the power of sin. He fully expected to go some time and seek his soul's salvation, but little did he think that in fifteen minutes he would face eternity with its stern realities. A railroad track was just ahead! On he walked, never thinking of the approaching express, when lo! just as he stepped on the track the dashing train ran over him, hurling him into eternity. Fifteen minutes before, he heard his last gospel song and received his last gospel invitation! He thought he had "plenty of time." He intended, no doubt, to prepare for heaven, but he was just fifteen minutes too late.

My friend, "now is the accepted time," and "now is the day of salvation." The destiny of your soul hangs on the decision of your will. Decide now, for tomorrow may be too late. "Acquaint now thyself with Him (Jesus) and be at peace: thereby good shall come unto thee." —Sel.

A TRANQUIL SPIRIT.

When we are led by the Holy Spirit, there will be a subdued tranquility and well regulated state of the natural sensibilities, in distinction from the moral sensibilities or conscience, that is to say, of the various appetites, the propulsive principles, and the affections.

It is well understood that when we are led by the world or by Satan, the various natural propensities and affections which constitute what we understand by the natural sensibilities are, in general, ill regulated, agitated and turbulent. A really worldy man is either externally or internally an agitated man, generally in movement, and generally discontented with himself, resembling the troubled sea, and casting up to the surface of his spirit mire and dirt. On the contrary he who is led by the Holy Spirit, with the exception of those occasional agitations arising from the purely instinctive impulses, which do not recognize the control of reason and will, is always subdued, patient, quiet. His natural propensities, which in persons who have not experienced the same grace, are so turbulent and violent, run peaceably and appropriately in the channels which God has assigned to them. His natural affections, which so often become the masters and tyrants of the mind, submit to the authority of conscience and the will. The inroads and shocks of the heaviest affliction pass over him, and leave his inward submission and his peace unbroken. A divine tranquility is written upon the emotions and desires, upon the affections that linger upon the past, and upon the hopes that move onward to the future. In this respect, being under the divine and transcendent teaching, he is like his heavenly Father. The infinite Mind is always tranquil. —Sel.

Come with me to that scene in Jerusalem where the disciples are bidding Him farewell. Calvary, with all its horrors, is behind Him; Gethsemane is over, and Pilate's judgment hall. He has passed the grave, and is about to take His place at the right hand of the Father. Around Him stands His little band of disciples, the little Church He was to leave to be His witnesses. The hour of parting has come, and He has some "last words" for them. Is He thinking about Himself in these closing moments? Is He thinking about the throne, that is waiting Him, and the Father's smile that will welcome Him to heaven. Is He going over in memory the scenes of the past; or is He thinking of the friends who have followed Him so far, who will miss Him so much when He is gone? No, He is thinking of His enemies, of those who would have none of His Gospel, of those who would say it was too good to be true, of those who would make excuse that He never died for them. And then turning to His disciples, His heart just bursting with compassion, He gives them His farewell charge:

"Go ye into all the world, and preach the gospel to every creature." —D. L. Moody.

Noah was a pessimist, and said that the world was growing worse and the flood was coming, but the men who got burnt in Sodom were optimists, and were buying town property for investments. —Sel.
EVANGELICAL VISITOR.

HEALTH AND HOME.

HE TOOK TIME TO DIE.

There was an old fellow who never had time
For a fresh morning look at the Volume sublime,
Who never had time for the soft hand of prayer;
To smooth out the wrinkles of labor and care;
Who could not find time for that service so sweet
At the altar of home where the dear ones all meet.
And never found time with the people of God.
To learn the good way that the fathers have trod;
But he found time to die,
O Yes!
He found time to die.

This busy old fellow, too busy was he
To linger at breakfast, too busy was he for the merry small chatter of children and wife,
But led in his marriage a bachelor life;
Too busy for kisses, too busy for play, time to be loving, no time to be gay;
No time to replenish his vanishing health, no time to enjoy his swift-gathering wealth;
But he found time to die,
O Yes!
He found time to die.

This beautiful world had no beauty for him;
Its colors were black and its sunshine was dim.
No leisure for woodland, for river, or hill;
No time in his life just to think and be still;
No time for his neighbors, no time for his friends;
No time for those higher immutable ends;
Of the life of a man who is not for a day,
But, for worse or for better, for ever and aye;
But he found time to die,
O Yes!
He found time to die.

PRE-NATAL POISONING.

The most hideous results of the
rum, opium and tobacco habits are the terrible blight and curse, entailed upon innocent offspring. None but the most experienced and observing can conceive how horrible the suffering and woe inflicted upon the helpless posterity of such inebriates.

Alas! what impaired faculties, diseased bodies, and crippled energies are the consequence of narcotic or alcoholic indulgences of parents.

What consuming congenital craving for narcotics they give, what relentless, constitutional craze for the pipe and plug, the legacy of slavery entailed upon enfeebled and tortured progeny. Oh! the weight of un-speakable woe, the malignant dis-senses, the virulent maladies, the accumulating burden of pain and anguish handed down from parent to child, procreated in the posterity of drunkards, opium and tobacco sots.

Transmitted tendencies to wickedness, imbecility, licentiousness and every crime are the awful heritage bequeathed by fathers and mothers to their families. When they give loose reins to appetite, or revel in excess and debauchery, or indulge in any degree those base appetites, they pawn upon society the vicious classes, from which are recruited the criminals, harlots, pugers and the idiotic and insane.

Dire indeed are the effects which this pre-natal poisoning has wrought in this nation. Those relentless tyrants, narcotics, nicotine, and rum, daily slaughter more infants than did Herod the king. This striking infantile mortality is the great national reproach and shame. Our children are born with the iron clutch of disease upon their vitals, with blood tainted, bones honey-combed, nerves shattered, brains collapsed, and arteries inflamed. They are an easy prey to death, and half the generation is mowed down in the first year of existence, while many of the remainder are left half alive, with bodies so debilitated and vitally depleted that they have little power to resist disease, and soon sink to premature decay.

Their slumber is in the veins of the body. If people would take the pains to do this it would well repay the time in the vigorous fresh feeling after the rest; the meal would be much better enjoyed, and would be better digested, as the saliva and gastric juices would have a chance to perform their work properly.

Spurgeon once said, "A forgiven sinner decked out in the flaunting garments of a worldling, casts suspicion on her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezebel? It is hard to think of a disciple of the Lord wasting her substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning if not adoring their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not." How true these words are. Many souls are ruined annually through the god of fashion. Flee from them as you would avoid taking poison. —Gospel Banner.
"OLD SOAKS!"

How repulsive the thought of an "old soak!" How awful it is that human beings, made "for an habitation of God," as He has said, allow themselves to become "old soaks!" What are they, any way? Is there a reader who does not know? Did they expect, when they took the first drink, that they would ever be called "old soaks"? That is what they call themselves, and it is what, we are told, an influential liquor organ calls them. We are told they are being fooled right along, paying their money for a cheap but poisonous mixture smoothed and flavored and colored to sell for wine. They say, "The 'old soak' will swallow anything, and the keeper of a barrel-house usually takes the easiest way to meet the 'old soaks' demand." You may never be what they call an "old soak!" but did it ever occur to you that Satan has been feeding you so long that you will "swallow" anything he offers you? One thing some of you "swallow" is the "no-hell" theory. It meets the "demand" a life of sin and hypocrisy has created. Men do not want hell, and so tells them there is no hell, and some are such old soaked sinners that they believe it, Scripture notwithstanding. Too many get so sick of Satan's food that they want to die, and, without waiting for God to summon them to judgment, they listen to the devil while he tells them to, "end it all." They swallow the thought that a plunge into the river, or a dose of poison, or a jackknife at the throat, would "end it all," and following his suggestion, drop into hell. Better leave the devil's table at once, for he will continue to deceive until you will swallow anything that meets the "demand." He will meet your every demand by some lie of his own manufacture, and you, regardless of the plainly-stamped "trademark," will gulp it down. He hates and would destroy you.

O sinner friend, there is a place for you now at the Lord's table; but if you will not have it, He will give it to another. He loves you, and will never deceive you, and the longer you eat and drink and feast with Him, the clearer your insight will become, so you can detect evil, and need never swallow Satan's lies again.

"Come, for the feast is spread, Hark to the call; Come to the living Bread, Broken for all. Come to the feast of wine, Low at his feet recline; Pardon and peace is thine, If thou wilt come."

THE OPIUM HABIT.

MISSIONARIES in China have many opportunities of observing the effects of the opium habit, and medical missionaries come almost daily in contact with those who are its victims, and have every opportunity of knowing, from actual observation, the damage done to those who use the drug.

Having during a period of more than forty years witnessed in a large city and in a large hospital the evil effects of the habit, I desire to place upon record my testimony as to the unmitigated evil involved in the habit:

1. The opium habit in a few months is fully formed, and in a year or two has become confirmed.
2. When once confirmed it holds its victims with a grip, from which it is almost impossible to get loose.
3. The habit may be indulged in for a number of years without any external signs of its deleterious influence if the amount used is small and if the individual has regular employment and good food.
4. But continued indulgence requires an increase of the amount used to satisfy the craving, and the positive effect of the poison with which the system becomes saturated is to benumb the nervous function, derange the digestion, and thus interfere with healthy nutrition. These are manifested in the leaden countenance, the pinched features, emaciation, the torpidity of the bowels, and the vitiation of all the functions.
5. The tremendous grip which the habit has upon its victims is shown by the fact that if the regular supply is withheld for a day or two, the craving becomes unendurable, sleep becomes impossible, gripping pains seize the organs, and every nerve cries out for the narcotic; torture is the word which describes the condition. Only grant the usual indulgence, and all is set right again, and the commotion ceases.
6. The above are physical evils, to which are to be added: (1) The waste of money, leading to poverty. (2) Loss of character and standing, leading to a loss of place and employment. (3) Distress and suffering of parents and family.
7. But the crowning evil of all is the deterioration of the moral faculty. The moral sense becomes blunted, regard for truth is lost, and the victim loses that sense of honor and regard for right which are the basis of all nobility of character. These may not be so noticeable in a nation among whose people high moral character is not at a premium, but the fact remains that the opium habit destroys the moral sense, and the evidence of it is found in the fact that missionaries with one consent refuse to admit opium smokers into the Christian Church without previous reformation.
8. It may be stated, as a fact to which there are very few exceptions, that every opium smoker wishes to be cured of the habit. Not one of them will defend it, and it is condemned by all who know from sad experience what it is and how hopeless it is to escape from its toils.
9. If the above statements are true, then the obligation rests upon every Christian and every philanthropist to use all his influence to put a stop to the opium trade; to do all in his power to reform those who have acquired the baseless habit, and to save as far as possible, the young from falling into its snares. — Sel.

The 'billion dollar combines at the top, and the great oath-bound labor unions at the bottom, are going to be the upper and nether mill-stones that will grind society to powder in the on-coming great tribulation.—Watson.

Spiritual pride, that is, taking complacency in your religious gifts and experiences, is the most subtle and dangerous snare of the soul.—Sel.
OUR YOUTH.

NEVER YIELD.

Never yield to sin's enticements.
Never cease to watch and pray;
Never leave the path of duty,
Work for Jesus while 'tis day.

Never quench the blessed Spirit
By word or deedunkind;
Help to bear each others burdens
With a loving patient mind.

Never join with evil-doers,
Who forget the Sabbath day;
Never walk with the ungodly,
Never leave the narrow way.

Every look unto Jesus,
Ever penitent for sin,
Ever trusting in His merits,
Life eternal you shall win.

—Selected by Homer G. Wolgemuth.

SWINGING A CAT BY THE TAIL.

JUST as interesting and helpful, surely
as when the gifted author was still alive, are these words from the pen of
the late H. L. Hastings:

"You can't swing a cat by the tail here," said a visitor, as he looked around
the little room of his friend.

"I don't want to swing a cat by the tail," was the calm reply.

"You can't run as fast, or jump as far
or kick as high, or eat as much as I,"
says some boasting braggart.

"Well, what of it? I don't want to
run as fast or jump as far or kick as high
or eat as much as you," would be a wise reply: "I am neither a horse nor a
kangaroo nor a log nor a donkey; if I
were I could outrun you, outjump you,
outate you, and outkick you.

Many a boy has lost his life by doing
something because some one dared him
to do it.

"A Brooklyn boy of fourteen rode 120
miles on a bicycle over bad roads and
with a high wind impeding his progress.
Immediately after reaching his home he
collapsed, and, in spite of the best medi­
cal attention, he died within a few hours.
A young man living near Toledo, O, at­
tended to ride a hundred miles and
score the first century run of the season.
At the eighty-seventh mile he collapsed,
his body from the waist downward being
completely paralyzed. Physicians say
he will never be able to take another
step."

We know a young man who undertook
to ride about 130 miles on his bicycle in
day. He failed, had to be carried home,
and for a long time had to be car­
cried daily to his place of business, being
unable to walk half a mile.

Do not make a fool of yourself. Do
not try to outdo others or do what others
do. No two persons are alike. What
one could do easily might kill another.
Shun "emulations," as works of the flesh;
take care of yourself; be moderate in
your labors, pleasures, and indulgences;
—mind your own business, and do not
be anxious to swing a cat by the tail, or do
any other foolish and needless thing;
and when these bragging athletes are
broken down and dead and buried you
will be strong, healthful, happy and useful.—Exchange.

FINDING A TREASURE.

IN THE eastern part of Maine, in the
time of the reformation, a mother was
dusting a room in which her invalid
daughter had lain on her bed for a year,
when she said:

"Mother, what do you suppose I have
found?"

"I don't know, my dear, what could
you find, since you are compelled to lie
on your little bed?"

"O mother! I have found Jesus. As I
lay here praying, I looked away to Him
and He forgave my sins."

And so it was. I found the dear child
had been deeply convicted and truly con­
verted while confined to her bed: and the
tears of joy ran down her cheeks as she
told me what Jesus had done for her soul.

Now, my little readers, you know Jesus
loved children, and said, "Suffer little
daughters and I have found Jesus. As I
lay here praying, I looked away to Him
and He forgave my sins."

So and so it was. I found the dear child
had been deeply convicted and truly con­
verted while confined to her bed: and the
tears of joy ran down her cheeks as she
told me what Jesus had done for her soul.

Now, my little readers, you know Jesus
loved children, and said, "Suffer little
children to come unto me and forbid them
not, for of such is the kingdom of heav­

en." He is waiting to hear and answer
your prayer, and even if you cannot go to
the house of prayer, God can bless you in
your closets.

Go and pray, "O Lord! for Christ's sake
pardon my sins," and wait for an answer.
He will never leave you so long as you
trust in Him.—Sel. by Lucetta Epler.

WHISPERING IN CHURCH.

THE worst of all kinds of sound in
close is that of human voices not
engaged in the service; worst in indecen­
cy, worst in moral transgression. Even
religious conversation is wrong; secular
conversation is profanity. Comments on
the service itself, if favorable and friend­
ly, are impertinent; if critical, are dis­
graceful; if comical, or calculated to pro­
voke laughter, are infamous. For all
mutual communications that appear to
be necessary, a sufficient forethought
would, in most instances, obviate the
necessity. If those who whisper would
think twice first, they would commonly
see that no serious harm would come of
keeping still until after the service.
The insult lies against God, against the
authorities of the church, against the
congregation. A whisper reaches farther
than the whisperer imagines. And
wherever it reaches it may rightly stir
indignation. It is a form of ill manners,
the more deplorable because it is scarce­
ly capable of rebuke and suppression by
any other means than a general sense of
good behavior and a right education.—
Bishop Huntington.

A PAMPERED YOUNG MAN.

THE Herald and Presbyter prints the
following bitter cry from a pampered
young New York swell, who has traveled
and seen life:

"There's nothing new. There's no­
where to go. No fights, no billiard
matches, nothing. It drives me mad
to make a call, the girls are such twit­
tering idiots, and you can see an inqui­
ry for your intentions if you stay more than
ten minutes. I've traveled till it means
nothing but captains and conductors and
rows with baggage-smashers and rage at
cheating hotel keepers. What can a
fellow do that's willing to do anything?
It's the same here as it is in Paris and
London—everything stale. When you
come to think of it, there's mighty few
things one can do to amuse one's self.
You've got a body, and when you start
to blow it in you run up in a week against
its limitations. A man can't have any
fun, really, without smashing right up
against what he is. Yes, I guess that's
so—one ought to go in for study and
philanthropy and all that, but it calls for
a lot of purpose and thinking, and that's
work."

The wise man after uttering his

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

If pampered young men ever get wis­
dom they will reach the same "conclu­
sion of the whole matter," and turn away
from these vanities to serve the living
God whose fear is the beginning of wis­
dom.—The Armory.

Boys, throw down your cigar, and reso­
lutely say, "I will not idle away my time
in smoking; I will not spend money to
fasten on myself a foolish and filthy
habit; I will not allow myself any indul­
gence which will deprive me of the con­

<snip>
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.
To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Abilene, Kansas, 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.

PUBLISHER'S NOTICE.

To Subscribers.—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor, who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
5. Communications without the author's name will receive no recognition.
6. Communications should be written on one side of the paper only. Write all business letters on separate sheets.

To Correspondence.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

Foreign Mission Fund.

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malabar</td>
<td>$15.00</td>
</tr>
<tr>
<td>Malabar</td>
<td>1.00</td>
</tr>
<tr>
<td>Shannon, Ill.</td>
<td>25.00</td>
</tr>
<tr>
<td>Dakota, Ill.</td>
<td>5.00</td>
</tr>
<tr>
<td>New Dudge, Out.</td>
<td>10.00</td>
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</table>

Benevolent Fund.

<table>
<thead>
<tr>
<th>Town</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Navarre, Kan.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Rochester, N.Y.</td>
<td>1.00</td>
</tr>
<tr>
<td>Saloma, Pa.</td>
<td>3.75</td>
</tr>
<tr>
<td>Morris, Kan.</td>
<td>80.00</td>
</tr>
</tbody>
</table>

Abilene, Kansas, OCTOBER 1, 1902.

ADRESSES OF MISSIONARIES.

Issac O. Lehman, Mrs. Issac O. Lehman, Roodeport, Transvaal, South Africa.
D. W. Zook and wife, Scripit Furumia P. O. Mrs. Amanda Zook, Bankura District, Ann Harr, Bengal, India.
K. H. Zook, Mrs. and Mrs. K. H. Zook, Zidar, Ten., J. W. and Mrs. Susan Caswell, Box 74, Guatemala, Central America.
Fannie L Hoffman, Kamag, Bear, Indiana.
Eliza Hoffman, Kedgeree Poona Dist., Ramamia Home, India.
Martha Hoffman, Sinsalvador, Salvador C.A.
Mr. and Mrs. Jesse E. Farmer, 'Malabian,' Cape Colony, South Africa.

LOVE FEASTS.

<table>
<thead>
<tr>
<th>Town</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Markham</td>
<td>Oct. 4-5</td>
</tr>
<tr>
<td>Mount Pleasant M. H., Rapho Dist.</td>
<td>Oct. 4-5</td>
</tr>
<tr>
<td>Lancaster County, Meet at 5 p.m., Nov. 1</td>
<td>Oct. 5-6</td>
</tr>
<tr>
<td>Southerden</td>
<td>Oct. 25-26</td>
</tr>
<tr>
<td>Harrisburg Messiah Home</td>
<td>Oct. 18-19</td>
</tr>
</tbody>
</table>

NEW YORK.

Clarence Center | Oct. 11-12

ILLINOIS.

Polo, Love Feast and harvest meeting. Invitation extended. Oct. 1-10

ASHLAND and Richland | Oct. 18-19

Maple Grove M. H., Donnelville | Oct. 18-19

Highland M. H., near West Milton, Nov. 1-2

MICHIGAN.

Greenwood. Invitation extended. Oct. 4-5

KANSAS.

Brown County | Oct. 11-12

Zion | Nov. 1-2

Abilene | Nov. 1-2

Newburn | Nov. 1-2

Rosebank | Nov. 1-2

FOREIGN MISSION FUND.

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<td>10.00</td>
</tr>
<tr>
<td>Greenacastle, Pa.</td>
<td>1.00</td>
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</tbody>
</table>

MATOPPO SPECIAL FUND.

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<td>Saloma, Pa.</td>
<td>3.75</td>
</tr>
<tr>
<td>Morril, Kan.</td>
<td>80.00</td>
</tr>
<tr>
<td>Mansfield, Kan.</td>
<td>1.00</td>
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</tbody>
</table>

I love that word most—must be lifted up. If there had been another way, it would have been selected; but there was none. In no other way could the love of God have free course and be glorified. In no other way could God be just, and the justifier of those who have faith in Jesus. Must—God Himself had considered all other possible alternatives, and this was the one solution of the enormous difficulties that had to be met and removed. Must—the very nature of things imperatively demanded it. Must—only in this way could He become Savior, Priest, King, Brother, and life giver of men. Oh, sad, yet blessed necessity! Sad, because it cost Him so much; blessed, because it has brought us so much.—F. B. Mer.

If any number of the VISITOR fails to reach you within one week after date of publication please inform us without waiting longer. I informed before the date of the issue following, we are able to send others in place of the missing ones, but if we are not informed later we may not be able to do so, as we usually send what surplus we have to Missions for free distribution.

We would once more call attention to the fact that where there are local agents acting in behalf of the VISITOR it would be well for all the subscribers to send their renewals and new subscriptions through such agents, and in that way we give new subscribers credit till Jan. 1904, it would be most convenient if all the old subscribers whose subscriptions may expire at Oct, November, etc., would pay up to Jan. 1904, because then the agent can more conveniently attend to the whole number at the same time. Let an effort be made at the fall love feasts to secure many new subscribers.

Once more we make the announcement that all new subscribers we will send the VISITOR from now, Oct. 1 to Jan. 1904 for one dollar, to be paid in advance. We would very much like to add a few hundred new subscribers by Jan. 1st. Let a special effort be made all along the line. And since, according to decision of Conference, the VISITOR, with the Editor and his family, is to be removed to Harrisburg, Pa., and extra expense will be incurred for the moving which should not be taken out of the present fund, if 500 subscribers in renewing for next year would put in 25 cents extra the expense of removal would be fully covered. And if a thousand would add the 25 cents extra it would help that much to put the VISITOR on a better financial basis. Remember, our "benevolent" list excels; and we are also able to send many for free distributions we may have them to spare. How many are there who are sufficiently interested in the paper to lend a helping hand?

President Roosevelt has, on humanitarian grounds, appealed to the different governments of Europe for better treatment of the Jews in Roumania, in which country (the Jews) have been suffering extreme hardships such as are almost beyond endurance, and it is to be hoped the appeal will not be in vain. Our Savior's words foretelling the experiences of His own people have been steadily fulfilled. They are still scattered among all nations and are suffering untold hardships. "His blood be upon us and our children" is being experienced...
to its fullest extent by them. Yet they are dear to God, and some day things will change and they will be gathered again.

George Fox, after consulting many priests and people of pretended wisdom, despairing of human help, says: "And when all my hopes in them and in all men was gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then, I heard a voice which said, "There is One, even Jesus Christ, that can speak to thy condition." And when I heard it, my heart did leap for joy." In later years, William Penn, the son of Admiral Penn, being converted despairing of human help, says: "And the priests and people of pretended wisdom, are dear to God,' and some day things will change and they will be gathered again.

In answer to a correspondent's question as to the scope of the Apocalypse or Revelations, Pastor Scofield gives answer as follows: "The general outline of Revelation as indicated in the commission given to John to write the book (Rev. 1: 19) is this: 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter' (literally "after these things," t. e., "after the things which are"). The things which John had seen are, obviously, contained in the first chapter—the Patmos vision of the glorified Christ in the midst of the candlesticks, or lampstands (the churches). Putting ourselves back at the date of the apocalypse, says, A. D. 96, and looking about for "things which are" we should at once be attracted by the churches as having for the time taken the witnessing place in the counsel of God formerly held by Israel. Accordingly, we find John next writing about churches. Seven then existing churches in Asia Minor are addressed in messages of like structure but varying content. At this late date there can be no difficulty in interpreting these messages as prophetical—ecclesiastical history written in advance. For, laying these messages by the side of the actual history of the churches, it appears that they have passed through phases of development in precise accord with the sevenfold foreview. Ephesus gives the general state at the close of the apostolic period: Smyrna, the period of persecution; Pergamos, the period of declension out of which Thyatira, or the papacy developed; Sardis, the Protestant Reformation, and Philadelphia, and Laodicea, phases of Protestantism; Thyatira, or Romanian, and Philadelphia, and Laodicea, or the last condition of Protestantism, go on to the coming of the Lord. The third general division of the book extends, therefore, from iv. 1 to the end, and is made up of prophecies which will be fulfilled after the true church is caught away and the Laodicean residue spewed out of the mouth of Him Whose Name Laodicea has brought into contempt. It is in vain to look into history for the events recorded in the third general division. They may have had shadow and illustrative fulfillments, but the final and real fulfillment waits the departure of the church.

THE SERMON THAT IS AFTER A SOUL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter with the curses and denials scarce off that disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from the words spoken by Jesus in divine compassion. And whether it be a warning or entreaty, command or invitation, the teachers of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because He preferred to trample on His Father's heart and murder mercy. Brethren of the ministry, what are sermons to "the times" compared with sermons to the eternity's? Sermons of instruction are, indeed, priceless. But the gospel is not simply food for saints. It is a cry of alarm. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath, sinful, unconverted, perishing lost souls! Men of God, "throw out the life-line!"—Pittsburg Advocate.

There are four possible places where the believer may be: in Egypt, or the wilderness; in the unconverted, unrepentent life: in Canaan, or the life of victory over self and sin through the Spirit: or in heaven itself. The present object of the believer is neither to be "saved at last," for he is saved already; nor to get to heaven, for that is sure; but to be "delivered from this present evil world," and to be victorious over self and over "wicked spirits in heavenly places" (Gal. 1: 4; Eph. 6: 10-18; Rom. 8: 2; Gal. 5: 10). This is the "rest" of Hebrews 3: 17; 4: 11.—Scofield.

Human affection is not salvation, for the rich man in hell had enough natural affection for his living brethren on earth not to want them to suffer in that place.
CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month of August.

DONATIONS.

Balance on hand last report ........ $14 69
Philadelpb, Pa. 7 50
Total - - - - $22 19

EXPENSES.

For an invalid sister ........... $10 00
" poor .......................... 1 00
" Mission .......................... 2 00
Total - - - - $13 00

PETER STOVER.


MESSIAH RESCUE HOME.

Months of August and September.

DONATIONS.

Donation box ........................ $1 42
Eby rebate money ....................... 1 32
Two Sisters, Gormley, Ont ........... 5 00
Susan Rodes, Sen. N. Y. ............. 1 00
D. B. Fisburn, Kansas ................ 2 50
Sister Keifer, Free Stone, Pa ....... 5 00
Mrs. L. Gramm, Elizabethtown, Pa ... 1 00
D. B. Fisburn, Kansas ............... 2 50
Mrs. Epler, Pa. ....................... 1 00
Mr. Adams, Pa. ........................ 5 00
In His Name, Kansas ................ 5 00

Total - - - - - $33 24

Wesley says for the donations.

A. B. Musser, Treas.

REPORT OF BUILDING COMMITTEE OF
PHILADELPHIA MISSION.

Last report ....................... $557 75
A. B. Musser, Harrisburg, Pa 3 00
Annie Cockley, Exhart, Pa ......... 2 00
Simeon Gromm, ........................ 5 00
Sister Plum, Philadelphia, Pa .... 1 00
David and Lottie Engle, Mt. Joy, Pa 4 00
Susan Lindeman, Harrisburg, Pa ... 1 00
Annie Storer, ........................ 2 50
Joe. Kiefer, Freestone, Pa ........ 5 00
A Brother ............................ 5 00
S B and Annie Shirk, Sedgwick, Kan 5 00
S R Smith, Harrisburg, Pa .......... 10 00
A Sister, Milton Grove, Pa ......... 1 00
Susan Landis, Silverdale, Pa ...... 2 00

The following has come to us in sums

$197 50

191 50

168 00

120 30

77 50

Katie D Kratz, Souderton, Pa ....... 1 00
H T Rosenmnn, ........................ 5 00
M K Rosenmnn, ........................ 1 00
H A Kaufman, ........................ 2 00
Lizzie Moyer, ........................ 2 00
A Sister ............................. 3 00
Jno. R Landis ........................ 2 00
Henry S Detwiler ..................... 1 00
Jacob D Stover ........................ 1 00
Garrett D Tyson ........................ 5 00
Milton B Benner ....................... 1 00
Frank D Garis ......................... 2 00
S H Rosenmnn, Hatzel, ......... 1 00
Jno. D Longis ........................ 2 00
Mary A Landis, Silverdale, ....... 5 00

Martha K Landis ..................... 5 00
Emma Landis .......................... 2 50
Kate Landis .......................... 5 00
Maggie Landis ........................ 3 00
Mary K Stover ........................ 1 00
A Sister ............................. 1 00
Jacob K Moyer ........................ 1 00
A Brother ............................ 1 00
Matilda Shelly ......................... 1 00
Albert F Kratz ........................ 1 00
A Sister ............................. 1 00
Martha Anglemoyer ................... 5 00
Joel R Wismer ......................... 1 00
Jonathan Gulick ....................... 2 69
Thomas R Leister, Pekahie, Pa .... 1 00
Peter L Kries ......................... 5 00

Total - - $1066 85

We have our estimates nearly complet­
ed and learn that the cost of the improve­ments will be about $1,600, possibly a little more by the time other repairs are
completed. The liberal donations of the
Brethren and Sisters, bring to our re­membrance the days of Joash, when the
temple needed repairing: for the sons of
Athaliah, that wicked woman had broken
up the house of God. The king commanded a chest to be made, and to set
it without the gate of the house of the
Lord. Then they asked for a collection
according to the law of Moses. All the
princes and all the people rejoiced, and
cast into the chest until they had made
an end. The chest was emptied and again
filled. Thus they did day by day, and gathered money in abundance.

(2 Chron. 24.)

May God continue the work until He
Himself is pleased to call it finished. We
know that God will accomplish His end
in all things.

By the time this reaches the readers,
our fall love-feast will be in the past. We
are preparing for much company and we
are looking forward for a spiritual feast.
With many prayers and many good wishes,
we remain your brethren in the battle.

PETER STOVER.

For the Evangelical Visitor.

OUR WORK.

"But they that wait upon the Lord shall
renew their strength, they shall mount up
like eagles; they shall run and not be weary
and they shall walk and not faint."

EAR readers of the Visitor:—You
have read of our being at the Buffa­
lof Mission, a mission church, of the Brethren in Christ where the Word of
God is preached and held forth to those
who are willing to listen to the Word. It
means much to labor in this large city of
three hundred and fifty-two thousand
souls. Oh, how we need your prayers
A SINKING FUND NEEDED.

TO THE READERS OF THE VISITOR—greeting in Jesus' name: No doubt most of the readers of the Visitor remember that Barbara M. Korn, of Indianapolis, Ind., several years ago donated to the church of the Brethren in Christ, sufficient money to erect an orphanage building on the grounds of the Messiah Residence and Benevolent Home, at Harrisburg, Pa., for the purpose of rescuing and caring for homeless and orphan children; consequently, a good substantial, brick building was erected, which when furnished is capable of comfortably sheltering about sixty children; but as yet it is only partly furnished. All kinds of furnishings are needed, such as iron beds, dressers, bed furnishings, crockery, pets, chairs and clothing for children, besides desks and chairs for a school room.

Our hearts are often touched with the cry for help from such who are really in need and bereft; however we have to face the stern fact that it is not enough to say "be ye fed, clothed and comforted," but that actual supplies are needed. We have of late been apprised with the fact, that an endowment fund should be established to provide a permanent income for the support of the Orphanage.

In counseling about this matter, several persons have manifested a desire to aid in establishing such a fund providing an effort was made. In order to expedite the efforts of those who would like to contribute to this fund, but are not financially prepared, and since an endowment fund could only produce the amount of interest that could be realized from the investment, we would make the following proposition: Any person desiring to contribute to this fund can give his or her note to the Board of Managers for whatever amount they desire at 5 per cent, interest only to be used toward the support of the Orphanage during the donor's lifetime and at the death of the donor the principle to be paid to the Orphanage to be reinvested as a perpetual endowment for whatever amount they desire at 5 per cent, interest only to be used toward the support of the Orphanage during the donor's lifetime and at the death of the donor the principle to be paid to the Orphanage to be reinvested as a perpetual endowment fund.

The prospects of a long journey alone in Africa is not very inviting, as travel is not as well systematized as in other parts of the world. Railroads are under the control of the Government and the service is not as well systematized as in the United States. Again it has some things to commend it. For example, ministers, missionaries, nurses and teachers etc., are allowed to travel at half the ordinary fare by merely filling out the required paper and affixing their name to it, thereby reducing the expense of travel. It is unfortunate enough to be thrown with disagreeable people. The contrary is also quite true if the fellow passengers prove agreeable. Railroads are under the control of the Government and the service is not as well systematized as in the United States. Again it has some things to commend it. For example, ministers, missionaries, nurses and teachers etc., are allowed to travel at half the ordinary fare by merely filling out the required paper and affixing their name to it, thereby reducing the expense of travel. It is unfortunate enough to be thrown with disagreeable people. The contrary is also quite true if the fellow passengers prove agreeable.
own signature and place of residence. Similar arrangements are also made for pupils and students returning to and from school.

For about a thousand miles my journey extended south in the direction of Cape Town, but at DeAr I branched off to the east and went to Port Elizabeth, a city of about 40,000 inhabitants, situated on Algoa Bay a few hundred miles east of Cape Town. It is my desire to spend the greater part of my vacation in Natal visiting Mission stations and in order to reach this place a part of the journey had to be made by sea. Port Elizabeth was reached the night of July 28th and it was found that it would be four days before a steamer left for Durban, the chief sea port of Natal. This little rest before going on the sea was greatly appreciated as I felt quite worn out and entirely unfit to go on the water, but by August 1st, the day of sailing, I was prepared for this pleasant diversion from railway travel. The “Norman,” the mail steamer on which I sailed, was a large boat and well crowded with a very pleasant class of passengers, among whom were two Americans who were on their way to assist in Mission work at Umballa, the chief sea port of Natal. This little rest before going on the sea was greatly appreciated. At this place the sea was so rough that the building shall be a success for God.

The railroad winds in and out along the coast. The main building is to be 40x0 feet, with a length of 20 feet, three stories high. The many sweet-spirited letters I receive from the missionaries tell me how the goods are received with full hearts and many tears. Twenty-one dollars cash solicited for shipping, all over to be put to the orphanage building fund.

I am happy to tell you the building is under way. A short distance from Culberson, a marble quarry. They have been offered to the marble which they need to put up the walls of the entire building which they have accepted and are taking out marble, with a force of men according to the directions of the Holy Ghost. The main building is to be 40x60 feet, with an L of 20 feet, three stories high. They are laying the basement wall now; surely some have been true to God. They have no fund ahead but money comes as needed, so let every one be true to God, so the building shall be a success for God.

The missionaries are much encouraged; they need the building so much. The orphan children are coming; they say they cannot turn them away; their small place is full; children are sleeping on the floor of private bed rooms. I say this for the benefit of those who have donated, and for those whom God is leading to send means. I have just received a letter from the Sister whose husband gave them the ground to build the orphanage on, Sister Letha Anderson. She says, “If I had a million dollars for missionary work I would not hesitate to place it in A. J. Tomlinson’s hands. He is sent here of God in answer to my prayers.” She expressed her gratitude for the help we send and asked me to pray much that means may come to finish the building. Take courage Brother and Sister, pray, trust and obey and have a share in this grand work.

Send all communications to A. J. Tomlinson, Culberson, N. C., in regard to this work.

A RICH WOMAN.

The unsearchable riches of Christ. Eph. 3:8.

“A little child shall rule over them.”

In the heart of London city,

Mid the dwellings of the poor,

These bright golden words were uttered

“If I have Christ; what want I more?”

By a lonely dying woman.

Stretched upon a garret floor;

Hasting not one earthly comfort,

“I have Christ; what want I more?”

He who heard them ran to fetch her

Something from the world’s great store.

It was needless—died she, saying

“If I have Christ; what want I more?”

But her words will live forever;

I repeat them o'er and o'er,

God delights to hear me saying,

“If I have Christ; what want I more?”

Oh, my dear, my fellow-sinner

High and low, and rich and poor,

Can you say with deep thanksgiving,

“If I have Christ; what want I more?”

Oh, thou careless one, unheeding

Coming wrath and fire in store,

Dark indeed thy doom before thee;

You need Christ! your need is sore.

Haste thee, hide thee, death awaits thee;

Naught but wrath doth lie before

You may have much gold and grandeur.

“1 have Christ; what want I more?”

Who has Christ, though nothing more.

Yet by God be reckoned poor.

“1 have Christ; what want I more?”

You may have much gold and grandeur.

May I have Christ, what want I more?

He alone has riches truly.

Who has Christ, though nothing more.

Look away from earth’s attractions;

All earth’s joys will soon be o’er;

Rest not, till each heart exclaimeth,—

“If I have Christ; what want I more?”

“This is a faithful saying, worthy of all acceptance that Christ Jesus came into the world to save sinners.”—1 Tim. 1:15.

“Flee from the wrath to come.”

—Sel. by Henry B. Bulletharp, Harrisburg, Pa.

Of everlasting necessity it must holiness or hell at the end of every human life.—Sel.
BIBLE STUDY.

For our consideration I herewith give this time sundry topics for investigation. Please hunt up the references given.

GOD'S WORD THE EXPRESSION OF HIS THOUGHTS.

"How precious also are thy thoughts unto me."—Psalm 139:17.

What God says of His Word—Ps.138:2.
What the responsive heart says in reply—Ps.119:11.
Its decisions are unchangeable—Ps.139:17.
It is holy in doctrine—Psalms 19:8.
It is a lamp for the feet and a light for the path—Ps.119:105.
It has comfort and life—Ps. 119:50.
It is the pilgrim's guide—Isa. 30:21.
It is the wayfarer's staff—Isa. 41:10.
It is the sword for the Lamb's Army—Eph.6:17.
It is the compass of the Holy Pilot—John 11:16.
It is the explorer's treasure—Jer.15:16.
It is finer than gold, sweeter than honey—Ps. 18:10.
It is the test of the Christian—1 John 3:24.
Study it to be wise—Eph. 6:17.
Trust it and be safe—Jonah 5:24.
Perfect holiness by its practise—2 Cor. 5:17.
Memorize it continually—2 Tim. 4:14.
Join it with the heart and mouth—Rom. 10:10.
How many of us will search the above Scriptures to see "whether those things are so?"

SIX ASCENSIONS IN THE ABIDING LIFE OF CHRIST FOR THE BELIEVER.

First. Instant abandonment of sin, and of everything which obstructs holy living—Eph. 4:22-24; Rom. 6:11-13; Heb. 12:1,2.
Second. Sentence of death to self—to self as manifested in the following seven forms (2 Cor. 5:14,15):
1—Self Trust. Rom. 10:1,2.
Third. Absolute surrender in obedience to God's will—Rom. 10:9; 1 Cor. 12:3.
Sixth. The Victories and Privileges of the Abiding Life.
1—Resting in Faith. Rom. 6:1,2; Heb. 3:7 to 4:11.
2—Triumph over sin, 1 Cor. 15:56,57; Rom. 6:13-19.
4—Precious fellowship and communion with God, 1 Jno. 1:13.
6—Prevailing and availing prayer, John 15:7; Jas. 5:15-18; 1 Jno. 5:14,15.

REMEDIES FOR SPIRITUAL MALADIES.

IF YOU are ailing with any of the following diseases, which to say the least are detrimental to long life—long here and long hereafter—not a few of us can give our testimonial to the sure cure of the Great Physician who never had a case to die on His hands. Though His medicine is patented, so that none others can infringe thereupon, yet it differs from all other so called patent medicines in that it is free of cost, and the best and surest of all is, you can get more than your money's worth. Please give these remedies a trial. We guarantee them either in sample lots or in greater proportion—wholesale or retail.

Bad Temper. Ps. 34:11.
Evil Speaking. Ps. 75:2,3.
Scandal. Ps. 71:17,18.
Self Righteousness. Ps. 71:15.
Fear. Ps. 71:24.
Sorrows. Ps. 72:7.
Roasting. Ps. 73:8.
Evil Thoughts. Ps. 119:97.

NOW. THERE are some things worth emphasizing, but none more than what God has to say to us. Anyone troubled with crossing bridges before they come to them, and are in doubt of the future, please don't keep awake nights borrowing trouble before reading the following from the Bible. After you have read them, go and return to Him Who has graciously loaned to you these heavy-interest time notes, and inform Him you have decided to invest your accounts hereafter with Him Who you believe will not cheat you. When you have found out the rascal, even the liar who deceiveth...
MARRIED.

SHEARER-NYE.—On the 21st of August, 1902, at Campbelltown, Pa., Elia Shearer and Emma M. Nye were united in marriage by Rev. H. K. Kreider.

SHEARER-WENGER.—On the 31st of August, 1902, at Campbelltown, Pa., Harry K. Shearer and Lizzie G. Wenger were united in marriage by Rev. H. K. Kreider.

DEMING-MOOSE.—Married, at the Mesiah Home, Harrisburg, Pa., August 1, 1902, Elder Henry Davidson officiating, Mr. John L. Deming of Steelton, Pa., to Miss Mary Elizabeth Moose of Perry county. After a short visit among friends the happy couple will take up their residence at Steelton where the groom is employed.

O UR DEAD.

HEISEY.—Died near Colebrook, Lebanon county, Pa., Sister Lizzie, wife of Bro. Joseph Heisey. She was converted and united with the church some ten years ago. Her death was due to consumption, with a complication of other ailments. She was of a meek and quiet nature and her trust was in the Lord.

A sorrowing husband, six sons and three daughters remain to mourn their loss which we believe is her eternal gain. Services conducted by Bros. Jacob L. Brubaker and H. K. Kreider, on Sept., the 9th, at the Campbells town Reformed church. She was aged 55 years, 6 months and 19 days.

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