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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.
THE FALL OF JERICHO.

SOME gleanings coming to our notice in connection with the recent lesson on the above topic we select from the Record of Christian Work.

F. B. Myer says, "The Church of Christ has its Jericho. Drunk is entrenched behind great fortifications. Impurity has built for itself a great girdle of defenses. The opium traffic in China needs the resolute handling of the Christian Church. When we are confronted with these things we are apt to fight them with weapons borrowed from the arsenals of the world, and to adopt methods which savor rather of the flesh than of the Spirit. It is a great mistake. Our only hope is to act on spiritual lines, because we wrestle not against flesh and blood, but with the wicked spirits that are entrenched behind the outward and visible.

"Let us conduct this warfare as the priests of God; vested in purity, let us blow the gospel trumpet of alarm and entreaty: let us be much in silent prayer before God; let the tribes of Israel forget their differences, in one expedition against the foes of God and man. Above all let us reckon on God, let us have faith in Him. So shall the miracle be repeated, and the walls of Jericho fall."

In his "Heart of the Lesson," Dr. Scofield says on this same line, "The heart of the lesson is no farther to seek. It may be expressed in the words of 2 Cor. 10:3, 4: "For though we walk in the flesh, we do not war after [according to] the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

"Consider what a trial to the flesh Israel's obedience to God in the taking of Jericho must have been. To take the walled city by marching around it blowing trumpets would have seemed, apart from faith, beyond words puerile and childish. One easily imagines the taunts from the besieged upon the walls. It was a magnificent triumph of faith that day after day till the seventh, Israel should have persisted in exact obedience to the command of God. Then on the seventh day, faith—the faith that obeys—was, as always, vindicated.

"Here is a lesson which the Church of God must re-learn if she is ever again to be greatly used of Him. For there is no sign of our times more evident or more ominous than the practical decay of faith in direct supernatural interference in the Christian warfare. Organization is relied upon instrumentally, and intellectual training dynamically. The first business of a selection committee now is to ascertain the scholarship standing, in college and seminary, of a ministerial candidate; and their second inquiry is as to his "drawing" capacity—the talent that pleases and fills the pews. His spirituality, prayerfulness, faith in God, knowledge of, and power in, the Word—these are secondary. No wonder conversions have so measurably ceased; no wonder the people have so largely lost discriminating capacity in the things of God that without protest they listen to sermons which suppress or deny the great evangelical body of truth."

So in the promulgation of the Gospel of salvation, the calling "out of the Gentiles a people for His Name" [Acts 15:14], the work is not accomplished by carnal weapons, "not by might nor by power," but by His Spirit, and instrumentally by "the foolishness of preaching." No glory or credit belongs to any of the instruments God may use to accomplish His purpose. The instrument is weak, but He has the "all power," and His people may safely go forth in obedience to His command, and the walls of opposition will still fall.

Live with wolves and you learn to howl. Spanish Proverb.
HEAR AND ANSWER PRAYER.

I am praying blessed Savior,
To be more and more like Thee;
I am praying that the Spirit,
Like a dove may rest on me.

Reason why should sin. But the Father, so we also might walk in the dead through the glory of the risen life? E. V.

Paul's arguments are synthetic—"Are ye ignorant that all we who were baptized into Christ were baptized into his death?" R. V.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." R. V.

BAPTISM REPRESENTS A BURIAL.

Of necessity death precedes burial.
In the natural world this is true, and this law is the same in the spiritual world. Before this really occurs spiritually there must be a crucifixion of the "old man." This crucifixion is double—we crucified to the world, and the world to us. If this is not completely done there will be doubts fears and evil desires arising continually. This death therefore should take place immediately after regeneration. Who can know the old life and its source fully before having received the new life? Some are baptized before they have entirely put off the carnal mind, and how, say some, in that case, does baptism represent the burial of the old man? Some things, we know, are done by faith. As soon as we are converted we are fit subjects for baptism although we may not understand perfectly, nor yet have brought the "law of sin," which is lurking in our members, into death, but by faith promise to renounce "the world, the flesh and the devil." Then being obedient, when the light comes we actually do it. When the consciousness comes to our understanding that we are cumbered with such a heterogenous power we call for deliverance knowing that Jesus Christ will help us to complete victory by putting "away our former manner of life, the old man," which cannot be subjected to the law of God. (Eph. 4:22). So this death (state of decay) was pointed to by the Scriptures speak of a death in the Scriptures in newness of life? To walk in that "new life"—the Christ life, the "old man" must be dead. The resurrection to the "new life" and Christian activity occurs simultaneously with the death of the self-life. And while it requires an effort on our part to have the carnal mind brought into death, yet it is the death of Christ on the cross that gives us the victory. May we all enjoy the glory of the resurrected life.

Right here is a point where some good meaning people differ. They say that they are continually dying but never come into a state of death, and quote for their authority, 1 Cor. 15:31, "I die daily." When Paul said "I die daily" he was treating on the death and resurrection of the physical body. How many hard things he endured in the body,—things that naturally were detrimental to his physical life and health. He also denied himself of things which he might have enjoyed but for the sake of the conversion of the hearts and consciences of his weak brethren he abstained from them. This he did daily. Read 1 Cor. 15:32; Rom. 8:36; 1 Cor. 4:9; 2 Cor. 4:10,11,23; Rom. 14.

Paul never could have lived such a life of sacrifice, had he been possessed by the "law of sin"—selfishness. Sin must not reign in our mortal bodies that we should obey the lusts thereof. 6:12.

When did Paul experience the extinction of the "law of sin" or the death of the "old man"? Submission to God began in Paul's life, as well as in any other repentant sinners life, at repentance and was completed when he was "filled" or "baptized" with the Holy Ghost. Hear what Ananias said—"Brother Saul, the Lord, even Jesus who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost." R. V.

We are told he immediately received his sight and must concur that he also received the filling—the anointing of the Holy Spirit: for straightway he preached Christ in the synagogues of Damascus. Here is his own testimony on this important point of his life—"The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."—Rom. 8:2. R. V. Could we believe for a moment that Paul began his ministry possessed with the "carnal mind" when he, himself, plainly says, "to be carnally minded (or the mind of the
flesh) is death?"

There is another expression of Paul's which is misunderstood by some, and it is this, "I keep under (or buffet) my body, and bring it into subjection (bondage)."—1 Cor. 9:27. This was not said in reference to the "carnal mind," the "old man," the "law of sin" or the "lust of the flesh," but it was distinctly uttered in reference to his adaptation to others for their good, saying, unto the Jew he became as a Jew that he might gain the Jew. To them that were without law, as without law, (being not without law to God, but under the law to Christ) that he might gain them that were without law. To the weak he became as weak, that he might gain the weak. "I am become all things to all men that I might (or may) by all means save some." "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." His body was a servant, not a master. Passions, though normal, must not be masters. Only the "body" that is delivered from the "law of sin," can be brought, and hold in complete control. "Body" here does not mean the "carnal mind" which Paul says cannot be brought into subjection to the will of God, but that body, with all its passions, that has been presented to God, a living sacrifice, holy, and acceptable unto God [Rom. 12:1] so that even its members are no more used as instruments of unrighteousness unto sin, but as instruments of righteousness unto God. May the good Lord give us the wisdom and power of adaptation to unhurtful customs, habits and conditions of others for their good and to the glory of God! This is a position requisite to every proficient evangelist, missionary, and Christian worker.

SIN AND RIGHTEOUSNESS, CHAPTER 6:14,23.

Sin shall have no dominion over you." [rule or power]. The reason why? "for ye are not under the law but under grace." From this we deduce that the power of the gospel is greater than the Mosaic law. That there is a provision under the gospel to deliver us from the thraldom, or power, or dominion of sin [not sins], But in order to obtain and retain that higher and sinless life, there must be an entire submission to God—even the submission, or yielding of our bodies, which means all the members of our bodies. We are not allowed to serve the devil with our bodies. We must do the yielding, God will do the cleansing and empowering. This is sometimes termed consecration what we do; and what God does is sanctification and anointing with the Holy Spirit. How can we claim sonship of God and our bodies advertising the hurtful fashions of the world, or defiled with nicotine, or alcohol, or fornication, or any other unclean thing? Hear what Paul says—"Being then made free from sin, ye became the servants of righteousness." We cannot serve the law of sin and the law of God at the same time. Jesus says, "ye cannot serve two masters." Perfect submission precedes obedience. The Roman brethren were here instructed why their servitude was so completely changed from sin to righteousness—because "ye have obeyed from the heart that form of doctrine [teaching] which was delivered you." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. The fruits of the spirit are holy. What are the fruits of the Spirit? Let us read Gal. 5:22,23.—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. The fruit [or works] of the flesh or carnal mind are also named in Gal. 5:19,21" adultery, fornication uncleanness, lasciviousness, idolatry, witchcraft, hatred, varlet, emulation, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I forewarn you even as I did forewarn you that they which practice such things shall not inherit the kingdom of God." "They that are Christ's have crucified the flesh with the effections and lusts."—Gal. 5:24. "For the wages of sin is death; but the gift of God is eternal life through [in] Jesus Christ our Lord." The awful compensation for sin is death whether in the church or out of the church. And it is worse for a child of God to sin than a non-professor, because of his experience and profession.

God wants us dead to the "world, the flesh, and the devil,"—the lust of the eye, the lust of the flesh, and the pride of life," and alive to holiness, christian activity, and good works.

J. R. ZOOK.

For the Evangelical Visitor.

GROSS BEARING.

"And he that taketh not his cross and followeth after me, is not worthy of me."—Matt. 16:24.

DEAR Readers of the VISITOR: I have not been away on a vacation, but I think there are others much more able to write than myself. But perhaps we will not be excused when we feel prompted by the Holy Spirit to write and do not. Now I want to tell a little how I feel. The above Scripture came to my notice, and I thought who is willing to bear the cross any more? Where are the meek and humble followers of our Lord and Master? But few can be found when compared with the many on the broad road. How my heart oftentimes bleeds when I see how pride and fashion are coming into the beloved Brotherhood, both in the house and on the persons of Brethren and Sisters. Many are not willing to dress as they once did. Perhaps they think they were not converted the right way at first; now some can wear the shirt waist and fancy pins and all the embroidery they want, anything they desire. They seem to think it makes no difference if it does offend their weak sister or not. Is this not the truth?

Some will say, "It does not condemn me." But, is it right to do that way? It keeps some from church and the communion table because they have no faith in that way of doing. It is to be "one faith." It is sad when we try to exhort our children to lead christian lives and point them to the plain and humble way, when they will tell us, such and such an one dresses just as fine as I do.

Oh I pray God to make me more.
and more like Himself. It is necessary, as the day of the Lord will come when we must all appear at the judgment seat of Christ and there give account of one's stewardship here below. Pray for your weak sister.

For the Evangelical Visitor.

As we have therefore opportunity let us do good unto all men.—Gal. 6:10.

For the Evangelical Visitor.

Opportunities Missed.

"There is many a man here who would be willing to cut off his right arm if he could only bring back some of them." I once read of a father who, in anger, drove his son out of his home. The boy on account of the father's bitterness plunged into a life of sin. A few years later he was dying in one of the London tenements. Just before his last breath was drawn he told the city missionary who he was, and why he was dying. Then he sent to his irate parent these farewell words: "Tell father that I could have died happy if he only had been willing to forgive me. Ask him to forgive me even if I am dead." The missionary, as soon as he had closed the dead boy's eyes went to the rich father's home. When he first met the parent and said, "I have come from your boy," the father's rage knew no bounds. He exclaimed in anger, "Don't talk to me about my son, I never want to see his face again while he is alive." But when the missionary said, "You will never see your boy's face while he is alive, he is dead," the father broke down and sobbed like a child. He then said that he did want his boy back and when he heard the dying message his remorse was greater than he could bear. All the remainder of his life that father kept brooding and regretting the severity of his treatment of his child. But his sorrow was useless. He could not bring back his dead boy. He could never undo the past wrong. His opportunity was gone forever.

Mr. Moody in one of his sermons described how a wayward son who had broken his mother's heart and then left her. After her death he went back one dark night to the homestead. After roaming around the place where he spent his childhood, he went out to the village graveyard. There in the darkness of the night he felt around the family plot until he found her newly made grave. There he lay flat upon the mound, moaning and calling to the dead mother that he wanted her to forgive him. But her ears could not hear nor her lips speak. He had missed his opportunity to receive forgiveness.

Oh my friends, saint and sinner: when you read this examine yourselves. As this Pauline word opportunity means so much will you not be aware how you misuse it and how you ill treat it or how you spurn the chances for Christian usefulness which God is ready to give to all his children, and especially to them who will love and obey Him and who are eager to render service to Him.

But friends I realize that I have today an infinite opportunity which may never come to me again. I have an opportunity to present Jesus Christ to some man or woman or boy or girl who is not a Christian. Dear friends, I urge and entreat you all to come into the fellowship of the Lord Jesus Christ so that you may have a part in these gospel opportunities. I plead with you earnestly that you will confess Jesus Christ today and become one of His, even though no one may have spoken to you of religion for years. You may have been brought up in a Christian home, but that home may now be broken upon account of your parents' death and you drifted away from the church and from the teachings you learned at your mother's knee. You may not have been to church for some time and you may not have missed as great opportunities as I have named but if you are still out of Christ you have missed the most important one. I pray that some soul may be softened down by the Spirit of God by reading this message. That is the reason I press home the Gospel to your heart that I may start you forth in Jesus Name to Christian service. The opportunity for the salvation of your soul may never come to you again as just now. I want to present the Lord Jesus to all who have not yet accepted Him. For your loved ones sake, who are among the redeemed, will you not take Jesus now and become His true and loving disciple?

An old proverb says: "What may be done at any time will be done at no time." Strike while the iron
is hot." "Take time while time is, for time will away." Will you not here and now make this simple, earnest prayer, which a young man, sick of sin, made a few years ago in a large religious meeting: "Lord take me as I am and make me what I ought to be." Now is your opportunity for salvation.

Yours in the Master's service.

SOLOMON MARBLEY.

Abilene, Kansas.

For the Evangelical Visitor.

FRIENDSHIP'S TRUST.

In the story of the raising to life of the Shunamite's son as told in the fourth chapter of Second King's, how many sweet lessons we get, and I think the sweetest and most helpful is the one of a friendship that trusts.

The child has died, the sorrowing mother sees her only hope in Elisha, through whose friendship this child had come into her life, a gift from God. Instinctively she turns to him in her distress—he surely can help her, and so she turns away from her dead boy, and from her sorrowing husband and seeks her powerful friend.

And the man of God "saw her afar off"; how quickly this friend recognizes a seeking friend—he almost seems to know by instinct that one he loves needs his sympathy and help. So it is with Jesus; if an earthly friend is thus so ready so quick to relieve a friend's distress, what may we not expect from Him, who has so proved His love for us.

Jesus knows the sorrowing seeker afar off, sends the Holy Spirit to bring us to Him, sympathizes with our needs before we have told Him our tale of sorrow, and gives us such an assurance of His interest that often the sting of the pain is gone, even whilst we are asking Him. His loving heart rejoices that His follower has counted Him worthy to share his trouble and to help him in his time of need.

And so it should be with ourselves if we are where God would have us be; how alive we will be to our opportunities, how sensitive our feelings will be to the need of others, how quick to extend help—there will be no holding back; we will be true children of God. Was it not so, when we first came into the Family circle, and learned the sweet lessons that Jesus poured into our receptive hearts; when the Spirit of Love came to dwell with us, how He opened our hearts to the welfare of our brothers and sisters.

Note the question of the Messenger, and the answer of this mother: "Is it well?"—"It is well!"—What with death in the home; her loved son, the gift of God in that silent far away chamber, laying so cold and lifeless, she still says to this servant of her friend, "It is well;" what does this mean?

Have you ever gone to the distressed, on your Master's errands with your heart cold to them, sympathizing more with yourself than with them, but going forward in the line of duty, or rather have you been the one who has received such a messenger? If so, you can understand how the mother's heart did not respond to the servant's question; like a sensitive plant, his very touch hurt; none but Elisha, this friend of God, her own loving friend, should hear this story; to none other would she bare her heart's grief. Much too of our cares are best to be told to Jesus alone; a little talk with Him, alone, with no other ear to hear or pass comments, how it helps. Much of the intense sweetness of these moments with Him, is robbed of much of its comfort, in that we have first sought help and comfort from a less sympathetic and less helpful friend.

Earthly friendships and sympathies are sweet, but one Friend loves us with a jealous love, to Him belongs the very first place in our confidence.

"It is well!" Yes it is well; this messenger unsympathetic though he may be, tells her of her precious friend's sympathy. Shall she the friend of such a friend be in trouble and show to an unbelieving world how helpless, how weak her friend is on her behalf. No, "it is well!" for now she will tell this living friend of a living God her troubles, and even as she looks forward with confidence to the result of this interview she can say "It is well, It is well." How sublime this faith, and what a sweet lesson of faith in our Friend, our Risen Jesus it teaches us.

For the Evangelical Visitor.

TESTIMONY.

I BELIEVE it is right to testify. We read of those who were saved "by the blood of the Lamb, and the word of their testimony." I have just returned over a dark road from meeting and feel that God has been good to me and was with me. The road by which I came is a lonely one—no house or anything to relieve its loneliness—but Jesus was precious near. I could appreciate the experience of the Psalmist when he says, "Yea, though I walk through the valley of the shadow of death I will fear no ill, for thou art with me." O brethren, this has been my experience. When I get home and look over it I see it was faith, and Jesus with me: I myself could not have done it and got safely through. Have we got the faith of which we say so much?

Jesus is good to me. Glory! Pray for me.

AMANDA SNYDER.

It was only a poor faith that these people had who believed in Christ on the ground of His miracles. It did not satisfy Christ. It had no deep root and had not led to loyal acceptance of His doctrine. Compare it with that of Nicodemus. Both felt that Christ was a Teacher sent from God; but in the one case the feeling stopped there; in the other it stimulated patient inquiry. Consequently, while Christ did not commit Himself to the one, He did to the other. There are believers and believers; there is a serious possibility of being a sincere believer, but with a faith so shallow as not to be owned by Christ. See the unprofitableness of a superficial faith. Christ had no faith in their faith. Shallow faith secures none of the privileges of discipleship; it does not appropriate Christ, and therefore does not enjoy His love and friendship. Christ reciprocates the faith of His true disciples only.

Sel.
THEY that feared the Lord, often spoke one to another and the Lord heartened and heard it and a book of remembrance was written before the Lord to those that feared Him and thought upon His Name. And they shall be mine saith the Lord of Hosts, in that day when I shall make up my jewels; then shall they return and discern between the righteous and the wicked and between him that serveth the Lord and him that serveth Him not.

Forty-eight years ago I gave my heart to God. I surrendered my heart, my will, my love and obedience, and just my all to Him. I lived under conviction against better light until I was nearly 26 years old, but the Lord loved my soul so light until I was nearly 20 years lived under conviction against better.

I was a wearisome life; I should take mine ease and live after the lust of the flesh; 60, 70, or 80 years would be like an eternity, it would never go around. But something whispered, should you live that long the end would come and what would you do in the end thereof? Now I am old, the time of my departure is at hand; death and eternity staring into my face. O glory be to God for the hope and the faith that I would not part with for all the treasures this vain world does possess.

My short comings and my weakness at times want to press me down, but the beloved disciple John tells us of an Advocate. "Little children, sin not * * but if any man sin we have an Advocate with the Father, Jesus Christ the righteous." He is my righteousness, my high priest and my all. Glory be to God.

Manchester, Pa.

E GOOD.

WHEN John the Revelator began to write the book of Revelations he gives us to understand, that he was in the Spirit on the Lord's day, and this should be an example to every believer, to be in the Spirit daily, but especially on the Lord's day (Sunday), the day God Himself had appointed to be kept holy. For this reason I don't allow my body to pass the Lord's day sleeping, unless there is a reason for it, in which case we believe God will excuse us. But some one will say, "while we sleep we do nothing bad." Neither do we anything good, and if we are witnesses for Christ, we ought to do as He did. It is said, "he went about doing good," and especially on the Lord's day.

Paul writes in Galatians 5:16, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Now, while sitting here almost alone, fighting against this very thing, sleepiness, the Spirit told me to write for the VISITOR. Then the question arose, what shall I write in my weakness? Then this passage of Scripture came before me, be at witness (Acts 1:8). This is the commandment of our Lord just before He took leave of His brethren, to occupy His promised place in heaven, at the right hand of God, as our intercessor. And what more? In Eph. 4:8 we read, "When He ascended on high He gave gifts unto men." Now to be a faithful witness for Christ is a great gift, but the gift of the Holy Spirit is greater and will cause us to prophesy or witness for Christ. The Grecians say, "A witness is one who at the risk of losing his own life bears testimony to what he knows to be the truth."

We are God's representatives on earth. Isaiah says, that His life was taken away from the earth and who shall declare his generation? Then fore our lives must bear testimony for God, or else He would have no visible witnesses. We must be the light of the world, else there are none to reflect His glory, in short words, we must be channels of blessing for others; to bring sunshine to some one who is cast down or in distress, or what ever it may be, for many of our fellow-brethren sealed their testimony with their own blood. St. John himself writes on this wise that for the testimony of Jesus Christ and for the sake of the Word God He was banished to Patmos. Ancient history gives it that he was put in a cauldron of boiling oil, and yet lived. So we are witnesses for Christ when we follow the faithful and true witness, proclaim the truth regardless of reputation or persecution.

This is one thing, of which the many are afraid; to live up to the standard, or associate with the meek and lowly children of God, in the way of self-denial in our going through this world, in our conversation and walk, as also in dress to become a gazing stock. Rather choose a middle road to suit both; half like the world and the other half like God's children. Let us take an example from Christ for He began to do and to teach. He lived up to His teaching or testimony, for He says that He will lay no burden upon us that we are not able to bear. He opened the way for us so we could follow Him without fear. I will therefore say, "Christ is my Redeemer." He saved me in my 18th year and I was adopted as a child in His family, and He will give
mean inheritance among the saints in light; He has now kept me the last 12 years in the battle, and I trust He will safely carry me through and O, what a shout when we all get there. “safe in the promised land,” for without a cross, there is no crown. Many things confront us, and many trials and difficulties that will sometimes weaken us in the battle, but we look on the victory side, for the leader says, “be of good cheer. I have overcome the world.” Let us be overcomers and sing with the great German writer, Goethe:

“Christ is risen;
Death hath He slain;
Burst ye your prison;
Burst ye your chains.
Songs of praises lead ye,
Works of love, heed ye,
Hungry ones, feed ye,
Neys of life, speed ye.
Coming joys, plead ye.
In His Vineyard.
F. K. BOWERS.
Souderton Pa.
FOR THE EVANGELICAL VISITOR.

OBEDIENCE TO GOD.

“Behold to obey is better than sacrifices, and to hearken than the fat of rams.”—1 Sam. 15:22.

THE above verse plainly teaches us that to be obedient to God is far better and more pleasing to Him than all the sacrifices and burnt offerings we may offer to Him. This is plainly shown in the foregoing verses of this chapter, in which we learn that Saul, whom the Lord had anointed to be king over His people, the children of Israel, had been sent by the Lord to destroy the Amalekites. We find that he obeyed the voice of the Lord and went and destroyed them, but he was to destroy not only every man, woman and child, but was to destroy every ox and sheep, camel and ass, and everything that they possessed. In this Saul disobeyed. Instead of destroying all that the Amalekites possessed he spared Agag, the king of the Amalekites, and the best of the sheep and the oxen, and of the fatings, and all that was good.

Dear readers, is this not a beautiful lesson for each and every one of us? We can obey in some things that the Lord commands us; but in other things we may be disobedient, as Saul was. He obeyed part of the commandment, but part of it he disobeyed. Saul’s obedience and disobedience of the commandment of the Lord, were as though he were disobedient in the whole commandment. Let us listen for a moment to the Apostle James, where he says, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”—James 2:10.

Ought not this to impress us with the thought of how careful we should be in obeying the Word of God, and not only part of it but the whole Word. We find that when Saul returned from slaying the Amalekites, he met the prophet Samuel and said to him, “Blessed be thou of the Lord: I have performed the commandments of the Lord.” This shows us plainly that Saul felt quite sure that he obeyed the Word of God and it seems he felt somewhat proud that he obeyed the commandment of the Lord, because he was so anxious to tell Samuel about it; but what did Samuel say? He said, “What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?” As we read further we find that Saul told Samuel that they spared the king, and the best of the sheep, oxen, fatlings and lambs to offer them up as sacrifices to the Lord: but Samuel told Saul that the Lord delights more in obedience than in sacrifices.

Dear readers is this not a very important lesson for all? How careful we ought to be. The Lord delighted very little in the sacrifices that Saul and his people sacrificed unto him; but if they would have destroyed everything that the Amalekites possessed, both their king and their cattle and would have done all that the Lord commanded them, He would have greatly delighted in them; but instead of delighting in them and blessing them, He was greatly displeased with Saul and cursed them. He even wished He would never have anointed Saul as king over His people.

Dear readers, let us meditate over the words of Samuel, and always bear in mind that, to obey the Lord and do His will is far more pleasing to Him than all the sacrifices we may offer. Let us also be careful that we do not offend in one point though we do the whole, yet we shall be guilty of all.

Your brother in Christ.

LEVI F. SHEETZ.
Florin, Pa.
FOR THE EVANGELICAL VISITOR.

WORKING.

A MONG some people there is a disposition to try to do apparently good works in order to escape damnation and win a home in heaven. A trying to earn or merit eternal life. Our own doings are as filthy rags. Only as we are the instrument or vessel will we be rewarded. “Except the Lord build the house, they labor in vain that build it.”—Psalm 127:1.

“For God worketh in you both to will and to do”—Phil. 2:13.

“Work out your own salvation with fear and trembling.”—Phil. 2:12.

This does not teach a laboring to be saved; but a working out unto others what we have received of love and life of Christ in the Spirit, as the blessings of God are uncontainable.

Eternal life is a gift from God. See John 10:28; Rom. 6:23. The moment of regeneration eternal life is given, and will remain as long as there is an honest walking in the light of God. Nothing to be increased or to be earned. It is a gift, praise God.

At the best we are unprofitable servants, saved by grace. God chooses simply to take the weak things to confound the mighty, and the things that are not to bring naught the things that are. See Luke 17:10, also 1 Cor. 1:27. Say we, of what use is it then to labor? By obedience to retain and remain in grace.

The second incentive God has given us is a reward for deeds done in the body. This never-fading crown of glory, to be given at the day of reckoning, is entirely di¨ tinct from eternal life, both in time of receiving and manner of obtaining. See 2 Tim. 4:8; Matt. 16:27; Rom. 2:6.

Be encouraged; the giving of a
cup of water in love divine will be rewarded. See Matt. 10:42. The poet sings, "We'll work till Jesus comes." In Phil. 3:14 the Apostle Paul says, "I press on towards the goal unto the prize of the high calling of God in Christ Jesus." For this prize, even a crown of never-fading glory to be given at the first and the better resurrection—did he suffer the loss of all things—endurance, hardship, abide persecution, and go through many perils. Yea, he was made all things unto all men that he might receive a greater crown of rejoicing. "Even so run that ye may obtain."—1 Cor. 9:24. "I therefore so run, not as uncertainly." Verse 26. "But I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected." Verse 27. Rejected at the first and best resurrection, when one will be taken and another left. Not by commandment or of duty did Paul buffet his body: but the great love constrained him to throw aside every weight, comfort and privilege (of flesh) that did not work mightily unto the salvation of souls, in behalf of his eternal crown. Let us also have respect unto the remembrance of the reward. Such rich incentives and powerful motives for our very best in service to God, will not admit of an accusation against God when He will be compelled to say, "depart." Perfect love goes far beyond, "must" and duty and commandment. The measure of love determines the amount of willing service. J. MYERS BOSLEE.

Canton, O.

At the times when you cannot see God there is still open to you this sacred possibility, to show God: for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought then stay with you: There may be times when you cannot find help, but there is no time when you cannot give help.—Geo. S. Merriam.

There are two kinds of evils which it is folly to lament. Those which you cannot cure and those which you can.—Set.

For the Evangelical Visitor.

LOVE FOR THE HOUSE OF GOD.

DAVID said, "How amiable are Thy tabernacles, Oh Lord of hosts. My soul longeth even, even fainteth for the courts of the Lord." "My heart and my flesh crieth out for the living God." It is true God is not confined within the walls of the church building; yet we meet with God in His sanctuary as no where else. We love the house of God because there we are surrounded with the influence of Christian people which is very helpful to every true child of God.

When we go to God's house in the right frame of mind, when we shut out the world and all that is of a worldly nature and let Christ take full possession of our whole being, it is then that we realize God's presence and are borne upwards unto that higher spiritual life that makes the house of God a hallowed place. It seems as if heaven comes down our souls to greet when we approach the mercy seat. It becomes the very gate of heaven to our waiting souls. We often have a glimpse of that home beyond which God has in reserve for all who love and obey His commandments.

We love the house of God because we often have a time of spiritual clearness in which we can see the things that are beyond the things of time and sense. In fact there is an atmosphere of heaven about us when we go to the house of God that we find no where else.

After Solomon built the temple and dedicated it to the Lord he exclaimed, "Oh, Lord of hosts, the heaven of heavens cannot contain Thee, much less this house which I have built." Yet he acknowledged that God will manifest Himself to His children when they meet in His house as He does no where else.

When this love for the house of God once enters into our life it becomes a controlling influence that has no equal. Then, to labor for Christ and His church will be a pleasure, and our fidelity to Him and His church will never waver. Then we will become more like Him, for by the law of our nature we become more and more like that which we love.

We as christian professors, may differ in creed or in mode of worship; yet if we are transformed by the power of the Holy Ghost, if we are sealed to Christ, we are then all one in Christ Jesus.

If we love the house of God we delight in doing His will. We will then work for the prosperity of His church. We will go out in the desert and look for those sheep who have gone astray.

It is sad indeed when we look around us and see that the love of so many is waxing cold. It seems that the love of the world is drawing many away from the truth. Peter says, "The time is come that judgment must begin at the house of God; and if it begin at us, what shall the end be of them that obey not the Gospel: and if the righteous scarcely be saved where will the ungodly and sinner appear?" May God help me to continue to love His house and work for His honor and glory. From your humble Sister, MRS. WILLIAM FISHER.

Maytown, Pa.

Talebearing.

I USED to think I had to tell God on people, to show Him where somebody needed fixing. But He did not need me to tell Him for He knew them better than I did. I found when the Holy Ghost began to intercede in me, that I was asking for more love for the one whose faults I saw.

Perhaps another's fault is an annoyance to us and there is an element of selfishness in our prayer, and therefore we ask and receive not. We must see the uncovered soul as it stands before God and lose sight of the fault before we can pray with "faith that worketh by love." Real charity sees the Love that is able to restore and will remember it no more against him.

But what about a brother being overtaken in a fault; does not the Word say, "Ye which are spiritual restore such one?" Yes, if you are in the way, and happen to overtake a fault, stop and restore him, but "in the spirit of meekness." Do not go on thinking of the fault.
and getting burdened over it, and perhaps pouring it out to the wrong parties. Get it fixed up, and go on loving.—The Firebrw d. Sel. by I. H. Eshelman.

HOW CAN I KNOW THAT I AM SAVED?

John 8:32; 1 John 3:14; Rom. 8:1-6; 1 John 4:7.

"I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him."—2 Tim. 1:12.

I can fancy that many of the people who had known Jesus from childhood, and who had followed Him through His entire ministry even to the hour and moment of His death of which they were eye-witnesses, nevertheless, never said to Him or "He is my Saviour; I believe in and trust Him; I accept the offering which He has made, and which God has accepted, as the only and sufficient ground of my salvation." And so it is with some of you. Christ has died. You say you do not doubt it. The blood has been sprinkled, and God, by raising Him up, hath declared that it is sufficient and that He is satisfied with it as a settlement of the question of sin. And yet you have not accepted it as the ground of your hope; you have never passed in under that blood. The Hebrew had to render that blood. The Hebrew had to hope; you have never passed in under that blood as a settlement of the question of sin. Which I have committed unto him. '—2 Tim. 1:12. I am persuaded that he is able to guard that blood-sprinkled way. We enter as the only and sufficient ground of our salvation. 'And view the blood. Our peace is made, and which God has accepted, as the only and sufficient ground of my salvation.' From that moment I have been a saved sinner, and that took place more than twenty years ago. My friends, will you accept that sacrifice as the ground of your salvation, and, confessing your sin and helplessness, will you pass in under that blood? You do so this moment—by the choice and decision of your heart.

"The ground of peace—God says: 'When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.' Notice here, in the first place, that they had the sure word and promise of God, that, having taken refuge under the blood, He would pass over them. So we have the Word of God that, having fled for refuge to lay hold upon the hope of eternal life in Christ Jesus, we shall never be confounded. (Heb. 6:17-20.) The blood was the ground of safety; the word was the guaranteeing promise. Again, we ought to take notice that He does not say, 'When you see the blood, the blood is for His eye and not for ours. We deal with God through His Word, and He deals with us on the basis of the blood. While God looks at the blood, we ought to be taking heed to His Word. Very many, however, are not content to deal with God on the basis of His Word, but want to take God's place and view the blood. Our peace is not determined by our feelings, but by the sufficiency of the ground of salvation (the blood) and the value of God's Word of promise. Many persons are always complaining because they have not peace. They are afraid they are not saved. In a word, they do not feel that they are saved. We are not told to feel. We are told to believe, or to take refuge in the blood Christ; and then we have the absolute and oath-bound Word of God that we are and shall be saved.

"There is among the Hebrews a legend of two sisters who that night had, with the rest of their household gone into their dwellings. One of them stood all ready to depart, and began quietly eating her portion of the roast body of the lamb (a type of that soul feeding on Christ), her mind was perfect peace and rest. The other was walking about the dwelling, full of terrible fear lest the destroying angel should penetrate therein. This one reproached her sister for being so careless and confident, and finally asked her how it was that she could be so full of assurance when the angel of death and judgment was abroad in the land. The reply was: 'Why sister, the blood has been sprinkled, and we have God's Word that when He sees the blood He will pass over you. Now, I have no right to doubt God's Word. I believe He will keep His Word. If we were in doubt about the blood being shed, or if I doubted either the integrity or the ability of God in connection with His Word, I should be uneasy. But as I do not question the fact that the blood has been shed, and as I believe that God will be true to His Word, I cannot not be at peace.' They were both equally safe, but one was at peace while the other was not—or as we should say now, one had assurance, and the other was full of doubts. But if the doubting one had believed what God said, she could not have been in distress. It is even so now. Those believers who make the finished work of Christ the ground of their hope, and are resting simply on His Word, are at peace, while those who are trying to find peace in themselves, in their frames and feelings, are never at rest. It is the blood of Jesus Christ that makes us safe; it is the Word of God concerning the blood that makes us sure."—From "Bible Studies," by G. F. Pentecost. Sel.by E. Elliott.
ONLY ONE WAY IN.

ONE of the most common mistakes about the kingdom of heaven is to imagine that it is a place of many different doors. To the world this idea has, of course, many natural fascinations, and on such terms and no other, many will be willing to assume, at any rate, the appearance of having passed its portals. They prefer to go to heaven as they go to dinner, or to the city, or to church and chapel, and to appear even at the Lord’s table, “not as other men are.” As in every other position in life this rule is generally accepted, people do not like any exception made in the sphere of religion. In some cases this aspect of the Kingdom is due to pure ignorance—they have never been instructed differently; in other cases it is in defiance of knowledge, but according to inclination: but all the same in the sight of God it will not do. It may be the religion of the end of the age, but it is certainly not the religion of the Bible. In the Word of God there is no shadow of difference made, and in the early and Apostolic church there is no evidence of a practice to the contrary. With God all are equal.

No man can call Him Lord who has not known a humbling sense of sin. The stumbling block with so many is simply sinnership, not the verbal expression of it, but the deep, real, humiliating confession of wrongdoing. They will never admit they are wrong to their fellow-man, and they as stiffly refuse to repent and grieve before their God. What people prefer, or at any rate are willing to accept with a good grace is a religion which compliments either their intellectual capacity or their social position, through the door of which they can pass without stooping, and within which kingdom they are not to be expected to show any radical change, so they still from the divine point of view stand outside, a big and self-sufficient crowd whom God will not accept and call His own.

There is nothing that tells more against the extension of the kingdom of our Lord and Savior Jesus Christ than an intellectual garnish-
The True of a Vanished Hand.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who had passed from our side to the shadowy land—
But what of the hand that is near?
To the living's touch is the soul inverted
That weeps over the silent urn
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone
When life's duties press us sore?
Is our praise as full as if they were gone?
And could our praise no more?

As the days go by, are one hands more swift
For a tribe beyond their share?
Than to grasp—for a kindly helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;

But what of the friends that about us stand,
And the touch of the hand that's here?
—John Troland.

A Message from the Coffin.

What appears below was sent to the Missionary Visitor by Bro. J. Kurtz Miller, of Brooklyn. It contains the last words of Minnie Clark, who died in New York City about the first of last March. She was a talented young lady, and the story was first given to the public by the minister who officiated at her funeral. It needs no comment. It is one of the saddest of stories. And what she says of herself may apply to thousands of pure girls who are being led to ruin. The Brethren in Brooklyn are endeavoring to collect money to build a house, for mission purposes, that they may help save some of these unfortunate creatures. But here is the story. Read it and decide to help save fallen humanity:

"Listen! Let me speak. I surely ought to be heard. Those who will speak at my funeral will only know a few scant facts about my life, whilst I know all the dreadful history, from its innocent beginning to its end in dishonor.

"Who but myself, with a perfect knowledge of the steps which led me out of virtue's path, should warn those who are, about to take the

track away from purity and peace? Who but poor Minnie Clark should

voice the cry of the thousands of ruined girls, against the lost, some cause of their ruin, beer, and the saloon?

"Only a few hours—and I shall lie in the silent grave, but in my last moments let me warn one and all. Beware of beer! Beware of novels! and shun the saloon. These three wrought my downfall. As you look upon my sad form, I beg you not to say, 'That is what she brought herself to.' But please tell the truth and say, 'That is where the American saloon finished its work of destroying Minnie Clark.'

"This is the last sad act of a short but terrible tragedy. The one who first offered me a glass of wine, the friends (? in whose homes I learned to drink beer: every bartender who sold me drink, every one who bought drink for me, and every saloon owner—and may I go a step farther and include those who have licensed the saloon—and these have a part in this solemn tragedy, and must share the responsibility for my deep fall. Had I not learned to drink beer, I should have shunned the saloon. I would not have been drawn into the society of such men and women who helped me rapidly downward, and who now do not mourn my loss, my disgrace, and my ruined soul. I do not forget that I am to blame. Too well do I know that God holds me accountable for all the dark past. I need not argue this point, but I want this published broadcast for the sake of other weak ones like myself, that,

"Those who taught me to drink,

"Those who manufactured the drink,

"Those who bought me drink,

"And those who sold me drink,

must share with me, at the judgment bar of God. The first step in my downfall was the reading of novels. I revealed in these stories with great delight. They led me to take the second step, which was the theatre, then the dance, and then came evil associates, drink, and the saloon. And now at last—oh, how I dare think of it! A drunkard's grave for my body and hell for my soul. In the name of Him who shall judge the world, I appeal to you to exert your utmost ability against the saloon entrenched behind the bulwarks of law.

"In the name of the girls whose bodies are found floating on the rivers; whose corpses are in the morgue today, and to-morrow in the potter's field; in the name of the girls who to-night will be drinking in saloons; but more loudly I would plead, in the name of the pure, young girls, who soon will be ruined like myself, oh, hear me, ye citizens, and destroy the saloon which destroyed me!

"Do you pity me? Is your heart touched? Would you speak comfort to my sad, aching heart? You may. Not exactly to me, but you can pity, you can help rescue the girls who are starting on this downward road to hell. My life, which might have been a blessing in the world, now ends in this horrible tragedy, murdered by the saloon.

"Oh, ye people who know the better way,' who are strong in morals, strong in faith, strong in God, if there is anything in religion, if the Gospel has power to save will you not hasten with it to the thousands in the cities of New York and Brooklyn whose souls are neglected?'

"Yours in behalf of the ruined, LOST and DYING!

MINNIE CLARK.'

Sel. by D. Grayhill from Gospel Messenger.

More than any woman realizes, the weight of clothing on the hips is a great detriment to health. This, with tight clothing, especially the corset, presses the internal organs and causes displacement of the womb, and injury to the other vital organs. Only as nature is left free to use the physical functions as intended can health be expected. Remove the weight from the hips by having the clothing fastened to comfortable waists, or suspenders, put aside the corset, and other habits being right, there is no reason why women should be invalids, or have special diseases. There is such a luxury of freedom in breathing and in all the movements of the body that when a woman once gets out of her prison of stays, tight bands and floor-sweeping skirts she will never consent to be in such bondage again. —Sel.
TEMPERANCE.

FRIGHTENED FROM THE PATH OF SIN

AT ONE o'clock a. m. a man woke from a drunken sleep and found himself in the corner of the barroom of a hotel just outside the city of London, Out. An hour before the place was full of cursing, roistering or quarrelsome drinkers. Now all were gone but himself and the bartender. Memory and the Spirit of God flashed before the wretched infant a vision of his godly mother and the family altar. Rising, unsteadily, he pointed a shaking finger at the bartender and said solemnly: "Jim, you and I are going to hell!"

"Jake," was the startled reply, "if I thought there was say such place as hell, I wouldn't be in this business an hour longer." "Jim, it don't make any difference what you think; there's a hell right enough and you and I are going there, hot foot."

This was the turning point for the drinker. He was saved, so as by fire, and is finishing his earthly career a scarred, marred but redeemed man. He said once to me: "I about lived in bar-rooms for several years, and I tell you they are the nearest places to hell on earth."

Rom's Horn.

LET US ALONE: MIND YOUR OWN BUSINESS.

IN REPLY to this exhortation of liquor dealers, Dr. Burns, of England, says: "I cannot let the traffic alone. I have never sold, bought, given, tasted, or recommended, or sanctioned it in one form or another. And yet, sir, this traffic won't let me alone. It attacks my pocket. Who pays the increased taxation of drunkenness? The sober and the virtuous. And it is a shame that the whole community should be taxed for one class. I know some persons have said, 'why don't you let our traffic alone? We don't interfere with you; you may go on with your teet total speeches, only don't come out on this prohibitory law manner.' I might also say in reply, 'If you had let me alone, I might be tempted to let you alone; but unfortunately you won't.' Where is the man in the country who has eyes to see and ears to hear, and a heart to feel, and bowels to yearn and sympathize with moral wretchedness, that is not disturbed beyond utterance every day at the calamities produced by the strong drink traffic? It moves me in every power of my mind. It distresses every motion of my soul. Am I a man, and I see the manhood of my fellow-creatures annihilated out of them? Am I a Christian, and can I see the mouth of hell gorged with drunken victims? Is not every man in the community my brother? Is not the drunkard, though fallen, my brother? That degraded wife of his is my sister; those orphans have a claim upon my sympathies; and I do not deserve the name of a man—should I be put down as a monster—if I were not shocked and distressed, and grieved, and painedit and martyred by this traffic. Therefore, though I am a teetotaler, and have no connection with the drinking habits of the country, I suffer in body, pocket, mind and conscience, and all the powers of my soul, by this evil and destructive thing."—Sel.

MOTHERS, LET IT ALONE.

THE training of the child commences with the mother and the grandmother, and inclinations and tendencies can be so implanted in the blood that a child may be cursed from birth, and to life-long misery. Physicians sometimes prescribe alcoholic drinks. Wine, brandy, beer, and porter, are taken by mothers for their health; and thus these dangerous beverages are wrought into the very life and constitution of their offspring. By them their health may be permanently impaired; they may not become drunkards, but they may be blighted by other diseases, which are secondary results of alcoholic poisoning; and with this infusion of the poison into the system, may also come an appetite for strong drink, which shall imperiously demand gratification.

We know a man, the child of an intemperate mother, who declares that he was a drunkard at the age of seven years; and from that time up his life has been a struggle and a conflict. He has repeated and reformed; he has fallen and gone down; he has spent much of his time in prison, and the last we heard of him, in a distant State, he was a prisoner still. The curse of his mother was upon him; the poison which she infused into his constitution has never been eradicated, and we have little hope that it ever will be.

Let no woman who values her offspring taint her blood or pollute her body with alcoholic and narcotic poisons. Let no mother lay upon her children a curse which will make life a burden and a blot, and death a leap into outer darkness.—Sel.

WHO PAYS THE LICENSE?

ANOTHER of men who were digging in a sewer at the munificent wages of $1.50 per day were discussing the joint question. "I tell you," remarked one of the men, "it is necessary to have these joints. They pay revenue into the city treasury and then the city uses the revenue to make sewers and grade the streets. That gives us employment. If the city didn't have the revenue we couldn't get the employment."

And I happened to be over at one of the joints the other day when the city collector was gathering up the joint licenses," said another man, as he scraped the mud off his spade. "I noticed among the money he was paying to the collector was a $1 bill that I took in last week. I knew it by the fact that it had a little corner torn off. I paid it into the joint for one round of drinks for the eight of us, and I have been wondering if the joint man takes our money that we earn by digging here in the mud to pay the city license, how are we ahead on the deal?"

Moral—Nine-tenths of the money taken in by the joints comes out of the pocket of the laborer.—Mail and Breeze.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.—Sel.

Drunkenness means peculation, theft, robbery, arson, forgery; it leads to all these crimes.—Sel.
A TRUE FACE.

While it is not possible for all to possess a beautiful face, all may have a true one, for it is nearly always the index of the hidden life. If the soul within is true and pure, the face will reveal the fact. The sweet inner grace will flash out of the eye, or be stamped upon the meek, quiet face, in a way not to be misunderstood. Like the great sun at noonday that so plainly reveals its light and beauty, the true soul shines out upon the face, and makes it bright and lovely. A true face is more desirable than a "handsome" one, is really more full of beauty, and leaves a deeper impression upon others. It wins its way as it shines for the Master. The world has keen eyes and is quick to discern the true from the false.

Seek then to carry a true face. Let the sunny smile be in keeping with the sunny spirit. Keep the inner life full of tenderness, love and purity, and they will overflow, until the outer life is touched with these sterling graces. If the dear Father abides in the life and heart, the face will be true and the deeds good. His presence alone makes the face bright and sunny, pure and true. — Sel.

LIT.TLE Drops of Rain brighten the meadows, and little acts of kindness brighten the world.
The "Pictorial New Testament" with Chromographs and engravings from drawings in Bible Lands, price 35 cents, a copy of which is on our table by the courtesy of the American agents, Wm. Henderson & Co. of 8-10 Lombard St., Toronto, Ont., is nicely gotten up, has good print and the engravings etc., are beautiful and instructive. It is good for private use, and well suited as a present to any friend. Can be ordered from this office.

It was our privilege to attend the love feast at Hamlin, Kansas, on Oct. 11 and 12. The membership is not large. Nearly all attended and took part in the services. Within the last year a number of tender lambs have been received into fellowship, and it was an inspiration to observe their earnestness in the service of the Lord. We were much impressed with the problem of properly caring for these lambs, and we earnestly hope the older members may appreciate the importance of the trust committed to them. "Let brotherly love continue."

The love feast held at the Zion M. H. eight miles north of this city on Oct. 18, 19, was largely attended by the members of the district with considerable of a sprinkling from South Dickinson district. The weather was pleasant, and roads good, so the congregations on Saturday evening and Sunday morning were large yet very orderly. The best of feeling seemed to prevail and the services throughout were impressive and spiritual. Bro. Elias M. Smith, minister of Clay Center was present, as were also Elder J. N. Engle and others of the ministry of Belle Springs and Newburn.

In the inauguration of the Bible Study Department it was not intended that the person in charge should do all the writing therefor. He regrets to report that there has not been the interest manifest as was contemplated. He wishes that this line of study should be of the greatest good to the greatest number; and if this department is to be maintained there must be some expression of interest on the part of the readers. If there is any Biblical subject, which causes questioning in your mind, or upon which you believe you have received light that would be helpful to some struggling pilgrim, let the Bible Study page have the benefit of it in as brief words as possible. The young people are especially reminded that this department is peculiarly theirs and in recognition of this fact let them consider it a duty to make use of their privilege. Please note the change in address from Los Angeles, Cal., to Abilene, Kans.

After continuing 154 days the great coal strike in Pennsylvania has ended. President Roosevelt succeeded in bringing matters so far that by the consent of the coal operators and miners he has appointed a commission of settlement and it is hoped the matter may be permanently and satisfactorily settled. The loss occasioned by the strike is immense, amounting to about 300 million dollars. The problem of capital and labor is one of the most serious problems confronting the people of this and other nations, and how to regulate and control these things will require much wisdom and the highest statesmanship. Our times are pregnant with great and serious problems. Where selfishness rules as it so largely does in the world, conflicts are inevitable, and, as in former ages, so in the present, man's efforts will prove a failure, and only as comes into practice the law of love as promulgated by the Lord Jesus Christ and His Apostles will a solution be found for these problems. The "crowning day" for Christ is coming and then Will He sit on the throne of David, and rule the world in righteousness.

Dr. Schoffield in answer to an inquirer in the October number of the Record of Christian Work gives the following explanation of what is meant by Nicolaitanism to which reference is made in Revelation 2:6,15. "Nicolaitanism is the doctrine that God has instill an order of "clergy" or priests as distinguished from the "laity." The word is formed from two Greek words, nikos, conqueror, or overcomer, and, love. The New Testament knows nothing of a "clergyman," still less of a priest, except as all sons of God in this dispensation are "a royal priesthood." In the apostolic church there were officers, elders (or bishops), and deacons; and "gifts," apostles, prophets, evangelists, pastors and teachers (Eph. 4:11). These might or might not be elders or deacons. But late in the apostolic period there emerged a disposition to arrogate to elders alone authority to administer ordinances, and, generally to constitute themselves a class between God and the people; they were the Nicolaitans. You will observe that what we "decree" (verse 6) in the Epheus, or late apostolic period, had become a "doctrine" (verse 15) two hundred years later in the Pergamum, or Constantine period.
We are making efforts to have the Dec. 15, number out by Dec. 8, and then hasten our departure east. It is our desire to visit a short time among friends in Canada on our way, and as the time is short we will hardly be able to issue the first number of the new volume at Harrisburg by January 1. We have consulted with several members of the Publication Board and in consequence by their consent we will issue the first number at Harrisburg about January 15. To all our correspondents we would say again, send in your contributions early as we will issue papers ahead of date from now on.

Was there ever a more fanatical submission to any task-master than the modern submission to the edicts of fashion? Many of its slaves feel the chains of this intolerable mitigation not able to deliver themselves. The One Who does deliver these captives from the galling yoke is the One Who says, “My yoke is easy and my burden is light.” Those who are wealthy are able to obey all the behests of the fickle goddess but many—the large number—cannot afford to keep up with the procession, but they stretch every nerve to keep in sight even if they should die in the attempt. Is it possible to see in those wonderful creations, displayed in the show windows of the milliners, being a combination of animal and fowl, and intended to be worn for comfort (?) and protection (?) on the heads of women kind, is it possible to see in them a thing of beauty? We think not. We apprehend there are few, among our readers who would be ready to give testimony of deliverance from these shackles of the slavery of fashion, and are now rejoicing in such liberty as only those have who are made free by Jesus Christ. But many profess liberty and are not free. Alas! they know not real liberty.

Speaking in the language of the street, we may say the “political pot” is boiling all over this country. It has been said the United States has more politics to its sacred contents. The dead can neither feel nor see; He is the slave that’s bound in chains.

The words she heard in reply were full of meaning: “The Master Builder is doing His best with the material that is being sent up.”

Then she awoke resolving to lay up treasures in heaven.

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CHURCH NEWS.

PHILADELPHIA MISSION.

Report for September 1902.

DONATIONS.

Balance on hand: $9 19

Donations for Love feast: 71 04

Harrisburg, Pa: 50

Bethesda, Ont: 5 00

Total: $88 73

EXPENSES.

Love feast: $25 61

Poor: 3 65

Total: $29 26

PETER STOVER.


REPORT EAST BUILDING COMMITTEE OF PHILADELPHIA MISSION.

Reported: $1343 25

S B Lenhardt, Maytown, Pa: 5 00

Clark County, Ohio: 20 00

Stark County, Ohio: 20 00

Sunday School, Glendale, Arizona: 5 00

HUMMELSTOWN DISTRICT, PA.

D M Book: 10 00

F L Bashore: 1 00

J L Gingerich: 10 00

Adam Fishburn: 5 00

A Worker: 1 00

Jno B Curry: 5 00

S E Brehm: 5 00

Mary Soltzer: 1 00

Clayton M Engle: 1 00

Daniel Engle: 10 00

Joseph E Halsey: 1 00

A Worker: 1 00

J N: 1 00

Total: $1450 75

The work is now under way and is being pushed as fast as possible. We hope by the time it is finished, that the amount, still short, will be raised. We expect the amount will reach $1800.00. God has supplied in the past through the brethren and we believe He will continue to do so in the future.

For the Evangelical Visitor.

LOVE FEAST AT PHILADELPHIA MISSION.

"By this shall all men know that ye are my disciples, if ye have love, one for another." SURELY the sayings of the Lord have again proved themselves true, when we could enjoy such a blessed season of feasting, with so many dear blessed ones. Our love feast is over, yet we can have many pleasant recollections of the happy time we have spent together. Quite a number of brethren and sisters have been with us, from the east and west, north and south, and we surely have been encouraged by their presence, and believe they have made an impression for good around and about the neighborhood. They have been an encouragement to us, both spiritual and temporal; we wish to thank them sincerely, and know the Lord will reward them for their labor of love. We feel that the Lord has supplied our every need, ever since He began the work. We ask a deep interest in your prayers, that we may be kept in His order.

Your Brother, laboring for the Master.

PETER STOVER.

For the Evangelical Visitor.

A LETTER.

PHILADELPHIA MISSION, Oct. 14, 1902.

DEAR Brethren and Sisters: greeting in Jesus' Name. By request of father Stover, and by the help and grace of God, I will endeavor to write this letter for the VISITOR. As quite a number of Brethren and Sisters have given so liberally to our Mission Building Fund, I suppose they are anxious to know how we are prospering with our work. Last Wednesday they began tearing down our dwelling place, and are now digging the cellar, which will soon be completed. We are living in the cellar beneath the Mission room; quite a lonely dwelling place, but when we are contented, and have Jesus in our hearts, we can be happy anywhere. I suppose dear ones who have been with us can imagine our situation in part, but can not fully realize our condition. We need the prayers of God's children to keep us patient in all our trials.

Last Saturday evening, while eating our supper, a rap was heard at the cellar door and on opening we found that two dear sisters and a brother from Ohio, had come to pay us a visit. Although we were unable to accommodate them, yet we tried to do what we could in our circumstances.

Our work at the Mission seems quite heavy at present as sickness has also visited Bro. Harry's family, so we are also assisting them. Father Stover is kept quite busy at present; he is cleaning brick for our new dwelling, and sometimes in the evening he is out visiting the poor. We can not praise the Lord enough, for health and strength, that we are able to attend to our duties. God is so good to us that we are unable to thank Him sufficiently. It is wonderful how the means for our building is increasing, but has not yet reached the sum needed.

It seems quite a task for Father Stover to plead so often for help, as he feels as though some may think he is working for his own advantage. But let us consider that this work is for the benefit of the Brotherhood, each one having an equal share, and let us pray that it may be a real soul saving station and that those who labor there, may be filled with the Spirit of Christ. Soon life's work will be ended; then others will be able to enjoy what he has so earnestly labored for.

The burden of the work often seems heavy, both temporal and spiritual, as he has many trials to undergo, so let us do what we can to lighten his burdens.

We wish to thank the dear ones sincerely who have given so liberally, and will keep on pleading for help until the debt is paid. God's Word tells us that a cup of cold water given in the name of a disciple, shall not lose its reward. How much more will be the reward of lending a helping hand to His cause.

Dear ones, pray for us as we need your prayers to keep us at the feet of Jesus.

Your unworthy sister, 

CORA STOVER.

For the Evangelical Visitor.

TESTIMONY.

DEAR VISITOR readers, greeting in Jesus' Name. I was impressed to give a testimony for the Lord, and by His help I will obey. I am so glad for what the Lord is doing for me day by day. He has healed my soul and body. I praise the Lord for it. He gave me a new heart and strong lungs, and also a new mind. The Lord also healed me of cancer. He is a wonderful Savior if we but trust Him. He is willing to help at all times; has led me in wonderful ways already, and I praise Him for everything. "All things work together for good to them that love the Lord." I am glad that the Lord has brought me to a place where we can go out and work for Him. We are now in Philadelphia helping in the Mission, and we have very good meetings. We feel that love prevails among the brethren. Bro. Stover has much care resting upon him. The Mission is now being rebuilt, and the amount needed is yet several hundred dollars short. We would say if anyone feels like giving anything to the work, just obey the Lord. We hope and trust the Lord will open some hearts to help us to pay the debt, so that Bro. Stover need not make another trip to solicit help. We believe it is the Lord's work.

Pray for us. SUSANNAH A. LANDIS.


The longest life cannot afford a single year to be thrown away.—Sel.
LOVE FEAST AT BUFFALO MISSION.

MEETING the saints in fellowship is blessed. We, the workers of the Brethren in Christ church, at Buffalo, felt led of the Lord to hold a love feast on Oct. 4 and 5, and we praise God for the enjoyable season we had. The dear saints came from Clarence Center and Bertie, Ont., filled with the Holy Spirit, and as we joined in the services our spirits blended in one sweet strain of worship such that would fill the expression of the Psalmist, “How amiable are brethren when they agree.” Praise God! We believe God sealed conviction on many hearts and we pray that the seed sown may bear much fruit. There were 48 communicant members present. Hallelujah “to Him Who hath loved us and washed us from our sins in His own blood.” The dear brethren and sisters brought abundantly of their surplus of good things for the natural body and thus we shared mutually and rejoiced in the Lord our God. Will the dear saints continue to pray that as time rolls on we may go forth in the work of the Master and be made to realize continually that they who put their trust in the Lord shall lack no good thing. Amen.

Our dear Brethren, Noah, and D. W. Zook were with us on the 7th and 8th. Praise God for the joy and fellowship we had. They left us on the morning of the 9th for South Bend, Ind.

“O the good we all may do, While the days are going by.”

We also would report of the gracious work of the Lord among the people evidenced by obedience in the ordinance of baptism. On Sept. 21, we had the pleasure of baptizing a dear young brother. The ordinance was administered in the Niagara river a short time before sunset. It was a season of blessing, and we felt the assurance that God was owning the work, praise His Name. Quite a number had gathered at the river side.

On the Thursday evening preceding we received a dear Sister by the right hand of fellowship. She had formerly stood in membership but had drifted away, and had lost her joy in the Lord, but, praise God, she got it again. May the dear Lord keep us all sweet and looking for Jesus’ near coming.

Looking for Jesus’ near coming.

JOHN H. AND CATY A. MYERS.

25 Hawley St., Buffalo, N. Y.

ON OUR MISSION.

T O ALL the saints who worship the true God with a pure heart fervently, we come today with greetings in the Name of Jesus. Amen.

According to last report we labored with the dear Brethren and others in the Zion Meeting House in our home district up to Sept. 7. The meeting was of good interest; God met with His people in the demonstrations of the spirit and with power. The saints rejoiced to gather in the love of God shed abroad in the heart by the Holy Ghost. The same Spirit that comforted those rejoicing in His love also convicted others of their sins and also showed others the need of a deeper work of grace in their hearts, and of this number four came out publicly and confessed to their need and sought the Lord earnestly and with tears.

On Sunday evening, the 7th, the meeting closed with a well-filled house and good interest. At the close the dear saints showed their appreciation of our labors by a liberal free-will offering to help us on our way. The dear Lord who said “Inasmuch as ye have done it unto Me,” will reward them for their acts of love, prompted by a pure motive.

Sept. 8, we took train for Clay Center where we were cordially received by Bro. E. M. Smith and family and had a very agreeable time together talking of the things which pertain to the kingdom of our God and His Christ. We were made to feel sad because of the mental condition of father John F. Smith, who in his old days has lost the use of his reasoning faculties. Just why this is so we don’t know, but we see by such examples what poor creatures we are when our reasoning powers are gone. Oh, how we should use the best natural gift of God to man (the mind) to the honor and glory of God. Paul says we should honor God with our bodies and spirits which are His. The 9th and 10th were spent with the dear saints in Clay county and had a real enjoyable time with them in the Lord. We found our Bro. David Erb stone blind in his natural eyes, but his spiritual eyes are wide open and he is very happy in the Lord although shut in from the light of this world. Thank God! It is the presence of Jesus in the power of the Holy Ghost, that makes people happy and rejoicing in the hope of His coming Kingdom where there shall be no blind eyes, but as John said, “We shall be like him for we shall see him as he is,” “BLESSED HOPE.”

Bidding farewell to the loved ones of Clay county we took train for Morrison, Ill., where we arrived safely and found loved ones well. Here we met the outgoing band of missionaries and spent a few days very pleasantly with loved ones and held a few meetings.

Sept. 19, wife and I took train for Aurora, Ill., where we were met by Bro. S. B. Kromer and had a pleasant visit with him and family. Praise the Lord for the fellowship of saints.

Sept. 20, we came to the Chicago Mission where we were again joined by the missionaries, and had a very blessed time with the dear consecrated workers of the Mission. They are a busy little band with evident tokens of good fruits of their labors, and we trust they shall have many bright gems in their crown of rejoicing in the day of rewards.

Sept. 29, D. W. Zook and myself took train for Toronto, and a trip through Canada to Buffalo. While we don’t think it expedient to go into minute details of this visit we say to the honor and glory of God we had a very enjoyable time and met many warm-hearted Christians who are interested in the work of the Premananda Orphanage in India and who showed their interest by liberal free will offerings, and we found many open doors to tell the need of the heathen. In the day of final rewards they will not be forgotten by Him Who will say “Inasmuch as ye have done it unto the least of these my Brethren ye have done it unto Me.”

While we made this trip the Sisters and Bro. Martin remained in Chicago and they report having had a very busy and blessed time helping in the work of the Lord.

Oct. 7, we arrived at the Buffalo Mission and in the evening had a service. We are glad to find the workers of this Mission in good spirits and encouraged in the work the Lord gave them to do.

On the evening of the 8th, we attended a little meeting in the home of Miss Anna Prosser of 290 Fargo Ave., where we met a little band of consecrated workers who are deeply interested in foreign Mission work in various fields and by their actual self-denial are doing quite a work for God and no doubt the Master will say “well done.”

Sept. 9, we again joined those we had left in Chicago at South Bend, Ind., where we had a nice visit with loved ones, but because of a misarrangement we had no meeting as we had expected to have.

Sept. 11, we came on to Mansfield, O., where we were met by Bro. E. P. Groff and Bro. S. Whisler and driven to the Brethren’s Meeting House in Richland Co., but owing to some misunderstanding were too late for the meeting.

Sunday morning the 12th was announ-
An Evangelical Visitor.

MISSIONARY.

MATOPPA MISSION.

BULAWAYO, S. A., Aug. 25, 1902.

TO THE READERS OF THE VISITOR:

"Praise the Lord, O, my soul and forget not all His benefits."

Today we come to you again, in the only way we can come, by the silent pen, yet we feel grateful for this way. As we read the Visitor our hearts are often cheered by the encouraging items from those who have obtained like precious faith with us. As we read the articles from most parts of the Brotherhood, and learn how the Lord is dealing with you, and then remember His kindness to us, we must say with one of old, "Surely goodness and mercy have followed us all the days of our life."

At this writing we are all well and enjoying the blessings of God in various ways, in temporal things as well as spiritual. As we look over the vast territory here and consider how many there are who have never heard of Jesus our Savior, we cannot help but consider how few are the lambs compared with those who need to be saved, and our prayer still is, "O Lord, send forth more laborers." But we will be content, as the Lord says so we mean to do, however small the number may seem to us that we are reaching out of this vast number.

We know, if only one soul is saved it will be worth all our time, talent, money, yea, more than the whole world. How precious we are in the sight of God, yet we feel grateful for this way. As we read the articles, in the spirit of kindness, as it is given.

The outgoing missionaries are booked to sale from New York, Dec. 3. There being many points to visit and time being short, our stops will necessarily be short, while many along the way would gladly have us and the missionaries prolong our stay and labor with them in the Lord. Will you who are interested pray that the will of the Lord may be done? Yours in Him,

NOAH AND MARY ZOOK.

1185 Bailey st., Harrisburg, Pa.

God is no Pharaoh, no taskmaster to demand bricks without straw. If the straw fails, if the strength fails, just then He needs from us not the bricks, but something else, or perhaps for the moment nothing else, only always our will, our hearts, ourselves.

Unknown.

The fear of men makes the liar, the fear of God makes the truth speaker.—Sol.
EVANGELICAL Visitor.

MANY become confused as to the meaning of the word “JUDGMENT” in the Bible, and also as to the time, place, subjects etc., mentioned in connection with such events. An interesting analysis of this important subject I found in a booklet entitled “Rightly Dividing the Word of Truth,” compiled by C.I. Scofield, and I felt it best to insert the entire article in our Bible Study Department for the benefit of the readers, as I believe it to be practical and sound:

THE FIVE JUDGMENTS.

The expression, “general judgment,” of such frequent occurrence in religious literature, is not found in the Scriptures, and what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures.

Dr. Penecost well says: “It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event, taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles the living and the dead, shall stand up before the ‘Great White Throne’ and there be judged. Nothing can be more wide of the teaching of the Scriptures.”

The Scriptures speak of five judgments, and these will be found to differ in four general respects: (1) In respect of those who are the subjects of judgment; (2) in respect of the place of judgment; (3) in respect of the time of judgment; and (4) in respect of the result of the judgment.


And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; Where they crucified Him. John 19:17, 18.

Who His own self bare our sins in His own body on the tree. 1 Pet. 2:24.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God. 1 Peter 3:18.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every work that happeneth on a tree. Gal. 3:13.

For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. 2 Cor. 5:21.

But now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. Heb. 9:28.

When He had by Himself purified our sins. Heb. 1:3.

There is now therefore no condemnation unto them that are in Christ Jesus. Rom. 8:1.

Verily, verily, I say unto you, he that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. John 5:24. R. V.

The word translated “judgment” in this passage (“condemnation” in the common version) is the same word rendered “judgment” in Matt. 10:15; Heb. 9:27; 2 Pet. 2:4. An entirely different word is used in 2 Cor. 5:10, where the judgment of our works as believers is referred to.


For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. 12:31, 32.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Heb. 12:7.

See, also, 1 Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14, 15; 2 Sam. 12:13, 14; 1 Tim. 1:20.

3. THE WORKS OF BELIEVERS ARE TO BE JUDGED.—Time, When Christ Comes. Place, “In the Air.” Result, to the believer, “reward” or “loss”—“but he himself shall be saved.”

It is a solemn thought that, though Christ bore our sins in His own body on the tree, and God has entered into covenant with us to “remember them no more” (Heb. 10:17), every work must come into judgment.

Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him. For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. 2 Cor. 5:10. R. V.

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. Rom. 14:10.

It will be observed that both of these passages are limited by the context to believers.

In the first the Apostle has just written of us as in one of two states: either we are at home in the body and absent from the Lord, or absent from the body and present with the Lord; language which could not be used of unbelievers.

“Wherefore we make it our aim” in either place—with the Lord, or in the body to please Him, “for we must all be made manifest,” etc. 2 Cor. 5:8, 9.

“Ump! The Lord's will, you know!” Well, I must say I don't know it, John, and I don't think it either. Not a bit of it. The Lord's will! I went over the moors t'other night without a lantern, and tumbled in a big hole, and I said, 'Dan'el, you're an old stoopid for to go wi'out your lantern, serve you right.' But I didn't think it was the Lord's will, John, and I hope I shan't be so foolish again.”

Daniel Quarm.
In the other passage the words "we" and "brother" limit it to believers. The Holy Spirit commingles the saved and the lost. Then, lest it should seem incredible that a blood cleansed saint could come into any judgment whatever, he quotes from Isaiah to prove that "every knee shall bow," etc., and adds, so then every one of us shall give account of himself to God.

The following passage gives the basis of the judgment of works.

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

Luke 14:44 (see 1 Cor. 15:22,23).

Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 Cor. 4:5.

(II) It is very comforting, in view of that inevitable scrutiny of our poor botchwork, to learn that in his patient love He is so leading us now as that He can then find something in it all for which to praise us.

Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. Rev. 22:12.

Henceforth there is laid up for me a crown of righteousness, which Christ, the righteous Judge, shall give me at that day. 2 Tim. 4:8.

The place of this judgment, 1 Thess. 4:16,17. See also, Matt. 25:26-30.

4. The NATIONS Are TO Be JUDEG—Time, the glorious appearing of Christ. Place, The Valley of Jehoshaphat. Result, some save, some lost.


Place. Joel 3:1,2,12-14.

Basis. Treatment of those whom Christ there calls, "My brethren." Matt. 25:40,45. Joel 3:3,6,7. These "brethren" are believed to be the Jewish Remnant who have turned to Jesus as their Messiah during "the great tribulation" which follows the rapture away of the Church, and is terminated by the glorious appearing of our Lord. Matt. 24:23,32; Rev. 7:14, R. V.; 2 Thess. 2:3,6, R. V. It is to the Jews that the "crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, 2 Tim. 4:8.

The place of this judgment, 1 Thess. 4:16,17. See also, Matt. 25:26-30.

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As this judgment of the living nations is sometimes confounded with that of the "great white throne," in Rev. 20:11, it may be well to note the following contrasts between the two scenes.

Living Nations. Great White Throne.

No resurrection. A resurrection.

Living nations judged. The "dead" judged.

On the earth. In heaven.

Heaven and earth fled away. No books.

"Books were opened." Three classes—sheep, one class; "the dead," goats, "brethren." After He has reigned 1,000 years, when Christ appears.

The saints will be associated with Christ in this judgment, and hence cannot be the subjects of it. See 1 Cor. 6:2, with Dan. 7:22 and Jude 14:15.

In truth the judgment of the Great White Throne and the judgment of the living nations are not the same but one thing in common—the Judge.

5. The Wicked Dead Are TO BE JUDEG—Time, a determined day, after the Millennium. Acts 17:31; Rev. 20:5,7.

Place before "the great white throne." Rev. 20:11.

Result. Rev. 20:15.

Some may be troubled by the word "day" in such passages as Acts 17:31 and in Rom. 2:16. See the following passages where "day" means a lengthened period, 2 Pet. 3:8; 2 Cor. 6:2; John 5:26. The "hour" of John 5:25 has now lasted more than eighteen hundred years.

[Note.—The Scriptures speak also of a judgment of angels, 1 Cor 6:3; Jude 6; 2 Peter 2:4; Luke 22:30 probably refers to Judges as under the Theocracy—an administrative office, rather than judicial. See Isaiah 1:31.]

MARRIED.

MILLER-HEISEY.—Married, on October 14, 1902, at the residence of Elder Aaron Martin, the officiating minister, Elizabeth-town, Pa., Mr. Samuel Z. Miller, of Conoy township to Miss Elizabeth N. Heisey, daughter of Bro. David Heisey of West Dongale township, all of Lancaster county Pa.


OUR DEAD.

CAUFMAN.—John C. Caufman died in Greenvillage Pa., Aug. 25, 1902, aged 21 years, 8 months and 19 days. He was afflicted almost two years, but was able to go about nine days before his death. During his affliction he gave his heart to the Lord and was resigned to God's will, but as the hour drew near his desire was that the Lord would take him home. He is survived by a sorrowing mother and the following named sisters and brothers, Mrs. David Zook, Chambersburg, Pa., Mrs. David Wenger, Shippenburg, Pa., and Ida, Jacob, and Martin at home. His father preceded him to the spirit world only a little over three months. Services at Air Hill M. H. Interment in adjoining cemetery.

WENGER.—Died, at his residence in Abilene, Kansas, on Oct. 12, 1902, Bro. Levi C. Wenger, aged 63 years, 7 months and 4 days. His death resulted from a paralytic stroke which he suffered early the day previous. Bro. Wenger was born in Pennsylvania and emigrated to Kansas nearly 18 years ago, and settled in McPherson county, where he lived and labored faithfully in the ministry until nearly 5 years ago since when he has resided in Abilene where he died. He lived an exemplary Christian life, and had the respect and esteem of all who knew him. He will be missed in the church where he was an esteemed member and faithful minister, and he will be especially missed in the home where his kind heart and gentle disposition gave him a large place in the hearts of the members. He was twice married. One daughter, Sister W. S. Young, by his first marriage, resides at McPherson, Kansas. Nearly three years ago he was married to Sister Lizzie Eyster, of this city who now survives him. May the Lord comfort her.

Funeral services, conducted by the Home Brethren, was held at the Abilene M. H. Oct. 15, 1902. Interment in Abilene cemetery.


NOTICE.

On about three hundred copies of this issue it will be found that the page numbers are mixed. But the articles will read all right. The mistake was not discovered until the above number had been printed on one side. This by way of explanation to those who may happen to get the mixed pages.