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George Detwiler

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SPECIAL NOTICE.

If there is a blue mark across this notice it means that unless we hear from you at once we will have to drop your name from the list in obedience to the new ruling of the postal department. The Visitor being a semi-monthly, is allowed to give only three months credit. If there is a mistake in your credit we would like to know it at once so we can make the correction. We regret to have to lose one subscription, and the regret is increased if there is an unpaid arrearage. The Visitor can ill afford to lose it, but we think the condemnation will rest on those who repudiate the debt. It will remain a debt until settled for or forgiven. Please do not take this as an insult. It is only a reminder and will, it is hoped, stir you up to do what is your duty to do.

The Tendency of Games.

Games of chance and skill have always had a wonderful fascination for certain people. It would be difficult to prove that a game played to while away an evening hour is morally or religiously wrong. Indeed it is easy to show that it is innocent and harmless, until we come into the realm of tendencies and effects. When it becomes exciting enough to result in tricks and cheating in order to win, it has become exciting enough to result in tricks and cheating in order to win, its baneful effects already begin to appear. When its fascination increases until duties are neglected, and time wasted that should be given to nobler engagements, it is already producing moral conditions that will seriously modify character. When the interest must be stimulated by prizes and stakes, it becomes gambling pure and simple, no matter under what polite methods it may be concealed. The fact that many church people engage in games, become members of card parties, chess clubs, or billiard circles makes it important to define the attitude of Christians to all such games.

First of all, the Christian is in duty bound to make his example an influence for good. He must shun the very appearance of evil, and he must avoid that which will cause his brother to offend. Whether it be right or wrong to play in such games, must be determined by their effect on the Christian's influence and example. How does the world regard it? The world may affect to sneer at Christians as "straight-laced," as unneces

ary strict, and even as being fanati
cal in eschewing games, but it is a
fact that the world cannot be per
suaded that a Christian is all he
claims to be, that he is sincerely pious

and devout when he belongs to euchre
parties, and spends his leisure time in
playing games. And no man who
has ever made a good reputation as a
Christian has ever done so.

In many places card parties have
become such a passion that clubs are
formed to meet somewhere once a
week or oftener, and those who at-
tend them cease to attend the weekly
services of the church. We know of
one church where the weekly prayer-
meeting was formally abandoned be-
cause it interfered with card parties.
For this we had the testimony of the
pastor's wife, a grand woman, who
has since then taken her flight into the
eternal world. No amusement, how-
ever innocent in itself, can be right
when it leads professing Christians to
deliberately neglect their religious du-


"Every chance to do good should be improved."
CHRIST'S RESURRECTION A NECESSITY.

The apostle's teaching makes it plain that Christ's resurrection must be—as well as his death—in order to man's redemption, and so he joins the two together. "He died"—"he was raised." The apostle was fully convinced that Christ was alive. There was a time when he stood with those who said that the disciples stole his (Christ's) body while the guards slept, but after the experience on the road to Damascus his witness to Christ's being alive was constant; he proved it from the Scriptures. In I. Cor. 15:1-4 he says he preached to them that Christ died for our sins according to the Scriptures, that he was buried, that he was raised again according to the Scriptures. "Raising again for our justification." Webster defines justification as "The act of justifying, or the state of being justified, in respect to God's requirements." Now God's requirements as regards sinful, guilty man are all met in the propitiatory work of Christ.

By "propitiation" is meant that which is the means of satisfying the holy wrath of God against sin.—NEWELL. This did Christ fully accomplish and "God has dealt with my sin in a divine way—a way that satisfies his infinite holiness." This was therefore fully accomplished in the death and resurrection of Christ. All this was God's part; man was helpless and powerless to work his own justification. But now that God did his part completely, the apostle could speak of justification as an accomplished fact. Hear him. "Therefore being justified." By what? By faith. So says the Scripture. We venture to say No. Being justified is because of Christ's death and resurrection, and peace with God through Jesus Christ is every man's privilege, and God is anxious that every man should enjoy it, but can only be had by the act of faith which is the hand that reaches out and receives what God so freely offers consequent on Christ's finished work. Therefore being justified (by what Christ has done) we have peace with God through, [or in] our Lord Jesus Christ, by faith." (Some ancient authorities omit, by faith.—Note R. V.)

THE JOY OF RESURRECTION.

Death brings with it sadness, sorrow and gloom. How sad the friends of Jesus were when they thought that death had ended it all. They were sad and discouraged. (Luke 24:17.) Their hopes of good coming to them through the Master whom they loved, were dashed to the ground. Early in the morning on the first day of the week they went forth to minister to a dead Christ but they failed to find him. The message of the angel was, "He is not here: he is risen." It was too good to be true. Jesus risen? It was "idle tales." They did not yet understand that it behooved Christ to suffer these things and enter into his glory.

O yes, when Christ died it was the hour of the power of darkness: it died its worst on the Lamb of sacrifice, but with the resurrection morning life triumphs, and Jesus takes up the life he had power to lay down and power to take up again. (John 10:18.) He triumphs over hell and the grave, and he fulfills what was prophesied by Hosea 13:14—"I will ransom them from the power of Sheol: I will redeem them from death: O death, were thy plagues? O Sheol, where is thy destruction?" "But thanks be to God who giveth us the victory through our Lord Jesus Christ."
ers, feeling that others will be encouraged and edified by it.

RICHMOND HILL, April 3, 1908.

Beloved Brother in Christ, Greeting: I was grieved to see in last Visitor the sad news of your wife's death. Although expected, it seems sudden after all. No doubt to her it was a happy release when the last cord severed that held her to the worn-out and pain-filled tenement of clay, and ushered her ransomed soul into the presence of her Lord. What a moment indeed! What sweetness, what rapture, what glory! The last storm over, now an eternal calm. The last battle of her Lord. What a moment in our hearts! The last storm over, now an eternal calm. The last battle of her Lord. What a moment in our hearts!

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Again, under the new ruling, we are permitted to give only three months' credit to those who are behind with their renewals. If our paper were published weekly it would allow us one year before we would have to drop a delinquent subscriber.

The Benevolent Fund.

Our Benevolent Fund has not fared nearly so well this year, so far, as other years. We are afraid a good many have forgotten there is such a Fund. We ought to receive twenty dollars before May 1, to bring it up to the usual amount.

The amount pledged by those interested in the fund to purchase a mule for Elder Steigerwald has reached to one hundred and seventy-nine dollars, and Bro. Climenhaga, the treasurer of the foreign funds, informs us that he has twenty-seven dollars in hand to be used for that purpose. Now we request that all who have pledged support for this fund, forward the amount of their pledge to P. M. Climenhaga, Stevensville, Ont., at once. Or if any prefer to send to this office we will forward it to the treasurer. Whatever the sum may lack will no doubt be at once supplied by the F. M. B. and arrangements made at once to purchase the mule. The amounts pledged are as follows, not giving the name, only the address: Hope, Kans., $10; Hamlin, Kans., $10; Abilene, Kans., $10; Pavonia, O., $10; Cambridge City, Ind., $10; Florin, Pa., $10; Swatara Station, Pa., $10; Canton, O., $10; Clarence Center, N. Y., $10; Elizabethtown, Pa., $25; Columbus, O., $5; Louis ville, O., $3; Stayner, Ont., $8; Ridg way, Ont., $10; Thomas, Okla., $10; Caldwell, Kans., $5; Bethany S. S., Thomas, Okla., $23.

We are glad to learn that the movement towards establishing a Mission in the city of Lancaster, Pa., by the Manor dist., has succeeded, and arrangements for the dedication on April 12 had been made. Bro. Enos H. Hess whose address has been Windom, Pa., is now located at the Mission, which is located at 633 Manor street. His address consequently is changed from Wyndom to 633 Manor street, Lancaster, Pa.

EVANGELICAL VISITOR.

Queer Postal Rules.

Because the Visitor is a semi-monthly instead of a weekly, and being published in a city that has free delivery, Uncle Sam taxes us to the extent of one cent for each paper that is delivered to subscribers in this city, Harrisburg. If it were published in Hummelstown, nine miles away, there would be no such tax. He carries the papers to Philadelphia, to Chicago, to Buffalo, and other towns that have free delivery, near and far, and delivers them without this extra tax. It costs as much to have the paper delivered to our Harrisburg subscribers through the mails as to send it to Canada under the new arrangement.

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General Conference Notice.

To Whom This May Concern, Greeting: I would kindly ask the different districts who have not yet reported to send in their reports for Conference Work, if any, and if no work for Conference, please send the names of the delegates so that I have them no later than May 1.

The different Mission Boards as well as reports of Missions, etc., should also be forwarded immediately after May 1.

S. R. SMITH,
Permanent Gen. Con. Secy.,
46 N. Twelfth St.,
Harrisburg, Pa.

Pennsylvania State Council.

To the Church in the State of Pennsylvania, Greeting: Notice is hereby given of Pennsylvania State Council convening on first Wednesday of May—May 6, 1908, at the Messiah Home, Harrisburg, Pa. The Church in the State should be well represented, officially as well as lay members. S. R. SMITH, General Secretary.

Be sure you read Special Notice on page 1 if it has a blue mark. Don't be offended, we have to comply with the new ruling of the postal department.

A letter from Bro. N. H. Reichard informs us that he has returned to the homeland with his family from India, where they had labored as missionaries for the few last years. The letter was written at Philadelphia, Pa., but they are slowly passing westward, visiting at a number of points as they go.

After what we had said as to the status of the "mule fund" in our other note, several more pledges amounting to thirteen dollars have been received—Philadelphia, Pa., $10; Boise, Idaho, $3. The sister who offers this last sum says, if the amount needed is reached without hers, to use it wherever it is needed. We presume all the donors will agree that whatever the excess may be to add it to the General Fund. All who have not already remitted will please do so at once, either to the treasurer or to this office.

We are informed from Bulawayo, S. A., under date of March 7, 1908, that a girl baby blossom came to the home of Bro. and Sister H. J. Frey on March 2. Both mother and babe were doing nicely.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

**Our City Missions.**

Philadelphia, 342 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 9560 Peoria street, in charge of Sister Sarah Beth, Bro. L. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University.

Evansville, Ind., A. L. and Sister Anna Zook.

Jabok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eischenower.

**Addresses of Missionaries.**

**Africa.**


Jesse R. and Malinda Hoyt, Moderator, Potchefstroom, P.O. (Intokozo Training School), via Zunfreville, Transvaal, South Africa.

Isaac A. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

**India.**

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Box 0. Sudder Bazaar, Dhupshah, Lucknow, India.

N. H. and Mrs. H. H. Reichard, Dalnongar, Bengal, India.

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

J. H. and Anna Sparrow, Raghubanshpur P. O., Maniboom district, India.

Elmina Hoffman, Kedigan, Poonia Dist., Ramahal Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Mrs. Martha Keen, Cardington, Bedford, England.

**Central America.**

Mr. and Mrs. G. C. Cassel, San Marcos, Guatemala, C. A.

There is this beautiful thing about growing old, and having to resign one dear earthly companionship after another, that as earth grows lonelier heaven grows homier, so that when at last we come down in the dusk to the narrow sea, all the lights in the windows shine over there—Zion’s Herald.

SANDUSKY, OHIO—Greeting in Jesus' name. We have just closed our revival meetings at the Elm M. H., which were in progress about two weeks. The Lord did a wondrous work, and we are rejoiced that he has blessed the efforts of his people and two fathers and one mother made a good start for the kingdom and another mother that had backslidden was reclaimed. There were other good results, and we feel that God should have praise for what has been done.

Bro. Lyons, of Carland (P. O. Owosso, Mich.), labored with us all through the meetings and Bro. Kitty, of Yale, a part of the time. These Brethren did very zealous work in these meetings.

Pray that the Lord may give us wisdom to care for the flock and that the Lord may convert many more.

J. D. AND LIZZIE POWELL.

**Philadelphia Mission.**—"I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke 21:15).

While Christ lives a believer's hopes can never die. His soul may be cast down but cannot despair. He may be stripped of earthly comforts but nothing can separate him from the love of Christ. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." All that God says he does and whenever trouble comes grace is never far behind, and it will go straight ahead among open enemies than pretended friends.

II Cor. 12:9. "And he said unto me, my grace is sufficient for thee for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." It matters but little where we are if Jesus is with us. His presence will dispel our gloom. It will turn a prison into a palace, and we may depend on it that he loves us too well to suffer us to live on earth without him, or to live in heaven without us.

John 14:22. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Glory to his name!

Blessed thought that we can be his children, and what blessed fellowship his true children can have, when they meet together. The missionaries, Bro. Wenger and wife and Sister Halsey stopped here on their way to Africa, also Bro. J. H. Myers, who went with them as far as New York. We enjoyed their presence, and wished them God-speed on their journey across the great deep. Bro. Reichards from India, also spent a few days with us, which we enjoyed very much.

We are kept very busy, both temporal and spiritual. The people come and go more so than ever, so that means quite a bit of temporal labor, yet we gladly do it. At present we have Bro. Tracey and Sister Shafer with us yet, but we remember the promise, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We are glad to have Sister Emma Landis with us, as a consecrated worker, for which we had been pleading so long. Truly the Lord gives us the desire of our hearts, if we delight ourselves in him. Praise his holy name for ever!

We are so glad that our young sisters here at the Mission take such an active part in the work of the Lord, in Sunday-school and also in going out visiting the poor and needy. On March 21, we held our Council meeting, which was more like a prayer meeting than like a council meeting. Eld. Aaron Martin was with us, and we were very glad to have him with us once again. May the Lord bless him, and give him many more years to labor in his service.

We feel like thanking all the dear saints who have so kindly remembered the poor and needy; we hope and trust they will not forget them in the future, for truly times are very hard here in this great city, as also in others, and we beg you in the name of Jesus not to forget them. We wish to give a special invitation through this paper to the dear ones to attend our love-feast which will be held on May 2 and 3. A hearty welcome is awaiting all.

Ever remember us in your prayers.

PETER STONE AND WIFE.

1023 N. Second street.

Des Moines, IA. — We come to you with holy greetings in Jesus’ name and submit our report for the month of March, 1908, for publication and perusal. We know the Lord is with us for he realizes his hallowed presence. Bro. D. B. Martin, of Illinois, stopped with us a few days with us for a short time in planning and general matters.

We have but one more report to make before General Conference, and as our dear readers see there is a little deficit of $243,88 on April first. Will not our dear brother-hood relieve us of the embarrassment of having a deficit May first, which report will be presented to General Conference? It may seem that the missions are expensive financially to the church, but if you all knew how much of the expenses we ourselves would certainly think differently.

To illustrate—we have beside the expense that we report that we bear ourselves house that we occupy worth $30. rent per month; the wear and tear of house furnish, such as carpets, bedding, repairing of walls, painting, and other repairing. It also costs considerable money in clothing, eating, etc. You can easily see that we bear at least half of our expenses and work hard besides, without salary. We simply give this to illustrate that mission work is no money-making business, and also to encourage the prompt support to those in the field. We believe our dear people mean to do right and will come to the help of the Lord’s work at once.

Our deficit is not much, but still it is a deficit, and General Conference is always embarrassed when deficits are reported. So also is the Home Mission Board, and that of course embarrasses the work. May it be that from our brotherhood that all our missions have a good financial showing at our next General Conference.

Some of our dear saints have done nobly, as our report shows—one home donated $22.50. The Lord graciously bless the brotherhood with all spiritual blessings in Christ Jesus. We beg a continued interest in your prayers.

J. R. AND ANNA ZOOK.

APRIL 15, 1908.

EVANGELICAL VISITOR.
A few more years shall roll,
A few more seasons come,
And we shall lie with them that rest,
Asleep within the tomb.

While death is a monster and we shrink back yet we can say with the Apostle, "O death, where is thy sting? O grave where is thy victory?"

Hallelujah to God, who giveth us the victory through our Lord and Saviour Jesus the Christ.

We see in life we have the conflicts to meet in this life and are often made to say like the Psalmist, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." How true are Jesus' words of comfort and joy always to the end of the age. Bless his holy name forever more.

I have much for which to praise God who has so marvelously cared for us. Since we are at our home in Mechanicsburg we have been privileged to meet our loved friends and to have a pleasant hand shake and a cordial greeting and a kind welcome to their homes to share their hospital­ity. While many are favoured with this world's good and are at home to care for themselves and family, we thank God that some of the dear saints share with us who are in need and often will hand us some money to defray our expenses. Well, God bless them now and in the future, and tender good byes and good wishes, how they reached the throne of God, as the prayer for them we pray for God that he would open doors and provide friends to meet us and care for us. Surely God heard and answered to the joy of our hearts. Halle­lujah for ever more!

And now, as I muse over the past this lovely Spring morning I have no regret. I rejoice as I look back at the African mis­sion field, the seed sown and the progress of our work through the devotion of our dear missionaries although three of the dear ones are sleeping on the sandy shores of Africa to await the second resurrection. Oh, glory to God! Yes, again, in the language of our text, "May the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer. Amen.

April 29, 1908.

A VOICE FROM THE FIELD.—To the dear readers of the Evangelical Visitor we come with greetings in Jesus' precious name, whose we are and whom we serve. This report dates back to Feb. 23, when we began a meeting in the Mt. Rock M. H., Franklin County, Pa.

The meetings began with a fair attendance and good interest. The first night four young souls came forward for prayers.

On Monday the 24th, Bro. S. G. Engle and Bro. Peter Stover came from Phila­delphia. Bro. Engle preached the word during the week and the dear Lord blessed the united labor so that quite a number sought the Lord, mostly young people.

We are glad that the word of the Lord encourages young people to seek the Lord. Just how many of those that came public­ly have really gotten on the solid rock, Christ Jesus, is more than we are able to say. There is one thing that we are sorry for, that is, that so few of those who make profession here and the seen to get that experience that they know they are saved from sin.

The angel of the Lord said unto Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins." We are glad the Lord knows the honest heart, and we feel sure that all who seek him honestly and faithfully will find him to the joy and satisfaction of their own hearts, so that they, like the wise man of the Scripture, can say, I know that I have passed from death unto life.

During the meetings several of the dear brethren who had been out of the homes of the dear brethren and sisters that were profitable and edifying.

When the weather conditions were favor­able there was a fair attendance, though towards the close the roads be­came bad so that people could not well walk to the meetings. We were closed on Saturday evening, March 7.

Sunday morning, March 8, we met in worship with the brethren at the Air Hill M. H. and delivered the word of truth from Matt. 13:43, and the Lord gave us liberty and we spoke forth the truth to the satisfaction of the greater part of the congregation. Praise his dear name. We felt as though this might be the last message we will ever deliver in that place, therefore tried to deliver our souls from the blood of the people. Just how well we succeeded the Lord knows best.

At 3 P. M. that day we gave the mes­sage at the Chambersburg Mission and also at 7 P. M. We had very pleasant times there and found numbers of those who were converted when the protracted meetings were held, still meeting on the narrow way of self-denial look­ing unto Jesus who is the author and finisher of our faith.

During the week following we visited among the dear ones in the part of the city and also a few out in the country. We attended the mid-week prayer-meeting at the Mission and had a blessed time in the Lord.

On Sunday evening, March 15, we gave them our farewell address from Joshua 24:14, 15. We trust that the seed sown may produce a bountiful harvest and that the time may come when both he that soweth and he that reapeth may eat together. We hope and pray that the Chambersburg Mission may always be a soul saving station, and that those who preach the word may be endowed with power and wisdom to feed both the lambs and the sheep, of the flock. We feel an interest in the work there and our prayer is, God bless the Chambersburg Mission, and the home of whom the Lord used directing so noble a work in that part of the city.

On Tuesday evening, March 17, we took the train for Shippensburg, where we vis­ited with some of our relatives until Satur­day noon, when we came in with both he that soweth and he that reapeth. We have the privilege of meeting and evening we attended the meetings at the Messiah Home. This closes our labors for the time being for special meetings on the evangelistic line. We expect to do some visiting in different localities and as we find oppor­

(Continued on page 12)
OUR CONTRIBUTORS.

For the **Evangelical Visitor.**

A Concern for the Unsaved.

By Jennie Hoover.

Days, months and years are passing; And all have older grown; While some brave is laid to their armor, And their spirits to heaven have flown. We need not mourn their departure, For their trials of life are past, But alas! for those who are not ready, For their spirits in hell are cast. It always brings sorrow and sadness, To see our dear ones depart, But them, if they are only just ready, We need not grieve deeply at heart. But think of the awful condition Of those who do not prepare, For they have no Savior to help them, And they sink in gloom and despair. Oh can we sit down and be idle, And never think of those who are lost, When hundreds around us are selling Their souls at so small a cost? Yes, selling their souls for mere nothing, For the wealth of this world, or for pride! While the Savior stands ready to help them, And waft their souls safe o'er the tide. But yet they neglect their salvation, Each step brings them nearer the grave, Oh let us warn them; and tell them Of Jesus, who is willing to save. Let us pray for them often, yes often, For the prayers of the righteous are heard; By our dear loving Father in heaven, Who has taught us to pray in his word. Let us pray the dear Father to deepen The burden for souls, on our hearts, And help us to bring them to Jesus, For in this work we each have a part. We all are coming to judgment, And if Christ's teachings we fail to obey, We with those who are lost forever, From God's presence shall be cast away. Mansfield, Ohio.

R. F. D. No. 4.

For the **Evangelical Visitor.**

Satan.

(A sermon by J. R. Zook at Gospel Temple, Des Moines, Ia., March 2, 1908.)

Satan is designated by these various names: Abaddon; Accuser of the brethren; Adversary; Angel of the bottomless pit; Apollyon; Belzebub; Belial; Crooked Serpent; Devil; Dragon; Enemy; Evil Spirit; Father of lies; Gates of hell; Great Red Dragon; Liar; Lying Spirit; Murderer; Old Serpent; Piercing Serpent; Power of Darkness; Prince of this world; Power of the air; Ruler of the darkness of this world; Spirit that worketh in the children of disobedience; Tempter; God of this world; Unclean spirit; Wicked One. These names express the various phases of his character.

**Lucifer.**

In Isa. 14:12, we find these words: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations."

This is the only place the name Lucifer occurs in the English Bible. It is the Latin epithet of the planet Venus, or the morning star—a meaning which is also here expressly assigned to it by the phrase "son of the morning."

The Hebrew word helet, which may either have the meaning "brilliant star," or it may be an imperative, signifying lament, or howl. The former sense by Sept. Vulg. Tar­gums, Rabbins, Luther and the English version.

A brilliant star, especially the morning star, is often put as an emblem of a mighty prince. (Num. 24:17.) In Rev. 2:28 it is said of Christ, "I will give him (cause him to be) the morning star; and in Rev. 22:16, Christ says of himself "I am the bright and morning star."

"Tertullian and other great men understood this passage in Isa. to indicate the fall of Satan; and from this circumstance the name Lucifer has since been applied to Satan. This is now the usual acceptation of the word."

It is evident that Satan at one time was a powerful angel of God and wielded tremendous influence over the celestial angels of heaven and caused many of them to sin. Let us now turn to Jude 6. "And that even those angels, who did not keep to their appointed spheres, but left their proper homes, have been kept by him for the judgment of the Great Day in everlasting chains and black darkness."

(T. C. V.) Satan is always used in the singular, and no doubt alludes to Lucifer, the prince of devils. Here in Jude we notice that the plural form is used when alluding to angels. In Rev. 12:5, this prince of devils is called "a great red dragon" and he drew one-third of the stars (most probable angels) of heaven, and cast them to the earth.

We must not think that Satan, with all other angels that have fallen with him, are not suffering now simply because they are not yet cast into the bottomless pit or lake of fire. They are surely suffering the vengeance of God in a measure, but they are out under "bonds" (Jude 6, R. V.) awaiting the final trial or judgment of the Great Day when all sinners, as well as fallen angels, shall receive final sentence. Sometimes our earthly courts let criminals out under bonds to appear when the trial is called.

**War in Heaven.**

We hear the clash of war before Satan is ejected from the regions of glory—Michael and his angels fighting against the dragon, Lucifer, and his angels and vice versa. Lucifer, the dragon, was signalily defeated and expelled from heaven, cast out unto the earth with his angel adherents—"wove unto the inhabitants of the earth, and of the sea for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time." Who can deny this statement? It is very evident that the Old Serpent is here—see how rampant sin is everywhere! What immorality, wickedness, degradation! All our people to-day who do not believe in a personal devil. Of course when Satan succeeds to make us believe that lie, he has a tremendous grip on us, and certainly he wants nothing better. What does the devil care whether we believe in his existence or not, just so he has our service.

**Prince of This World. (Jno. 14:30.)**

Jesus on the night of his betrayal said, "the prince (or spirit) of this world cometh: and hath nothing in me." He is a leader and commander-in-general, of all the fallen angels—devils and demons, and in deceiving the nations, but could not deceive Jesus Christ our Savior. But he (Satan) made him much trouble and sorrow as he does all believers of to-day. Paul calls Satan "the prince of the power of the air, the Spirit that now worketh in the children of disobedience." Power of the air, as here used, undoubtedly refers to all the evil spirits which co-operate with him and have their habitation in the atmosphere which enfolds the earth. They certainly are a power under the control and discipline of their prince (Satan) who is a spirit that works in the disobedient.
His Mode of Traveling.

Jesus says Satan came down from heaven “as lightning.” Now if Satan were not a spirit, we would conclude that the laws of gravitation would effect this great speed in falling—but being a spirit the laws of gravity had no effect on him, hence, we must admit that it is his method and manner of navigation. Lightning travels at the rate of about twenty thousand miles a second. Jesus, speaking of his own coming, said, “That as the lightning shineth from the East to the West, so shall the coming of the Son of Man be:” because he now has a spiritual body. Satan having this power of navigation he can be here now, the next second, or half-second in India, Africa—or in a minute of time visit all the nations of the earth, and marshal his armies against God, angels and saints. He need not take the ocean liner, electric or steam cars.

Satan a Hard Worker.

He is indefatigable in his efforts—day and night he is up and at it to despise, defile, destroy, causing divisions, contention, hatred, malice, jealousy, avarice, fornication, beastiality and hundreds of other forms of sin. What causes a man to blaspheme when at the same time he knows it is very wrong? It is the devil playing on his (man’s) depraved nature and makes him do the very thing he knows is mean and unmanly. Who causes a man to become intoxicated and get beastly drunk and act like a demon? Satan, of course. What causes a man to commit the most horrible forms of murder? The Old Serpent. What makes a man live beneath the standard of his own judgment? The devil operating upon his carnal mind—he works our jaws, misuses our tempers, and malformed and perverted every passion and faculty of the soul, body and mind.

Christ alone is able to deliver us from the power of Satan and cleanse us from the carnal mind—the works of the devil—and give us perfect and eternal victory.

If Satan were turned loose on the world without any restrictions whatever, he would sweep every sinner into hell, and destroy the earth before night. But even the sinner in a sense, to a certain degree, has the protection of God through the merits and mediation of Christ. Lord, help us to appreciate it.

Satan Attends Church.

Turn to Job 1:6, “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.”

In answer to the Lord’s interrogation he said, “I am going to and fro in the earth and walking up and down in it.” This seems to have been a sort of consecration meeting,—a presenting to or before the Lord. We may depend on it that Satan will be at every consecration meeting, not to help in the work, but to prevent it if possible. I have known cases while making their consecration, Satan would whisper in their ears, “Look out! don’t be rash, he may call you to India or Africa, or ask you to give up your home, or money, or children for the mission work.” Or, “if you present your body a living sacrifice, holy, etc., then you must take the Lord for your healer and abstain from all fleshly lusts. Look out!”

Has he not come to you already in social or prayer-meeting and tried hard to seal your lips, or chill your feelings, or make you believe you had nothing worth saying? Who was it? Was it the Holy Spirit? O, no; it was Satan, himself, or one of his imps. “Resist the devil and he will flee from you.”

He Resists God’s People. (Zech. 3:1-2.)

Zechariah saw Satan standing at the right hand of Joshua, the high priest, in the very presence of an holy angel to resist him; for Joshua was standing before the angel to get cleaned up and Satan endeavored to prevent it. Think of such audacity, and brazen wickedness, to rush into the presence of holy angels and prevent a priest, even a high priest of God, from being cleansed. But the Lord undertook; for the Lord said unto Satan, “The Lord hebeve thee, O Satan.” Have courage, brother, sister, for the Lord will protect us when we take our place before him for pardon, or purity.

We sometimes find carnal-minded professors become instruments in Satan’s hand to oppose the truth of justification by faith, or sanctification by faith, and the baptism of the Holy Spirit, or to make the proper confession, and forsaking of sin. Let us secure a position where we are a real help to the Lord in the holy warfare.

Satan Tempted Jesus. (Matt. 4:1, 11.)

What a powerful, and wily creature he must be to have the courage, insolence and shrewdness to approach the incarnate God in quest of an opportunity to mislead him, and overthrow God’s plan of redemption. He actually offered suggestions and propositions in most striking manner, and of most appealing nature; but Jesus most bravely and successfully defeated him and gained a glorious victory for all time to come.

The sacred writer speaks of the Synagogue of Satan. This evidently means that he even succeeded in captivating the control of some of the places erected for the service of God. Don’t you believe, with me, that there are many such places in this land—yes, thousands of churches where Satan regulates and controls the worship. The Lord keep us from such error.

Jesus More Than Equal to Satan. (Mark 5.)

Not only was Jehovah able to cast him out of heaven, and keep him out, but is also able to eject him from the human heart. Thank God for that! Jesus, in Gadara, tackled a legion of devils and expelled them from the bosom of a raving maniac. So many people of to-day claim instead of devilism it is only a psychological affection and depression. But Jesus taught that it was the devil and cured his patients by casting them (the evil spirits) out—a sure proof of the genuineness of his doctrine. Many people are actually devil-possessed and don’t know it.

Culture, education and refinement is not enough—people must be undeceived; and Jesus Christ can do the work. And may God’s people all say, Amen.

Satan Snatches the “Worm” from the Hearer’s Heart. (Matt. 4:15.)

Wherever the gospel of Christ is preached, Satan is present to rob the hearer of the word of God. He is here this morning to prevent the truth from having the proper effect by misconstruing, or causing to forget it. I believe that he actually succeeds in putting some people to sleep in the public assembly when the preaching of the word is in progress just to prevent them from hearing it. There are even some Christian professors that sleep at nearly every service, but when out in business, or labor, you could not coax them to sleep, and it would take a big dose of morphine or chloroform to produce sleep, because of their aroused energy and excited nerves. May God cleanse us from religious stupidity.

Satan Sows the Tares. (Matt. 13:39.)

Sinners of all classes are devil-
made. God never makes sinners. "God created man upright." The doctrine that God has created some men bad and they must go wrong irrespective of their own volition is false, and shamefully reflects on the righteousness of God.

Who caused Ananias and Sapphira to lose reference to their property? "Peter said, Ananias, why hast Satan filled thine heart to lie to the Holy Spirit and keep back part of the price of the land," etc.

SATAN'S POWER TO TRANSFORM HIMSELF. (II. Cor. 11:33.)

"Satan himself is transformed into an angel of light." In the medieval age the people thought the devil looked like an ugly beast with a head, feet and teeth like a lion, ears cut short and a spear-shaped tail, thin and cadaverous. This truly sets forth his real character. But, ah, he can change his fashion from a hateful, fallen angel into an angel of light, through which power he is deceiving millions. He is an inventor of religions. Mythology has been invented by him, and with every religion embracing the worship of idols he has associated some form of licentiousness to please the adherent. Who do you suppose invented Spirituality, Christian Science, falsely so-called, Buddhism, Mohammedanism, Millennial Dawnism, Freemasonry, Roman Catholicism, etc.? It needs no comment: for it is self-explanatory.

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ." This is Satan's stronghold to-day, even in many of our theological schools and seminaries. The "Father is able to deliver us from the power of darkness and translate us into the kingdom of his dear Son." (Col. 1:13.) There are men and women who are mean, devilish, yea, extremely wicked at heart, but for policy sake to accomplish some meanness they act so friendly and good—talking like angels, but when opportunity permits they act like demons. These conditions cannot be effectually and permanently changed by law or legislation—the devil must be cast out and the heart cleansed.

SATAN WALKS ABOUT AS A ROARING LION, (I. Pet. 5:8.)

How wonderful, and strange, that Satan has such transforming power. Who can measure arms with him? Once he comes in the light and beauty of an angel, the next moment he looks like a ravenous, roaring king of beasts,—making great threats of death, Starvation, or disadvantage, advising the child of the king to ally himself with some Christless lodge, or get his life insured or tie up with some questionable association and receive the mark of the beast. Are we afraid of persecution, torture, confiscation of property, death by stake or rack, the red flag of anarchism? Many a man has backed down in the pulpit because of fear. The Lord help us to be true and stand unaltering.

SATAN EJECTED FROM THE EARTH. (Rev. 21:1, 2, 7, 8, 9.)

He shall be arrested by one of God's mighty angels, and bound with a great chain and cast into the bottomless pit a thousand years. At the expiration of his term of confinement he shall be liberated from his prison for a season, during which time he visits the earth once more to gather them together (who?) the millions and billions—the number as the sands of the sea.—those that have been deceived throughout all the ages and muddled into service to take a final stand against God, holy angels, and the redeemed. But he is gloriously defeated, driven from earth, and cast into the lake of fire and brimstone. Satan realizes this fact as he is driven from the higher regions to the lower, and by and by he will be landed into his final destruction. All his adherents will go with him. (Rev. 21:8.)

That GREAT DAY, judgment, or the GREAT WHITE THRONE judgment will be at the close of the millennial reign of Christ.

For the Evangelical Visitor.
The Signs of the Times.


By J. B. LEAMAN.

By the help and guidance of the Holy Ghost, I will give some of my impressions on the above text. These words were spoken by our blessed Lord. Verse 25, "There shall be signs in the sun and moon and stars." As we look at these words we stop for a moment and consider the word signs. This word means something that points out to us the advance, or progress, of this age. As we look over history's pages we can see on the signboards of time the fulfillment of a great many of these things spoken of in the Scripture. Jesus said to his disciples very early in their Christian life that all that will live godly shall suffer. This was fulfilled to the very letter; all of his disciples sealed their faith with their blood. As we come down the ages we see the awful persecution of the Christians. They were cruelly put to death in many ways, thus showing the signs of fulfillment of prophecy.

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's Pilgrim people, so long left to sojourn in the region and shadow of death, a precious, joy-inspiring hope is given in the promise of his appearing who is the resurrection and the life to bring home again his banished ones. Of what a gathering that will be when all the blood-washed shall be present at the marriage supper of the lamb!

These signs point us to the second coming. Enoch, only the seventh from Adam, was permitted to behold from afar the coming of the deliverer. "Behold," he declares. The Lord cometh with ten thousand of his saints to execute judgment upon all." Job, in the night of his affliction, explained with unshaken trust, "I know that my Redeemer liveth," and, that he shall stand at the latter day upon the earth..."in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another." (Job 19:25-27.) From the dungeon, the stake, the scaffold, where saints witnessed for the truth, come down through the centuries the utterances of their faith and hope; assured of Christ's personal resurrection and consequently of their own at his coming. For this cause, says one of these Christians, they despised death and were found to be above it. They were willing to go down to the grave that they might rise free. They looked for the Lord to come from heaven in the clouds, with the glory of his Father. The faith by which they conquered death is still our shining shield, and we mark the signs as we have seen and are seeing them going into fulfillment.

Prophecy not only foretells the manner and object of Christ's coming, but gives us signs or tokens by which we can tell when it is near. In this 25th verse some are mentioned. These signs were witnessed before the opening of this century. In this verse we have distress upon the earth foretold and in fulfillment of this prophecy there occurred in the year 1755 the most terrible earthquake that has ever been recorded, commonly known as the earthquake of Lisbon. It extended to the greater part of Europe, Africa and America. It was felt in Greenland, West India, the islands of
Maderia, Norway and Sweden, Great Britain and Ireland. A great part of Algiers was destroyed and a short distance from Morocco a village of ten thousand was swallowed up. A great wave swept over Spain and Africa, engulfing cities and causing great destruction at Cadiz. The wave is said to have been sixty feet high. Mountains, the largest in Portugal, were shaken to the very foundation, and some opened at the top, from which flames of fire issued. At Lisbon the greater part of the city was thrown down, and in six minutes 60,000 people perished. People were terrified, women forgot their children, men ran to and fro, all of no avail. In all, ninety thousand persons are supposed to have lost their lives on that fatal day. Much might be said as we scan the sign-boards in history of this awful, perplexing time upon earth. Coming down twenty-five years later we have the dark day of May 19, 1780, which stands out as one of those wonderful, phenomena of nature which philosophy is at a loss to explain. Then we come to the time when the stars fell, and, even now, we have with us some who were eye-witnesses of this sign. Wars and famine, nations rising up against each other, the church is losing her power, coldness and indifference is coming in, sects are springing up here and yonder, and indifference is coming in, sects and indifference are springing up here and yonder. We need to be careful not to be taken in the current of the mad rush of this life that will get us anchored to this old world if we do not watch and look up.

May God help us to take a look at the signs. Surely it must be near. Verses 30 and 31 refer to the budding fig tree and God is nigh at hand. Reader, are you anchored in Jesus? Do you know that your title is clear? Or has the enemy yet got a claim on your soul?

The condition of the church at this time is pointed out in the Savior’s word in Revelations. “Thou hast a name that thou livest and art dead.” To those that refuse to be aroused comes the solemn warning, “If therefore thou shalt not watch I will watch upon thee as a thief.” (Rev. 3:1-3.) The prophet Jeremiah, looking forward to this fearful time said, “I am pained at my very heart. I cannot hold my peace because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.” (Jer. 4:19-20.) That day is a day of wrath, a day of trouble and distress, a day of vastness and desolation. (Zeph. 1:15, 16, 17.) In view of this great day the word of God in most solemn and impressive language, calls upon his people to arouse from their spiritual lethargy, and seek his face with repentance and humiliation. “Blow the trumpet in Zion, sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, for the day of the Lord cometh, is nigh at hand. Sanctify a fast, call a solemn assembly, gather the people.” (Joel 2:1, 2, 15, 16, 17.) God saw that many of his people would not be building for eternity. In his mercy he warns us.

O beloved, note the signs, and as you do, look up, for the purpose of making this article as condensed as possible I did not write the entire references. In order that you get the full meaning of the words read the entire references. “Even, so come, Lord Jesus.” Amen.

Yours looking for his coming.

Upland, Cal.

A Greek woman employed in the American hospital in Turkey was stirred by a revival. She immediately asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. She walked through the snow a distance of eight miles and asked her enemy’s forgiveness. When she returned she said, “We have made peace, and the stone in my heart is gone.”

Paul held himself to be the servant of Christ, literally the slave of Christ; that is, he belonged to him in the sense that Christ owned him, and therefore had a right to control his time and to use him to the exclusion of all other claims. Have you given yourself to Christ?

The man without great ideals is a man void of great achievements.

For the Evangelical Visitor.

How We Can Make Our Ministry More Successful.

BY F. ELLIOTT.

[Editor’s note. The following article by Bro. F. Elliott was prepared at the request of the Ohio State Council; was read before that meeting and by permission of the writer was forwarded to the Visitor for publication.]

In reply to your request I will try and sketch an outline of what I think from twenty-five years’ experience and observation will be conducive to that desirable end. In order for a minister’s work to be successful the first requisite is a real definite call from God to the ministry; without it it will be a disastrous failure. Next, a hearty recognition by the local church of the Divine Call will add much weight and power to his efforts. We presuppose, and take for granted, that we have the above and are fairly started to work. We need to be “filled with the Spirit,” for the measure of success will be in proportion to the “Power from on high” that is in us. “It is not by (human) might or by power, but by my Spirit,” saith the Lord. We need our lips touched with a “live coal from the altar,” and like the two disciples on the way to Emmaus feel “our hearts burn within us by the way” as we walk with the risen Christ and he unfolds unto us the Scriptures.

We need to feel the burden of souls for whom Christ died. It is more difficult to feel this to-day than ever before. There is such refinement, such respectability, so many “nice people” that we can hardly realize that they are poor lost sinners in the sight of God. It is only by a firm, unflinching faith in God and implicit belief in his Word, that we can truly grasp the situation. For instance, I am driving along the road at the midnight hour, a lonely farm house is a short distance ahead. As I near it I discover it is on fire, already the room is aglow, the inmates are all asleep. Shall I drive on and leave them to perish? Or shall I with apologies for disturbing their rest, say: “Your house is in a state of combustion!” O, dear no! But I would yell: “Fire, Fire,” for all I was worth. This supposed incident also gives the idea of personal appeal. We may shout “Fire” from the pulpit all we please, but we must get closer than that sometimes to make them hear. We must go out into the “highways and hedges” and constrain
them to come out of their burning house and into the palace where the gospel feast is spread.

Again we should be students of human nature. We are not all gifted alike in this, but if we cultivate what we have not. To have one stereotyped way of approaching people such as, “Are you saved?” is simply folly. For some it would do all right. With others it would be regarded as rank impudence. With tact, under Divine direction, the same party may be successfully reached.

Again, to be more successful we need a still closer acquaintance with God’s Word, a firmer and stronger grasp on “The sword of the Spirit,” less capital I, what I say, what I feel, what I think, but what does God say, what does His Word say? Had God’s Word always been appealed to instead of people setting up their experiences and vainly trying to bend the Word to fit them, the ministry in our church to-day would be more successful.

Further, this is an age of intelligence and the preacher of to-day must keep himself well informed on current events and the leading questions of the day. (At the same time he should avoid the treacherous undercurrent of worldly politics and confusion). From his increasing fund of general information he can make vivid illustrations and draw striking contrasts and comparisons. Jesus took the things transpiring around him as vehicles to convey the truths to men’s hearts.

Again, it widens and deepens our sympathy for poor, fallen, suffering humanity. Almost unconsciously we mentally take their place, or rather imagine ourselves occupying it and so in a measure feel their sorrows, losses and bereavements. May I say that going forth in a Spirit like this we shall be more successful in our ministry? To visit the sick, the poor, the aged and the lonely, to comfort the sorrowing, to faithfully warn the young man sowing “wild oats” of the inevitable harvest and to encourage the poor sin-stained, repentant Magdalene to “Go and sin no more.” In short, with quiet, unassuming modesty to make ourselves so indispensable in the community in which we live that our removal would be regarded as a public calamity.

Our preaching should be based on a sound scriptural theology. The ministerial trumpet should give no uncertain sound. From the same pulpit there should sound no conflicting doctrines. Our people used to boast that the Bible was their only creed. Later on a “Confession of faith” was published, but as it is in some respects a Compromise, it is indefinite and is variously interpreted, as people feel about it. The hearers draw their conclusions, take sides and discuss in private what they heard in public. I build up, you pull down, and vice versa. Surely there is a “more excellent way” and one that would lead to more success in our ministry.

Then there is the man with the “hobby.” When he gets up you know what to expect and you get it. It may be the Millennium, Sanctification or Plainness in Dress, but whatever it is, its constant repetition becomes a “Weariness to the flesh.” However, each subject has its proper place and none should be ignored. If we desire more success we must discard “hobbies” and become symmetrical like the Cedars of Lebanon. The faithful steward must “bring forth of his treasures things new and old.” The same old fundamental truths, but presented with freshness and vividness from new view points and applicable to the changed conditions of humanity.

You will notice that I have said nothing about “Church machinery.” I have very little use for some of it. “Order is heaven’s first law” and system is needful to insure success, but in machinery the fewer the pinions and the more directly the power is applied, the better. The same rule holds good in churches as it does in reaping machines, only more so. Each one has his own special work that no one else can do for him. “He hath given to every man his work to do.” In reaping machines, only more so. Each one has his own special work that no one else can do for him.

And now in conclusion “who is sufficient for these things?” Certainly not the writer of this paper. Still we can say, “our sufficiency is in Christ who has made us (more or less) able ministers of the New Testament.” To accomplish what I have outlined takes much time, close study and laborious and increasing application, much self-denial, fervent prayer, watchfulness, patience, forbearance and the abiding presence of the Holy Spirit. With our present system in the ministry real success is well nigh impossible. Its only place is in pioneer conditions and such conditions with some exceptions are forever past. In these days of rush and hurry and strenuous application who is there (unless in wealthy circumstances) can follow secular callings and properly discharge his duties as a pastor? Not one. How can men in humble circumstances provide for their families and give time and labor besides to their ministerial work and make a success of either? Man has his limitations in all things and if he doesn’t regard them in time, they will later confine him to a more contracted sphere where success is barred out forever. That our present system is cruel, unjust and unscriptural no one can successfully dispute; and to it at the present time is due much of the lack of real successful work by our ministry. Surely Jesus, who, said, “the workman is worthy of his meat,” did not intend the ministry to “bear the cross alone, and all the rest go free.” “Who goeth a warfare at his own charges?” No wonder churches droop and die for want of pastoral care. No wonder earnest, zealous ministers break down in health or pocket, or both, under the unequal burden while private members add dollar to dollar and farm to farm. I have traveled this rugged path and know whereof I speak; and as I am no longer an “interested party” I can speak freely now what I once suppressed for fear of being misunderstood.

Richmond Hill, Ont., Jan. 24, ’08.

For the Evangelical Visitor.

Love—A Fruit of the Spirit.

BY ELIZABETH CLEMENTHAGA.

Dear readers of the Visitor: Greetings in the precious name of Jesus.

“A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.” (John 13:34, 35.)

“By this shall all men know that ye are my disciples, if ye have love one another.” (John 13:34, 35.)

We are commanded to love one another even as Christ loved us. In John 15:13 we read “Greater love hath no man than this, that a man lay down his life for his friends.” Have we, as believers, this love implanted in our hearts? Are we ready to deny ourselves of comforts, or to put ourselves to some small inconvenience even for the benefit of some brother or sister? If we are, do we do it cheerfully as unto the Lord? “Whatever ye have done unto one of the least of these, my brethren, ye have done it unto me.” (Matt. 25:40.) Do we measure up to the word in this? Or do we like to talk about a brother

(Continued on page 14.)

Commit to memory verses 2-3.

Where? An upper room in Jerusalem. Wise are they who build their houses on the rock. Who? Jesus Christ. His Father. His disciples. Introductory.—The revelation made to the disciples, in the last lesson, that one of the most important of all future events, is that the Lord was going to leave them. The Father, however, did not deny him, and that he was to leave them, filled the minds of the eleven with trouble. As they withdrew to address one another, the thoughts of consolations to them. Great were his own sorrows; clouds and darkness were gathering around him; the hour of his last conflict was at hand. But he took as deep and intense in the anxieties and perplexities, in the fears and sorrows of his disciples, as if he himself had not been a sufferer. In all these last works, he was amiable toward them; in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate, and in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate. He therefore has aptly been called the Holy of holies, leading them to it.

Comment and Word Studies. (V. 2) Father's house: The home of the Saints is spoken of under various figures. (2) Mansions: We read of mansions in the upper room. (3) Mansions were of which Jesus spoke. (V. 7) House: The home of our Lord was on earth, as God's children are here means the home. "Mansions" is a figure for the Holy Ghost is using a man, is found in the New Testament. It is a figure. It is used of the Holy Ghost. (Phil. 2:10, 11) As a leader, teaching, comforting, or helping the holy, etc. (V. 10) Many mansions: John 14:1-14. Golden Text: In my Father's house are many mansions. John 14:1-14.


Commit to memory verse 13.

Where? In an upper room in Jerusalem, or on the way to Gethsemane. Wise are they who build their houses on the rock. Who? Jesus, disciples. Introductory.—In the last lesson Jesus continued his discourse to his disciples. The preceding chapter closes with the words of Jesus, "I ascend unto the Father." Commentators differ as to where the words beginning the next chapter were spoken. Some think that after the words on the table, Jesus and his disciples still tarried in the upper room, and that Jesus spoke as the words were walking towards Gethsemane. In the lesson preceding this one, Jesus spoke of the disciples' future, the joys and privileges that were to be theirs, the Great Commission, and the disciples who were borne down by a great sin, by what was caused by what he said to them of his departure and of treachery and destruction in their own ranks. "Now he proceeds to give instruction, to comfort, to console and to press on their attention certain great truths which he would have them, especially to remember. Our present lesson is concerned with the mission of the Holy Spirit.

Comment and Word Studies. (V. 1) Comforter: How much these three words of Jesus, after his resurrection, were needed by the disciples who were borne down by a great sin of the traitor Judas Iscariot. (V. 2) Mansions: The Holy Spirit, the Father's house: The Lord had said. (V. 6) Father: The revelation made to the disciples, in the last lesson, that one of the most important of all future events, is that the Lord was going to leave them. The Father, however, did not deny him, and that he was to leave them, filled the minds of the eleven with trouble. As they withdrew to address one another, the thoughts of consolations to them. Great were his own sorrows; clouds and darkness were gathering around him; the hour of his last conflict was at hand. But he took as deep and intense in the anxieties and perplexities, in the fears and sorrows of his disciples, as if he himself had not been a sufferer. In all these last works, he was amiable toward them; in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate, and in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate. He therefore has aptly been called the Holy of holies, leading them to it.

PRACTICAL APPLICATIONS. 1. Trust in God is the cure for sorrow and worry. Christ the comforter whom we know and the Father. 3. The Holy Spirit is a person, and an influence. He is an Advocate, Intercessor, helper, a counselor, a comforter, a strengthener; he brings conviction, and consolations to the reproved. 4. Christ is coming again to judge the quick and the dead; to bring to all an acceptability to God. 5. The peace of God which passeth understanding (Phil. 4:7) will come to us, and under all circumstances, rejoice in the Lord.


Commit to memory verses 1-11.

Where? In an upper room in Jerusalem, or on the way to Gethsemane. Wise are they who build their houses on the rock. Who? Jesus, disciples. Introductory.—In the last lesson Jesus continued his discourse to his disciples. The preceding chapter closes with the words of Jesus, "I ascend unto the Father." Commentators differ as to where the words beginning the next chapter were spoken. Some think that after the words on the table, Jesus and his disciples still tarried in the upper room, and that Jesus spoke as the words were walking towards Gethsemane. In the lesson preceding this one, Jesus spoke of the disciples' future, the joys and privileges that were to be theirs, the Great Commission, and the disciples who were borne down by a great sin, by what was caused by what he said to them of his departure and of treachery and destruction in their own ranks. "Now he proceeds to give instruction, to comfort, to console and to press on their attention certain great truths which he would have them, especially to remember. Our present lesson is concerned with the mission of the Holy Spirit.

PRACTICAL APPLICATIONS. 1. Our greatest troubles are often our greatest blessings. 2. Through Christ we know the assurance of the world. 3. The love of God manifests itself in no bodily form, but in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate, and in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate. He therefore has aptly been called the Holy of holies, leading them to it.

More a comfortingly, Advocate, helper. After the crucifixion, Jesus spoke of the disciples' future, the joys and privileges that were to be theirs, the Great Commission, and the disciples who were borne down by a great sin of the traitor Judas Iscariot. (V. 2) Mansions: The Holy Spirit, the Father's house: The Lord had said. (V. 6) Father: The revelation made to the disciples, in the last lesson, that one of the most important of all future events, is that the Lord was going to leave them. The Father, however, did not deny him, and that he was to leave them, filled the minds of the eleven with trouble. As they withdrew to address one another, the thoughts of consolations to them. Great were his own sorrows; clouds and darkness were gathering around him; the hour of his last conflict was at hand. But he took as deep and intense in the anxieties and perplexities, in the fears and sorrows of his disciples, as if he himself had not been a sufferer. In all these last works, he was amiable toward them; in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate, and in the address which he now delivered, he showed that he was indeed anointed to be a comforter and an advocate. He therefore has aptly been called the Holy of holies, leading them to it.
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EDITORIAL NOTE.

A letter from D. W. Zook dated March 28, written on ship and mailed at Port Said, was received at this office after our former attempt had been made up. They were all well and had had a very pleasant journey. They were hopeful of reaching New York April 13. Their address while in the home land will be Tabor, Iowa, but for the convenience of eastern friends they can be addressed at Harrisburg, Pa., for the first month. The letter will appear in our next issue.

—GREETING In JESUS' NAME.

MACRA MISSION.—Greetings in Jesus’ name. Once more we are permitted to praise our blessed Lord through the columns of the EVANGELICAL VISITOR. His protecting care is still manifested over us and he graciously fulfills his promise according to Phil. 4:19.

As we look over the past year we must say, “What hath God wrought?” We recall the day the announcement was made that we were ready to open school and whoever desired to be taught could come. For over a month no one responded to the invitation; finally on Feb. 19, the chief came with his little boy saying, “Teach him. He can work for his food.” For a week he was the only pupil. I was frequently reminded of the “Old time school master” seeing Nidhalambi and his one pupil. It was not long until another boy came, to-day you can see twenty-two of them.

As is generally the case, mission work has its bright side and its dark side. Since Christmas eight new boys have come of them seemingly “just took a walk” and never came back. We do not know the reason for their leaving but suppose they did not fancy the working period out of school. Quite awhile before it was said he left because he had to wash his body.

We have some confidence in the majority of our boys that they are really desirous to follow the Lord according to all the light they have. Some have made confessions of past sins as they see them now; even the least boy not eight years of age, confessed too. One inquiry was: “Do we fix these things?” Brethren and sisters pray for these boys that they may learn to know the Lord.

Each day has its duties and we thank God we delight to be spent for him. He gives daily strength and grace.

We wish we could report all well, but Bro. Taylor is not able to do much yet, although he is able to be about. He does not have any symptoms of the fever but his trouble seems to be nervous trouble; the least mental exertion is followed with a relapse. Friends who may be expecting communications from conclusions from the last male duty, for he needs perfect quietness and rest; letter writing especially causes distress. Pray for him, that he may soon be able to be about the work to which the Lord has called him. The rest of us have great reason to thank God for keeping us in health. Some of the boys have had slight attacks of fever but are all about again.

Last month we began having Sundayschool; have three classes. We do not take the International S. S. lessons, but took our lessons in Genesis, beginning at the creation. All these things are so new to the people and we are pleased to see them try to remember the Golden Text.

We enjoy the work but long to be better fitted for the great work of teaching the Word. We realize quite truly that we are in the midst of heathen darkness, but God is able to cause the Light to break in upon the darkness and scatter it.

We thank God for all temporal blessings; our corn promises a good yield and we will be quite thankful if nothing destroys the crop. With twenty-one or more growing boys to feed it requires food from somewhere, and our crop will supply a

Love Feasts.

Pennsylvania.

Philadelphia, May 2, 3.

Cross Roads, May 13, 14.


(Come by Millersville and Pequa trolley line. Leave cars at Mr. Martin's shop, which is a short distance from the church. Teams will be provided for those not able to walk the distance.)

Mastersonville, June 3, 4.

Mechanicsburg, Pa., June 6, 7.

Graters' Ford, June 6, 7.

Lykens Valley, June 10, 11.

At the home of Mr. and Mrs. Anna Landis, R. R. station, Millersburg. All are cordially invited.

Silverdales, Dauphin and Lebanon, June 13, 14.

At the home of Joseph McCorkle two miles southeast of Hockersville, which is the nearest trolley point. Nearest railroad station Swatara on the Reading road.

Air Hill, Franklin county, May 16, 17.

Montgomery M. H., June 9, 10.

(R. R. station, Greencastle.)

Ohio.

Sippo, May 2, 3.

Richland and Ashland, June 6, 7.

Highland, June 6, 7.

Valley Chapel, Stark, June 13, 14.

(All day meetings on Saturday. A general invitation is extended, and a special invitation to ministers.)

Canada.

Markham, May 23, 24.


Black Creek, May 30, 31.

Wainfleet, June 6, 7.

Howick, June 6, 7.

Waterloo, Roseshank M. H., June 15, 16.

(All day meetings on Saturday. A general invitation is extended, and a special invitation to ministers.)

(Continued from page 5.)

New York.

Clarence Center, May 16, 17.

(Delegates going to Conference are invited specially to stop over for this meeting.)

Indiana.

Nappannee, Union Grove M. H., May 16, 17.

(All are cordially invited especially those going to Conference via Chicago)

(All day meetings on Saturday. A general invitation is extended, and a special invitation to ministers.)

Thomas, Okla.

Bethany M. H., May 2, 3.

Some of the boys have had slight attacks of fever but are all about again.

Last month we began having Sunday-school; have three classes. We do not take the International S. S. lessons, but took our lessons in Genesis, beginning at the creation. All these things are so new to the people and we are pleased to see them try to remember the Golden Text.

We enjoy the work but long to be better fitted for the great work of teaching the Word. We realize quite truly that we are in the midst of heathen darkness, but God is able to cause the Light to break in upon the darkness and scatter it.

We thank God for all temporal blessings; our corn promises a good yield and we will be quite thankful if nothing destroys the crop. With twenty-one or more growing boys to feed it requires food from somewhere, and our crop will supply a
large part of it. We have quite a lot of sweet potatoes planted, which are easily grown; also peanuts. Irish potatoes have not been a success here yet, only occasionally do we have a few to eat. We are trying to grow a variety of vegetables. Nothing has yielded abundantly yet, but we are thankful for what we have. We are trying to learn the most successful methods of growing vegetables, such as were used to having in our American gardens.

We thank you all for your prayers in behalf of the work here; also for the material help received and the encouraging letters that are sent. We recognize the desire of you all to see the work go on. Keep on praying; we all are co-laborers with him.

Yours in Christian fellowship.

Anna G. Eagle.

Kalamo, N. W. Rhodesia, South Africa.
Feb. 19, 1908.

The Two Glasses.

There sat two glasses filled to the brim, On a rich man’s table, rim to rim One was ruddy and red as blood, And one was clear as the crystal flood.

Said the glass of wine to his paler brother: “Let us tell tales of the past to each other; I can tell of banquet, and revel, and mirth, And one was clear as the crystal flood.

One was ruddy and red as blood,
On a rich man’s table, rim to rim
There sat two glasses filled to the brim,
As they sat together, filled to the rim,
These are the tales they told each other,
I gladden the heart of man and maid;
I cheer, I help, I strengthen and aid;
But I can tell of hearts that were sad.
Of a king dethroned, or a murdered host,
Or than any army beneath the sky.
I have taken virtue and given shame;
Fell under my touch, as though struck with a blow.
I have tempted the youth with a sip, a draught,
And sent the train from the iron rail.
I have made good ships go down at sea,
And one was clear as the crystal flood.

Fame, strength, wealth, genius before me.
Felt under my touch, as though struck with a blow.
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down.
I have blasted many an honored name;
I have taken virtue and given shame.
I have tempted the youth with a sip, a draught;
As I testified to it the enemy came and persuaded me that I had told a falsehood.

And could such a “sinner like me” be pardoned so soon? It was only a taste of that divine grace. So I began to pray for the Lord to give me a sign if I had indeed found that pearl of great price, and one morning, at the break of day, I heard a voice calling me by name three times, the last call was, “Awake from your sleep and sing the song of Moses and the Lamb.”

Then I could say, “Praise the Lord, oh my soul, praise the Lord.”

I honestly believe I was wholly and fully converted to God without an item of doubt. Now it was for me to deny myself, take up the cross and follow your dear Master. The next step was baptism in which I obeyed. All went well until after I had settled down in life. I had so many ups and downs, one way or another, that I thought I had more than my share. I began to grow careless and impatient and so out of place, and would speak so harshly to the children instead of speaking kindly, mildly, or in words of love. Then the Lord chastened me and I had to take my troubles to him and implore forgiveness. I know he answered my prayer and in after years I learned a lesson that I shall never forget, namely, to be patient, loving and kind at all times as it becometh a Christian.

It is fifty-three years since I became a member of the Brethren in Christ. Fifty-four months since I found that precious treasure which I hope and trust will never be taken from me.

Jesus is the Rock whereon I stand. May I be faithful in the few remaining days I have to live.

I rejoice to think that I gave my heart to Jesus. My wish and desire is to live up to that high calling wherewith I was called and to work out my salvation so that I may be able to hear those blessed words, “Enter thou into the joys of thy Lord.”

“Oh the rapturous height of that holy delight
Which I felt in the life-giving blood,
Of my Savior possessed, I was perfectly blessed
And was filled with the fulness of God.”

All you who have an interest at the throne of grace, pray for me, a lonely sister in the North-west. I must now thank my dear kind sister McCargart for signing my name for the Visitor. I love to read it. There are so many encouraging pieces.

Regina, Sask.

Prayer and Works.

A poor man who had a large family gave them a very comfortable support while he was in health. He broke his leg and was laid up for weeks. As he had nothing he could do, he felt lost. His wife would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank youngster stood at the door with an ox goad in his hand. “Father could not attend the meeting,” he said, “but he sent his prayers, and they are out in the cart.” They were brought in in the shape of potatoes, pork, beef and corn. The meeting broke up without the benediction; nor did the poor fellow suffer any more for want of food. The substantial prayers of the deacon became a means of grace.

—Sel. by Sister Caty Winger.

Christ sets his followers no tasks. He appoints no hours. He alloteth no sphere. He himself simply went about and did good. He did not stop to do some special thing which should be called religious. His life was his religion. His pulpit was the hillside, his congregation a woman at a well. We never think of him in connection with a church. We cannot picture him in the garb of a priest or belonging to any of the classes who specialize religion. His service was of a universal human order.—Henry Drummond.
or sister even before unbelievers when they do not act just exactly as we think they should?

Our text says: By this all men shall know that we are his disciples, if we have love one to another. According to this scripture, love is the way we are known by the world as God's children. Love is the first fruit of the Spirit as mentioned in Galatians 5:22, 23. It cannot be cultivated, but is implanted into our hearts through the Holy Spirit. Let us give diligence to searching God's word and measure ourselves thereby—for his word says that they who measure themselves by themselves, and compare themselves among themselves, are not wise. (II. Cor. 10, 12.)

Yours for Christian love.

Stevensville, Ont.

BY A BROTHER.

"And above all these things put on charity, which is the bond of perfectness." (Col. 3:14.) "And above all these have fervent charity among yourselves." (I. Pet. 4:8.)

Charity is love, not the love which we have naturally, but the love which is placed in our hearts by the Holy Ghost, when our hearts are changed. Love is the very essence of God. (I. Jno. 4:8.) In the beginning God placed before man only those things which were for his welfare and happiness; then when he had fallen and had brought upon himself the awful curse, God took pity upon him and made for him a way of escape, through the death of Christ; and not only so, but ever since, he has been sending forth his messengers; he has sent to warn of sin, of righteousness and judgment. God has made for him a way of escape, through the death of Christ; and not all else spring from this great center? When the Word speaks of our being perfect, it is but in this one thing, perfect in love.

The divinely implanted love is of a two-fold nature; to God first and also to man. The Lord tells us to love him with all our heart, and with all our soul, and with all our mind; also to have no other gods before him. He is our Creator and our Redeemer and all we have comes from him. He is our only hope, and surely we owe to him individually our love and worship. Not one moment could we exist, physically, or in grace, without him. But our hearts have been numbed to our duty to God by sin; we must be awakened, a love for him again placed in our hearts, and he be crowned Lord of all, without a rival in our soul, the royal, honored guest. Nothing short of this meets his demand and our duty; and nothing short of this brings the real glory and satisfaction to the human heart.

Oh, the rest when every fiber of our being is again placed in our hearts, and he be crowned Lord of all, without a rival in our soul, the royal, honored guest. Nothing short of this meets his demand and our duty; and nothing short of this brings the real glory and satisfaction to the human heart. Oh, the rest when every fiber of our being is again placed in our hearts, and he be crowned Lord of all, without a rival in our soul, the royal, honored guest. Nothing short of this meets his demand and our duty; and nothing short of this brings the real glory and satisfaction to the human heart.

...and to walk in his ways. If the nature of God is love and we be partakers of his nature, our principle characteristics will be the same. We are to be children of God, born of his Spirit and joint heirs with Jesus Christ; and if this be the case we must be of the same nature. Not only should this be true of the individual but also of the Church of God. Take love out of the individual or out of the Church of God and lo, their salvation is gone. For what is that religion of our Lord but love? (Matt. 22:37), and does not all else spring from this great center? When the Word speaks of our being perfect, it is but in this one thing, perfect in love.

Love is the very essence of God. (I. Tim. 1:17.) All evil exists because of sin.

Now God's Word says we are to be partakers of his nature. (II. Pet. 1:4), to have his Son's Spirit. (Rom. 8:9), and to walk in his ways. If the nature of God is love and we be partakers of his nature, our principle characteristics will be the same. We are to be children of God, born of his Spirit and joint heirs with Jesus Christ; and if this be the case we must be of the same nature. Not only should this be true of the individual but also of the Church of God. Take love out of the individual or out of the Church of God and lo, their salvation is gone. For what is that religion of our Lord but love? (Matt. 22:37) and does not all else spring from this great center? When the Word speaks of our being perfect, it is but in this one thing, perfect in love.

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Other things may fail but charity endures. It is better not to know some things.

Love—A Fruit of the Spirit.

(Continued from page 10.)

Love delights in that which is right and good and holy, in the law of its being dare to hinder or belittle him. The way of God may seem contrary to that which is proper and right, and brought his present condition upon himself; yet God in mercy calleth after him. Every good thing cometh from the Lord. (Jas. 1:17.) All evil exists because of sin.

Now God's Word says we are to be partakers of his nature. (II. Pet. 1:4), to have his Son's Spirit. (Rom. 8:9), and to walk in his ways. If the nature of God is love and we be partakers of his nature, our principle characteristics will be the same. We are to be children of God, born of his Spirit and joint heirs with Jesus Christ; and if this be the case we must be of the same nature. Not only should this be true of the individual but also of the Church of God. Take love out of the individual or out of the Church of God and lo, their salvation is gone. For what is that religion of our Lord but love? (Matt. 22:37), and does not all else spring from this great center? When the Word speaks of our being perfect, it is but in this one thing, perfect in love.

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Other things may fail but charity endures. It is better not to know some things.
Not Payment, but Forgiveness.

"Save me in thy righteousness." "What does that mean?" said the anxious Luther. 'I can understand how God can condemn me in his righteousness; but how can he save me in his righteousness?"

Staupitz, vicar-general of the Augustinian monks of Germany, who was deeply interested in Luther, and was watching the conflict going on in his soul, pointed him to Christ dying for him on the cross.

"But how can I come to Christ until I am a better man?"

"A better man!" said Staupitz, "it is sinners, not just men, Jesus came to call."

A poor brother monk came to Luther's bedside one day, and began reciting with great earnestness the Apostles' Creed. Luther then repeated after him in feeble accents, "I believe in the forgiveness of sins."

"You must not believe," said the monk, "that David's or Peter's sins are forgiven: the devils believe and tremble. The commandment of God to the plan of salvation that he enjoyed after him in feeble accents, "I believe in the forgiveness of sins."

The decisive word was spoken. The monk's simple words brought to Luther's soul such a flood of light as to the plan of salvation that he exclaimed, "O God, I see it all now; it is not payment, but forgiveness."

What he had been trying to do, and vainly supposing that he could do, he discovered was already done by another, and that he had simply by faith to come into the present and eternal benefits of that work. He now understood the meaning of those words that came to him as he was doing penance at Rome. "The just shall live by faith;" and the words, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1), had a new and blessed meaning for his soul.

It was not works of law, penance, vigil and the like that saved, but the grace of God, reaching him, a poor undone sinner, through the death of God's Son. It was salvation by grace through faith, not of works, lest Martin Luther should boast. Once saved, his whole being was brought into blessed activity to serve his Lord and Savior, and to deliver others from the darkness from which he himself had been delivered.

Blessed transition from darkness to light! His eyes were opened, and God had opened them. Christ was seen as the One who had died for him, and believing in the forgiveness of his own sins, he now could see how God, who is infinitely holy, could save him in his righteousness. He had come to the right place for the solution of the difficulty, where every poor sinner must come, and that was to Christ, the One who was delivered for our offences, and raised again for our justification (Rom. 4:25). There he learnt how God could save, yet righteous be.

When once we come to see that we have no righteousness in which to stand before God, and that it is a question of God being righteous able to save us, we then discover the true meaning of the death of Christ; for on the ground of that, and that only could God be just and the justifier of them that believe in Jesus.

In the gospel we have the declaration of God's righteousness. Man is proven to be without righteousness; for there is none righteous, not one. It is, however, a question of divine righteousness, and how that can affect us. "To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3:26.)

Divine righteousness is divine consistency; and God, as soon as the death of Jesus was an accomplished fact, and he was risen from the dead, hastens to make known his righteousness or divine consistency in justifying the ungodly who believe in Jesus. Blessed, peace-giving fact! For what God does he does perfectly and righteous, and for ever. Glory be to his holy Name!

When the soul enters into this, how deep and real is its peace! Peace with God! How blessed! Where all was unrest and misery before there is now calm and blessed peace. And what has brought about the change? The discovery that it is God that justifieth: that he is just in doing so, and that he is the justifier of all who believe in Jesus. See Acts 13:38, 39; Rom. 3:24-26; 5:18, 33, 34.

And it is now that we can know that we are justified if we have trusted Jesus and his blood. The Word of God is very clear on this point: "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9.)

Thank God, the true believer is justified now by the blood of Christ, and the wrath of God has no terror for him. All is cleared up between his soul and God; he joys in God through our Lord Jesus Christ, by whom he has now received the recompilation. But not only were our sins in question when Jesus died, our state was taken account of also; what we were as well as what we had done; the tree as well as the fruit it bore. Jesus not only "bore our sins in his own body on the tree," but he was also "made sin for us." Sin was condemned in the flesh, when he became a sacrifice for sins. "Our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed (justified) from sin."

That is to say, our state came into judgment in the death of Christ, as well as the sins that we had committed. All came to an end there, for God and for faith, and we are to "reckon ourselves to be dead indeed unto sin, and alive to God in Christ Jesus." (v. 11.)

We are to look back at the cross and see all ended there, our old history closed up there for ever, and that now we have a new history begun in Christ raised up from the dead by the glory of the Father, who died to sin once and now lives to God. "Now if we dead with Christ, we believe we shall also live with him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." (Rom. 6:8-11.)

Thus comes the practical side of the truth, that which is to come out in practical display in our everyday life: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6:12-14.)

No; "God is just, and the justifier of him that believeth in Jesus." "It is God that justifieth." (Rom. 3:26; 8:33.) Blessed, peace-giving truth!

Beloved reader, can you say, "Thank God, I am justified?" Sins all gone, the old man crucified, dead to sin, alive to God, a new history begun in Christ risen, and the Holy Spirit as the power to reckon myself such, and to practically refuse the flesh within, and the world without, and to make Christ my pattern, and the glory of God the goal to be reached.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1, 2.)—Tidings of Mercy.
An election for deacon was held in the Silverdale dist, on Sunday, April 5. The choice fell on Bro. Howard Stout, of Silverdale. He is a son-in-law of the elder deacon, Bro. Henry F. Anglemyer. May the brother and his companion realize and enjoy the Lord's sustaining grace as they exercise in this new capacity. May they be a blessing to all whom they may, under God, serve in any capacity.

Bro. Abram N. Neisley, whose address was Carlisle, Pa., R. R. No. 2, has now located in Carlisle and his address is changed to Carlisle, Pa., 822 East Louther St.

The Brethren Commentary relates this: Several years ago the steamer "Central America" was wrecked and went to the bottom of the ocean. Hundreds of lives were lost. One morning, in the harbor of New York, a pilot-boat, and as she drew nearer to the wharf it was evident that she carried tidings of some kind, for there was an excited movement of all who were about. People on the wharf caught up the newsboys took up the words, 'porters, salesmen, bankers, merchants, every­body, took up the joyful tidings, louder grew the cry; wider and faster the body, took up the joyful tidings, in the harbor, and in a moment the newsboys took up the words, 'porters, salesmen, bankers, merchants, everybody,

EXPENDITURES.

For fuel, $5; gas for Mission and residence, $34.45; groceries and other eatables, $189.55; incidentals, $4.50. Total, $31.90.

Deficit April I, 1908, $2438

DONATIONS RECEIVED.

Banner.

Department of the numberless vessels lying in the harbor; and in a moment the rigging of all these vessels was full of sailors shouting, "Three more saved! Three more saved!" The people on the wharf caught up the tidings, draymen stopped their carts, newsboys took up the words, porters, salesmen, bankers, merchants, everybody, took up the joyful tidings, "Three more saved! Louder and louder grew the cry; wider and faster it spread, from the piers on the Hudson and East River, up by old Trinity, to the hotels on Broadway, to the marble mansions on Fifth avenue, over into Brooklyn, across to Hoboken and Jersey City, from heart to heart, from voice to voice, until a million or more were shouting, "Three more saved! Three more saved!" If men will leave their daily pursuits to shout the rescue of their fellow-men from the angry waves of the sea, wht must be the joy in heaven around the throne of God when a soul is rescued from eternal death!—Sel.

EVANGELICAL VISITOR.