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George Detwiler

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"If I were a hypocrite," said The-Calculating-Man "I'd join the church just for the money value it would mean to me. The name Christian is worth actual cash these days. Pretty nearly all the politicians belong to churches, as you very well know. They find it worth while. Now I say that the church ought to guard this precious possession of its name more sacredly. You ought to be more careful who goes around calling himself a Christian. The stiffer tests you set for sifting these out and selecting them. But He didn't do it; and I believe that He neglected it on purpose. He wanted it understood, I think, that the name of Christian is a boon which only He could confer, so great a boon that no work or worth on the part of men could deserve it. That's why I don't think much of these high churches which consider that they alone are capable of deciding who shall be admitted to salvation and by what means. They undertake to grant to some and deny to others the privilege which Christ conferred freely on all who would do His will. There's a big difference between the baby in the kindergarten and the senior in the university. Yet each is in the realm of education and each has an equal right to the name of student. So the young convert, reclaimed to the realm of education and each has an equal right to the name of student. The Way asks us, 'Are you a Christian?' and we stand and hesitate and blush and say we don't know, or we think we are, or something of that sort, when what we ought to do is to speak right out with a pride in our voices which would proclaim the truth louder than our words. When the Romans captured a city in the old days they used to pick out a few of the most prominent citizens and give them or sell them the privilege of Roman citizenship. It was the greatest boon which they could offer. He who was a citizen of Rome might proclaim it with pride everywhere, for it entitled him to all the privileges which a conqueror gave,—freedom from imprisonment at the hands of any but Roman officials, and the right of appeal to Caesar himself. Paul, you know, used the fact that he was a Roman citizen to get him out of trouble a number of times, and forced the mayor of Philippi to come in person and take him out of the jail. All those who had the privilege bore it proudly and handed it down as a rich heritage to their sons. I can't imagine a Roman citizen ever seeking to hide the fact of his citizenship. I have sometimes heard of the Prince of Wales going off on little trips incognito, as they say, but I can't imagine him trying to cover his identity all the time. I don't think much of the idea, you see, that we are little models of the Saviour, pocket-editions, as it were, charged with the business of showing Him to the world. According as we are fine and strong and righteous, or weak and sinful, will the world be turned to or away from Him. He has given us the greatest gift which He can bestow,—His likeness and His name. Not in the way that George Washington has given his likeness and name to a postage stamp, but as a father gives his very flesh and blood and honor and reputation to his child. That which to a father is more sacred than life itself, Christ has given to us.

It must cause Him pain, I think, to see how little we appreciate His gift sometimes. Some one who is not 'of the Way' asks us, 'Are you a Christian?' and we stand and hesitate and blush and say we don't know, or we think we are, or something of that sort, when what we ought to do is to speak right out with a pride in our voices which would proclaim the truth louder than our words.

(Concluded on page 16.)
The following is from the pen of Charles A. Blanchard, President of Wheaton College, in his June letter, in the Christian Cynosure. Under the head “A White Carnation in the Buttonhole,” he writes as follows: “You will remember that I have on several occasions called attention to the fact that the orders (secret) are now seeking in every possible way to unite themselves to the lives of decent men in order to stave off the coming judgment. One after another they have their memorial days, in which they get some preacher to give them a sermon in glorification of nature of the lodge. They are like associations that is being flaunted before the gaze of an admiring public, yet it fails of promoting intimacy with the divine Lord.

The truthfulness of our report would likely be questioned and we might be set down as bearing false witness if we were to say that we recently attended a love feast not a thousand miles from our Capital City where, on the second day of the meeting, there was a service of about four hours, about equally divided between experience and preaching, during which time, if there had been an awakened sinner present, anxious to know how to be saved, the only conclusion he could have reached as to the how of being saved, would be to do things, things not specially mentioned in God’s word even, but shown to the individual presumably by God’s Spirit, or impressions accepted as from God, among which things that hold the pre-eminence is the wearing of the plain apparel. We cannot but feel that this is an extreme statement for us to make and it may seem uncharitable to us that this is what lingered with us as we came away from the meeting. If we are mistaken and others can say that salvation by the grace of God as provided in the death and resurrection of Jesus Christ had its place of prominence in any part of the service, we will be glad to be corrected, and will be glad to publish such testimony. We were impressed with the great importance of distinguishing between things that are different, in our teaching. We are so apt to confuse and mix things which are different as for instance, salvation and service. We need scarcely say here that salvation is not obtained by service, nor that service is not salvation, yet much of our preaching and teaching as also the relation of our experience, is confusing on these lines, and when we get through the things that stand in the foreground of the picture are, what we felt, what we saw, what were our impressions, what we had to do and what we promised God we would do, and in the end Christ, if he has any place at all in the picture, can hardly be found, hid away behind self-effort. We recognize the importance of teaching on the line of Christian service in deportment and life. The Christian’s vocation—calling—is a high and holy vocation, and he is to walk worthy of that vocation.

give standing to the lodge. They are means of securing favor from men who would loathe the whole secret order business. And when the ignorant outsider has been deceived into the order by some decent, helpful thing like a white flower in a buttonhole, what then? Then comes the degrading initiation, the outrageous oaths, the bloody penalties, the immoral dances, the Sabbath-breaking excursions, the evil associates, the ruined home. The white flower to be worn on a mothers’ day, for mother, we believe, from Geo. T. Angell, who spent his life and a fortune in organizing humane societies among children, the very persons that lodges shut out.” From this we gather that if this opinion as to what is the prompting motive of making “Mothers’ Day” observance popular, and we presume the writer knows his ground, then may we not understand why other new movements are boosted with such earnestness? Brotherhoods for men; sisterhoods for women; Men’s organized classes; Boys’ Brigades; Boys’ Clubs, etc., etc., all these are heralded as being productive of great good, yet, we fear, there is the same iniquitous motive power behind each one of them. At least we venture the opinion that membership in these fraternities makes the step into the lodge an easy one. And this is not strange since many of the men who are leaders in these movements whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men. And it does seem to us a condition to be deplored whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men. And it does seem to us a condition to be deplored whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men. And it does seem to us a condition to be deplored whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men. And it does seem to us a condition to be deplored whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men. And it does seem to us a condition to be deplored whether in Sunday-School Associations, county, State, International or World, or the newer movements are enthusiastic lodge men.
We begin, in this issue, the publication of an article entitled, CHURCH and STATE, written by Rev. Chas. F. Reitzel, a Church of God minister. Its publication will likely continue in installments for a number of months. The work has been examined by our associate editors and it is by their consent and advice that it is published. One of the associates says that it voices the sentiment of the brethren as it was in the early days, but that the sentiment of the brethren of the present day is not in full harmony with the teaching of this work in that it is not in harmony with that of the brethren in former days. It was his opinion that it would be good for our people to read this work, and we are sure those who will read it will find it interesting and it will afford them much food for thought, even though they may not see “eye to eye” with the author.

Possibly our readers will notice it without our reminder, yet we are prompted to call attention to the fact even though it may not be necessary. It will be seen how the donations to our city missions are running behind. Only one continues to have a decent surplus. All the other missions are lacking in their support. All of them ought to be frequently and generously remembered by the churches throughout the Brotherhood. Our city Missions are doing good work and we cannot afford to leave the workers rest under a burden of anxiety and worry as to how they shall make ends meet. Let there be a revival of interest in city Mission support.

The VIR PUBLISHING Co., 99 Church Building, Fifteenth and Race streets, Philadelphia, Pa., has issued a pamphlet of 34 pages on “How to Tell the Children the Origin of Life,” being intended “For the use of Parents.” It is printed for private circulation only and is not for sale, and cannot be purchased. Copies can only be had by request to the publishers when accompanied by a stamped envelope which must also be addressed for the return of the pamphlet.” It is reprinted from “What a Young Boy Ought to Know,” by Sylvanus Stall, D. D. We would heartily recommend this pamphlet to favorable consideration by all parents. Do not fail to send for it.

As an evidence of how little we sometimes appreciate a thing we refer to the tracts on baptism ‘and feet-washing. At the recent Conference there was a call for a new issue of these tracts. Now Elder W. O. Baker writes us that there is still a quantity of the first issue on hand; that seemingly they were never appreciated by the church at large, and were perhaps unpopular in the East, so that the call for them was never given consideration it should have been. Elder Baker has shipped a quantity to us here and they can be ordered from this office.

A defective memory makes it necessary that we correct something that we stated erroneously in our notes in last issue. There are not four associate editors as we stated, but Bro. Enos Hess was substituted for Elder M. H. Oberholser, who was disqualified from serving as associate editor, because of his being made a member of the Publication Board for this Conference year. We had, in a casual way, known this at Conference but our memory did not recall it when we wrote our note of the transaction, hence the mistake.

The following letter is received from a sister with request to publish same: “Beloved readers of the VISITOR: May all who read this be prompted by the Holy Spirit to send a letter to Sister Ida Kutz, West Fairview, Pa., R. F. D. Box 24, on June 27, her birthday. She is worthy and I know it will be of great comfort to her. Her health has failed and has not been able to attend meetings for some time, in which she had great pleasure while she could attend. Do good while you may to the least. The reward will be yours.

Sunday, June 6, was a day of unusual interest here, in Harrisburg, Pa. Baptismal service had been announced, and the day being an ideal June day the attendance was large both at the morning service at the Messiah Home chapel and in the afternoon at the river side. Twenty were received into church fellowship by baptism. In the evening an interesting communion service was held, and our Harrisburg class has received much encouragement through the Lord's goodness vouchsafed us by his mercy.

In reference to tracts for distribution, Conference decided that all tracts are to be furnished free to the workers in Missions who will undertake to distribute them. So we will be pleased to fill all orders as they are received. In order, however, that funds may not be lacking for the tract work, we must appeal to our readers for free-will contributions to the Tract Fund. Bro. A. B. Musser, 68 N. Twelfth street, Harrisburg, Pa., is Treasurer of the Tract Fund.

“If a brother or sister be destitute.” A letter just received from Bro. Daniel Grove, of Caldwell, Kans., tells us of the loss of their entire wheat crop through a destructive hail storm that visited that section recently. They have had crop failures for a number of years, and this leaves them in destitution. Will we say to them, Depart in peace, be ye warmed and filled, but do not give them the things needed? Or will we prove our faith by our works?

Elder J. A. Stump, Nappanee, Ind., would like to have the addresses of all districts where they have no Sunday-schools in order that samples of Sunday-school literature can be sent to them. Let some one in such districts write to Elder Stump at once.

What’s the Use.

What’s the use of always grumbling
When you cannot have your way?
If it rains, you’ll get the sunshine,
When the clouds have passed away.

What’s the use of always fretting
Over the thing you can’t undo?
Use your judgment in your dealing,
Then accept what comes to you.

What’s the use in fits of anger,
Saying things you do not think?
Don’t you know that words thus spoken,
Into hearts may deeply sink?

What’s the use of always talking,
Of the wrongs that others do?
It may be they have made blunders,
But now, really, haven’t you?

What’s the use of ever scolding
In that rasping cross-cut tone?
It will make no soul the better,
Neither will it help your own.

So instead of useless fussing,
Let us pray that love and peace
Fill our hearts brim full with kindness,
Then shall every discord cease.

—Selected by Norman Church,
NEWS OF CHURCH ACTIVITY

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mr. and Mrs. Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myrtle Taylor, Jesse and Dorcia Wenger, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mission of the Church, Levi and Sally Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripat, Purnia, Bankura district, Bengal, India.

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Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

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

Central America.

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

Our City Missions.

Philadelphia, 3422 N. Second street, in charge of Brother Peter Stover and Sister Sarah Stover.


Toronto, Ont., Mission in charge of Web- ster and Martha Burtch, S. L. and Latie Shirk.

Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Philadelphia Mission.

"Him has God exalted with his right hand to be a prince and a Saviour for to rescue poor children, to destroy Satan among us, and to give light to them that sit in darkness. For the gospel of the kingdom of God is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Thank God that we have one that we can come to for comfort and consolation, one that will never leave us nor forsake us, one that will rescue us away from the evil one when we confess to him, one that will forgive us when we ask him. Praise his name forever.

Truly he blessed us at our lovefeast which was held May 29 and 30. Quite a number of visitors were present. We thank God for this that he has so remembered us. Truly they encouraged our hearts here in this wicked city. We need encouragement. The Lord has blessed us both spiritually and temporally. The word was preached to us with power. Truly we were feasting on the good things which we received from heaven. Glory to his name! Truly we must believe that Jesus will soon come. We can see the fig tree blossoming. When we think how it is going,—all kinds of rumors, wars, earthquakes, people are against one another, children against their parents, and parents against their children,—all these things will come, we read in God's word, in the last days. With what measure we mete out it will be measured to us again, the Savior says. Do you believe him? So let us give good measure, running together, shake it together, and God may help us to see our own condition.

We truly have great troubles in this city and times are very hard; it seems God's judgment is coming upon the people. They are getting to be so wicked. Our city is pretty well tied up with our street car strike which is going on at the present time and was quite a draw back to our lovefeast. Many poor families are suffering, especially the poor women and children. We can look for a hard year, whoever lives to see it.

I will make a little plea for clothing or whatever you may wish to send us this place, for many things are needed here and I feel it my duty to ask to make it known and then I am clear. If you don't obey your conviction that goes home with you. Jesus said, "the poor you always have with you and if you will you can do them good." I have a home for the seven year old girl I had here at the Mission. Thank God. We are trying to rescue poor children and keeping busily engaged in our Father's business, and if you want a share in it you can have it—the door is open. Glory to God. He few years ago took a little girl over two years old, to Buffalo, N. Y., to brother and sister Ehlers. They adopted the little child as their own. Thank God for the good home the child has. Her father and mother are both dead. Sister Ehlers阵tes this visit us May 28, and we truly were glad. She brought the little girl along. O how nice and healthy the little one looks, showing well the good care she is getting and she certainly loves her new mamma and papa.

This mission work to rescue poor children. Sister Ehlers intends to stay a week or so with us. We were delighted to see her knowing she will be a blessing to us and may God bless them for the love they have shown towards this little child. May the little child be so brought up that it may become a real worker for God in my wish and prayer.

We wish to thank many in their testimony say, I am so glad that I am this, and I am that, and I want to do this, and I mean to go all the way with the Lord, and I have surrendered all, and many other things that makes more confusion than it will do good. They go from mission to mission and they only scatter the people and make a lot of trouble. They never do anything but talk. May God have mercy on such work as that. I wish I could speak so that I wouldn't have to say, "I am." I am trying to get away from the I-Ams for if Christ abides in us and we in him we have something else to do. We not only talk, but God's judgment is coming upon the world but to redeem it. If we come to the good Lord in secret with our prayers he said he would reward us openly, and I have experienced that. Praise his holy name.

Now may God's richest blessing rest and abide with all God's people. Pray for us that we may be kept by his power and led by his Spirit.

Your Brother and Sister,

PETER STOVER AND WIFE.

3422 N. SECOND ST., PHILA., PA.

Freight stations: P. R. R., North Penn Station. P. & R., Erie Ave.

In Sunny California.

"Consider the lilies, how they grow, they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." (Luke 12:27).

How truly was the above scripture brought to our minds as husband and I drove overland, sixty miles, to Upland lovefeast. There we looked down on flowers and hills and through mountain passes. At this time of the year, land which through the Summer months appears dry and barren, is now covered with flow­ ers and waving grain, beautiful indeed. Mountain sides are tinted with different colors according to the different shades of color of the mass of flowers growing thereon.

When we realize the hand of God in nature, we feel like one who viewing nature, from a mountain peak, wrote in her auto­ graph, "Take one view of the vast ex­panse then think how small you are."

Well, we reached Upland, found the brethren and sisters active in the Master's cause, attended the lovefeast, which we found very sweet. The home of A. L. and Ezra Musser, Mag­ nificence Ave. In charge of Web­ ster and Martha Burtch, S. L. and Latie Shirk.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripat, Purnia, Bankura district, Bengal, India.

That Christ should suffer and that he should be the first that should rise from the dead and should show light unto the people, and to the Gentiles.

"For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Pray for us and for the mission in this city.

In charge of Eld. J. R. and Sister Anna Zook.

To the Jews first and also to the Greek."
Our hearts were made glad for a visit from Sister Nancy Billinger and her sister Fanny, from Gormley, Ontario, Canada. Sister Elizabeth Reaman from Ringwood, Ontario, Canada. Our hearts were made glad for a visit from Sister Nancy Billinger and her sister Fanny, from Gormley, Ontario, Canada.

Two years ago we were led to seek a warmer climate on account of the health of the family, and we must say the Lord has greatly blessed us with good health since we came to California. Many, yes very many, people who have been in delicate health have found health and happiness in this favored land, yet we also see a good deal of the sad part of life here. Some come here in delicate health and small means. Then work to make expenses. But tuberculosis consumption is creeping upon them in such a deceptive manner, and, as is almost always the case, they are unwilling to think that they are getting weaker, and for lack of proper care and rest, the disease gets the better of them. Then with funds exhausted and health gone, their case is inable to be cured. I have sometimes wondered if the Lord might not put into the hearts of some of his children, who have means to establish a home here upon the coast for widows in need. No doubt many who come in the early stages of the disease could be healed, could they have proper care and rest. May the Lord lead each of us to children to his own honor and glory.

NANCY REICHARD.

Homenet, Cal.

A Letter

Dear Readers.—I have for some time felt impressed to write for the columns of this welcome Visitor which it has been ever since I first read it, with some exceptions. I wish soon to be where I can hope all things, believe all things, endure all things and that without partiality. The reading of the last four numbers gave me encouragement, and it also found me guilty. I have often felt I am doing as did Jonah, feeling myself always so far behind my fellowmen, and was not willing to leave my home, and if I did of what use would it be? I hope you will all bear with me when I make my personal reference. Several brethren, the first of whom I never have seen, Bro. Lafayette Shoalts. He spoke the very language of my heart in April 15 number. The other is Bro. Doner of Newmarket, Ont. May the Lord bless their pieces. Also Brother Archie Carmichael on Faith, April 15. These have so plainly set forth the thoughts of my heart, that I would have to say as I heard a minister at a funeral say on rising to speak after Bro. Wm. Klippert, “I have nothing to say, the brother has said it all.” My prayer is that the good Lord may bless all of those writings and every weak effort that is put forth according to his will. I love to hear of the common salvation. The common people received Christ gladly. Remember me in your prayers.

Your unworthy brother.

P. H. DONER.

Casshown, Ont.

A Harvest meeting for Ringgold, Md., dist. will be held at the home of Bro. and Sr. F. E. Kipe east of Waynesboro, Pa., July 31. Services in the forenoon and afternoon, followed on Sunday, Aug. 1, by the regular meeting at the Washington school house near by. A general invitation is extended.

BUFFALO, N. Y.—To the saints in Christ, Greeting. In looking over the past month we can not help praising our divine Father for his dealings with us. Not that there are no difficulties to encounter, but, praise be given, his presence makes every burden and responsibility light. We do thank him for comforting and sustaining grace. He is giving us so much reason for encouragement. It is so blessed to be a co-worker with the Lord. There is real joy in being in the conflict. We are thankful too for the disposition the children of God are showing to stand shoulder to shoulder with us in driving the battle on. The greatest victories are in prayer. Eph. 6:10, to your Bro. and Sr., in Christ.

GEO. E. and EFFIE, WHEELER.

From North Franklin, Pa., there come the following items of interest:

Praise the Lord for still tarrying so that souls could be brought to the light before that day would come. On May 2, thirteen persons were received into the church by baptism as the result of the meetings held in North Franklin district, last winter. On May 31st, two more were added to our number. Thus we see that labor was not in vain. May the good work still go on.

On June 3, a love feast was held at Air Hill. The weather being unfavorable, the attendance was not so large as it would have been with better weather conditions. But the attendance was good and the meeting inspiring. Quite a number took part in the ordinance service for the first time.

A good many visiting ministers were present. Among them were Bro. S. Haugh, Noah Hess, Enox Hess, Jacob Martin, Eld., Jonathan Wett, S. R. Smith and others. There were also a goodly number of other visiting members present from other districts. The Spirit of the Lord seemed to prevail throughout the meetings. To him be honor and praise.

A. H. WINGET.

Air Hill.

The love feast at Air Hill, Franklin County, Pa., held June 3, 4, was a season of blessing. The word was preached with power, both in the church and to the large crowd assembled on the outside. The ministry was well represented. We were especially glad for the presence of Bro. Samuel Haugh of California.

Fifteen converts had recently been baptized.

Your in love.

P. J. WIEBE.

A Voice from the Ozarks.

To all the dear readers of the EVANGELICAL VISITOR: May grace and peace be multiplied for the sake of those who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Amen.

While time affords a little opportunity we will, for the benefit of all interested, give a few words of how the good Lord is dealing with us in this region.

We are glad to record his mercies to us in keeping any plague from coming nigh our dwelling. All old and young are enjoying our usual general good health of body and peace of mind, praise the Lord.

Our meetings are still well attended even in this busy time of strawberry harvest. Thursday night prayer-meetings have been largely attended as well as Sunday night preaching services: so much so that we could not have seats enough for all who came. And lately at every service there have been quite a number of precious souls who asked for prayer. Some who were deeply moved while others were not so much so as we would like to see them. We would love to report an interest in the prayers of all who love the Lord for us as workers together and for the work in general.

To those who are interested in the welfare of the India orphan twins we would say they are well and are growing fast.

While it was not our privilege to be at General Conference at Abilene, Kans., we prayed daily that the Holy Spirit might overrule all deliberations and decisions so the effect of the Conference might be felt to the uttermost parts of the earth. And we believe it will. Certain ones sent us copies of the Abilene Reflector giving their report of the meeting. We rejoiced with tears over what they said and the account given by our dear editor in the EVANGELICAL VISITOR of June 1. We are anxious now to get the Minutes and get a clear report of all proceedings. We rejoice over the onward move in carrying out the great Commission of our blessed Lord. We well remember when our dear Bro. J. E. Stouffer, now of Abilene, laid the first five dollar bill on the table when Conference was held at Bethel church, as a foreign missionary fund. May the interest still increase, so it may be said of us at least, “They have done what they could.”

We believe the visit of our dear elder, J. N. Engle, will be of great blessing and encouragement to the workers in the field and also will prove a blessing to the church at large in the home land in awakening a greater interest of giving the light of God’s word to those still sitting in great darkness. Let the good work go on with all possible speed for the signs of the times indicate the near coming to our Lord to gather to him his elect from the four corners of the
OUR CONTRIBUTORS.

Delivered by J. R. ZOOK at the ministerial meeting held at Abilene, Kan.

Ministers are servants, not mental, but honorable. Those who explain the word, and conduct the service of God; who dispense the law and promote the welfare of a community.

We use various terms to denote the same person—minister, pastor, clergyman, divine, preacher and parson.

Minister is viewed as one who serves the church.

Pastor is viewed as one who cares for the church as a shepherd cares for his flock.

Clergyman is used to distinguish the class.

Preacher is one who discourses in public on religious topics, etc.

Divine is one versed in theology—a theologian.

Parson, formerly a respectful designation, now a little better than a jocular name for clergyman.

Taking or combining these various shades of meaning and we have, I think, what the committee had in mind when they assigned me this subject.

However, it will be a difficult matter to do justice to this comprehensive subject in such limited time. If I were an ideal in the ministry, it might remove embarrassment. Nevertheless I shall without fear or favor endeavor to do my whole duty: for the Lord has not given us the spirit of fear but of love, power, and a sound mind.

Let us now consider the work of the minister.

1st. It is his duty to preach or teach, or both.

Preach what? The gospel of Christ—preach it to the people—not at them. Preach it in love, faith, and power, expecting results. Preach the whole gospel of Christ, and never be discouraged—deliver the "goods" and let God take care of it—"sow beside all waters.

Love is one of the most essential possessions. Other things are indispensable, but love is the most indispensable. While eloquence is a great gift by which the heart, mind, and life of man is played upon and turned to nobler purposes, yet how empty, and unpersuasive when love is absent.—Paul says, it is as sounding brass and a tinkling cymbal.

All ministers are not endowed with eloquence, but all ministers must be endowed with love.

Love pours forth its messages of power and eloquence in patience, kindness, generosity, humility, courtesy, love in society, unselfishness, good temper, sincerity, power of endurance, hopefulness, and spiritual strength.

We can bring nothing so great to the world or to each other as the impress and reflection of the love of God, upon our own characters and lives.

Our audiences may not all understand theology, but they all, from the least to the greatest, will comprehend the universal language of love with its unconscious eloquence.

In the heart of Africa, among the great lakes, the black men and women never forget the first white man they ever saw—David Livingstone, because they felt the Love that throbed in his bosom although they could not understand his language.

We ministers preach and teach, "love one another."

Do we love one another? How many of us can truthfully say before God that we do? Why then do we hear these undertones of criticism?—Yea, open, cruel, and unjust criticisms. How can we successfully preach this greatest truth if we ourselves are found wanting? Are we ready to expose ourselves? Are we? Shall I put the test? If we are not ready for the test, we are not ready for the judgment. And if we are not ready for the judgment we are not ready nor fit for the work of the ministry. Is that true? Tell me. Let us quit trying to, or play at preaching—let us get that perfect love of God and preach with power. Let us procure it now—not to-morrow. May this hour be a crisis in the history of the church. All in favor of it say, Amen. Peter says, "love one another with fervent charity." John says, "God is love." Paul says, "love is the fulfilling of the law." Jesus said, "If you love me you will keep my commandments." We wish to confine the application to the ministry. The Master said, "Preach the gospel to every creature"—all nations. Preach all the words of this life. We shall live by every word that proceedeth out of the mouth of God.

PREACH, "REPENT FOR THE KINGDOM OF HEAVEN IS AT HAND."

"Repent and be converted that your sins may be blotted out." But repentance is quite unpopular now and people in general won't stand for it. What shall we do? Preach it, Preach it, for Christ's sake. If we love him we will preach it—if we love self we will refrain.

Preach holiness and empowerment. —Why? Because it is God's word. "Without holiness no man shall see the Lord." "Be ye holy for I am holy." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting Holiness in the fear of the Lord." "Receive ye the Holy Spirit." "Ye shall have power after that the Holy Spirit is come upon you.

Do we teach it? Do we believe it? But someone may say, "The masses do not believe it and some of our own people won't receive it." Any individual or church that does not believe, possess, and teach this great truth is weak, powerless, and infidelic. We must preach it for it is God's word, and if we love God we cannot help but preach it, for "Love is the fulfilling of the law." You need not urge a Spirit-filled minister to preach the whole truth, for the love of God will constrain him. You cannot keep him from it. Paul said, "Woe unto me if I preach not the Gospel."

PREACH SAVING GRACE.

"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Joining church will never save us. Laying off your pride will never save you. Discarding your plain garb and head veil will not bring salvation. Some have been taught if they put these things away then they would get sanctified. Being baptized will not redeem us. Partaking of the eucharist and washing the saints' feet will not remove sin nor cleanse our hearts. Agonizing and confessing will not bring real peace
and joy—it is Grace applied by a living faith. Faith connects the human believing heart with God and receives peace, purity, and power, through the merits of the sin Atoner—Christ Jesus. There are no merits of salvation even in faith, but in the Blood which it appropriates. Repentance, confession, giving up of pride, etc., are only pre requisites to a living faith.

Baptism, the eucharist, the washing of the saints' feet, etc., are requisite to manifest our love and obedience to God—or in other words, they are only evidences of our love and faith.

Keeping commandments and doing good works have merits of reward, but no merits of salvation or purification.

Repentance and confession of sin have merits of advantage in removing obstructions for a living faith, but the merits of pardon and regeneration lie in the atonement, and are appropriated by an unfaithful faith.

Preach the Deity, and Resurrection of Christ.

"For in Him (Christ) dwelleth all the fulness of the God-head bodily" (Col. 2:9). "God was manifested in the Flesh" (1 Tim. 3:16). "Who originally being in the form of God, counted it not a prize to be equal with God," for "In the beginning was the Word (Christ), and the Word was with God and the Word was God." "Sacrifice and offerings Thou wouldst not, but a Body hast Thou prepared me." (Heb. 10:5).

If this does not plainly teach the divinity and deity of Christ then the Bible is a farce, and we would be justified to close its lids forever, and cease to preach Christ and him crucified, because sin against an infinite God required and infinite sacrifice in order to blot out that transgression—He not only suffered on the cross but descend ed into hell itself in our stead, and made by Christ and says, that there was just as much virtue in his blood while in his veins as when shed—meaning that the death and shed blood of Christ was not a necessity for our salvation and redemption, but he did it simply to show his love. Such doctrines are positively blasphemous and anti-Christian—the cold ashes of purely human reason raked and re-raked—for without the shedding of blood there is no remission. We ministers must make much of the shed blood.

These false and deceptive doctrines must be met by the word of God and refuted. It is the minister's work and duty to do so. Brethren, we are in an awful age of deception. Some of our own people, who, we believe were truly converted and even had entered into the higher walks of the Christian faith and life have been side tracked by these, and other dogmas and deceptive doctrines. We must meet the issue or suffer loss. It requires preparation and work—hard work. The Lord help us. Instead of quibbling about some petty rules and customs that have no scriptural support, let us take the field for the defense of the gospel of Christ, our only hope. We must stand unitedly—for 'united we stand, divided we fall.'

We are all commanded to preach the Word and in doing so we feed the flock. The lambs and older ones too will all be fed.

Never Ride a Hobby.

For if you do, you will get nowhere, and some will suffer for want of spiritual food, and possibly die. If we continually drum on justification we become monotonous, and unprofit able, and the saints will suffer. The same is true of sanctification, ordinances, humility, divine healing, the second coming of Christ, baptism, etc., etc. We are to preach all the words of this life, and there will be a continual freshness which will edify and build up.

Visit All the Saints.

We must not have any pets, nor targets. For a minister to pay all his attention to only a few favorites is very disastrous. We must not be partial, even if some are discordant and annoying. We are taught to be patient toward all men—that means women too, of course. It is true that ministers are blamed for being partial sometimes by jealous elements in the church when they are not. Paul had a church which he said loved him less as he loved them more. That makes it serious; those elements exist today. The more you do for them, the less they seem to appreciate it. What shall be done?—just keep on loving them, that's all. Is not that an easy solution?

He Should Do Personal Work.

The most successful ministers have declared that they believe they can win more souls and do more permanent good by personal work than in the pulpit. I found it so in my experience and work. Heart to heart talks are very effectual, and should be encouraged. This work of house to house visiting should not be confined to members of the church only, but outsiders as well. I think I can safely say, that about half the converts of my evangelistic efforts, were reached either directly or indirectly by personal work. The same will apply to ministers as pastors.

He should take special interest in his own work.

It is poor policy for a minister to leave his own meeting or drop his appointment for every meeting that comes in the community. I don't mean that he should be selfish, nor regardless of other people's effort, but to drop our meeting a number of times has a very serious effect on the congregation. If there are other meetings in progress and some of our own people attend them, keep up your own regular meetings unless it is an exceptional case. We must have and show a deep interest in our own God-given work or we can not prosper. We must have faith in our efforts and church work and put forth our strongest efforts to keep up the interest.

His Duty to Attend Prayer Meeting if Possible.

Not necessarily to lead them, because it has been found, most generally, that to rotate in leading, among the members, is most profitable, but to show his interest, and give his encouragement, and invite the people back again.

He should disentangle himself with business.

No person can do justice to the ministry and be tied up to a business, profession, or avocation. It is the universal experience of all, I have discovered it in my own little life. Paul says, "give thyself wholly to it," and that we should not be "entangled with the affairs of life." Didn't Paul make tents? says some one. Yes, simply to bridge over. But he did not tie up to it. Peter got so wrapped up in
the ministry that he had no time even to serve tables. I know this is rather a delicate subject to handle among our people, but the Bible is very plain on this point of doctrine, and when we only apply a little sanctified judgment we can easily see the propriety of a minister devoting all his time to his work.

Of course this branch of our subject leads up to the minister's support and since I notice that the committee has arranged to make that a separate topic I will not enter upon that phase. But I will emphasize that until our ministry complies with this doctrine and indispensable requisite, we cannot expect to increase and advance very rapidly; because it is against God's will, and also against our advantage. God's will is invariably our advantage whether we see it or not. I say this with no reflection. I don't think this trouble or weakness will be as hard to remedy as the high salary system.

Our ministry in general deserve much credit for their self-sacrificing efforts to preach the gospel and care for the flock. They are not respected by the laity, most generally, as they ought to be. Some are not in favor of a supported ministry but are continually finding fault with their own minister, and are constantly trotting after some high salaried minister and show their appreciation of that class.

He should urge the church to liberally support its own missions, institutions and work.

If I had not enough confidence in the church to do that I would not be identified with it. If we do not support it, who will? The come-outers will not, you may be assured, because they denounce all organizations as sectarian and will do all they can to break down, and refuse to give any support to any mission or orphanage under the control of the church, but are forever hinting and suggesting for the church control of the church, but are forever to any mission or orphanage under the humanitarian and will do all they can to break them down— instead of building up.

Some ministers that expect angelic perfection in the evangelist and missionaries, are holding to the tenets of a sinning-religion; and when such difficulties are carefully traced you will find jealousy is the root of the trouble, as a rule.

The evangelist should exercise great care to get his proper bearing in the field to which he has been called, and give all due respect to the home ministry, and when some members come with their direful tales of woe about their home minister, not to furnish them water to entail their venom on the meeting, because such persons, generally, are dead weights and hindrances, and bear little if any responsibilities of the work. The evangelist must be careful not to allow them to flatten him by speaking highly of his sermons in contrast to the home ministry.

A minister should most carefully guard his conduct.

He should positively dress in conformity to the established standard of plainness in the church, as an example to his flock. How can he consistently preach against drift into fashion if he himself is unstable. How plainly we see the need of firmness on this line. Let us stand true to our covenant and the highest interests of the church.

A minister should have and cultivate a friendly disposition to everybody and not be spasmodic. He should not be too exacting in his dealings because it has the appearance of stiffness. He must look his congregation in the face when he is preaching, and keep his hands out of his pockets. He should carefully study his subject and know more about it than his congregation, and then deliver it in the power of the Spirit, and be confident. He must lose all self-consciousness to do his best. He should be original as much as possible, and not be a parrot,—say simply what others say and have no self reliance. Understand his subject, trust God, and be fearless.

A minister, and especially the evangelists, should exercise utmost care in their relation with the fairer sex, and avoid familiarity, by tapping on their shoulders or arms, etc.

An "accidental" kiss should cause no offence, but a willful and deliberate kiss should be avoided and discouraged and positively discarded between those of opposite sex unless they are closely related by human ties, or the extremely aged, even then we should use precaution. A minister should avoid private feminine visitors as much as possible, for many a good minister of the gospel has thus fallen.

A minister of the gospel should appear clean, tidy, and plain before his congregation and omit pomposity, and not continually be experimenting on innovations. He should be natural, not mechanical—cold formality never draws the world to Christ, nor keeps them when won.

I do not wish to lay too much stress on mannerism, because some men of very peculiar mannerism have been very successful ministers, evangelists, and bishops; but we should carefully study to know the points against us, as well as, those in our favor, in respect to our particular field and work.

In conclusion I will say that it is the whole duty of the whole church to preach the whole gospel to the whole world. Amen.

For the Evangelical Visitor.
No Right to Spoil a Child.

PEARL WHITE MCCOWAN.

He was a beautiful curly headed little boy and as bright and quick as a flash, 'but all too frequently the mother's commands were met with opposition, often with stubborn resistance.

After one of these outbreaks over which the mother's victory was doubtful, she turned to the kindly sympathetic minister (who was trying to find a few weeks of much needed rest within their quiet country home) with the old excuse, "I'm afraid we're spoiling Tommie. He is our only one you know," and her eyes had the far away look that told of thoughts of those two other little ones that God had taken so early.

It was not an easy thing to do, but it was just the opportunity for which this Godly man had been waiting, and most earnestly he replied, "My dear woman, did you ever think that when you have spoiled a child you have spoiled a man? And when you have spoiled a man you have spoiled an immortal life?"

"No one has a right to spoil a child. God loans them to us to train not only for this life but for eternity. He ex-
pects parents to use their mature judgment, gained from years of experience, to direct the child which he has given and to attend to it that the child does right, even against its will, until the time when that child shall arrive at years of discretion. God holds parents responsible for the training of their children, and no one has a right to spoil a child.

Pretty strong words? Yes they are, but they are none the less true, and there is another and more worldly side to the same thought. Parents will receive just the amount of respect which they demand.

Though perhaps the child may at times rebel, and think papa and mamma too careful and too particular, in after years those same boys and girls will look back with thankfulness to the loving care which, while depriving them of no good wholesome pleasure, not only frowned upon, but rigidly forbade all questionable amusements or company.

The children spoiled in babyhood are much harder to manage as growing boys and girls, when sometimes, realizing full well the power to gain their own way which the possess, they will break all restraints and pursue their own sweet will in spite of opposition.

The result is always the same. In after years when the fruit of reckless spending of their early youth begins to be borne, the blame is laid at the parent's door.

"Mother should have insisted upon obedience." "Father should have been more strict." Excuses, of course, but mostly truth.

God holds parents responsible, not for the after life of the boy or girl (weigh that well, my friend) but for the after life, but for their childhood training.

No man or woman has any right to spoil a child.

Cedar Run, Mich.

Take Notice.

We hope to be able to commence mailing the Minutes of Conference not later than about the 21st inst. There is considerable more matter to it than last year. If any have not yet sent in their orders they should do so at once. For single copy the price is eight cents. Address S. R. Smith, 46 N. Twelfth street, Harrisburg, Pa.  

The man who is sure of God can afford to hold very lightly the things of this world. God himself is his inalienable heritage; and, in having God, he has all.—F. B. Meyer.

For the EVANGELICAL VISITOR.

**A Life Well Spent.**

BY THE "NEW MISSION" MINISTER.

"How beautiful are the feet of them that preach (by word or example) the Gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

A fourth time we come in the precious name of him who said—"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Who can tell how many precious ones who are now among the pious dead—but when passing through this "Vale of Tears" once and again they turned to these blessed words of the Master and found in them that blessed comfort to the soul, which God alone can give. But now they are gone, never to return again, and who, indeed, would wish them back here again in this world of sin and sorrow. But is this all? Ah who can tell the number of those in the world today, who are "heavy or laden?" We need not be always applying these precious words to the sinner. Because "Many are the afflictions of the righteous" (Psa. 34:19). And although the "Lord delivers him out of them all," yet in old age, or even in more tender years— when he sees death approaching, he would desire to have wings like a dove, and fly away and be at rest (Psa. 55:5).

It is one thing to listen to men who can utter "good words" and make "fair speeches" (Rom. 16:18). But it is quite another thing to have solid comfort when we die. Oh who that has a great heart full of compassion—for the heart-broken the sick and dying of earth—would not take them all in his arms and "fly away and be at rest"—if he could.

As we think of this great multitude of suffering humanity we are reminded of the old hymn,

_Must I be carried to the skies On flowery beds of ease; While others fought to win the prize, And sailed through bloody seas?

John the Revelator foresaw the great host of the redeemed—and said to the angel—who are these? The angel answered—these are they who have come "out of great tribulation" (Rev. 7:14). Oh ye "ends of the earth" what will this "easy-going way" of today, bring forth! (Gal. 6:7). The "tribulation" does not save—but through this—men are made to see and feel their utter helplessness—and then they will "lay hold upon God" for salvation (1 Tim. 6:12) (for help).

So let all the "weary ones" look up and thank God that "we have not an high priest which can not be touched with the feeling of our infirmities" (Heb. 4:15). Only "come to him" just now with all your heart—whether your needs be natural or spiritual—look up into his face with holy confidence—tell him all about your sorrows and struggles in life for he cares for you (1 Pet. 5:7). If you have trials, be real patient and endure it all to the end. Jesus will go with you through the fiery furnace (Dan. 4:25), and when the work is done the promise will be yours. Read it, James 1:12.

It is worth suffering for? If we have crosses to bear then let us "look unto Jesus" (Heb. 12:2). If we have afflictions—"Our light (compared with the intense sufferings of Christ) afflictions—which is but for a moment (a very short time compared with a vast eternity) works for us a far more exceeding and eternal weight of glory" (1 Cor. 4:17).

Read the next verse.

A full obedience "in all the Lord's appointed ways" brings a hope that reaches beyond the grave. Weary one, what would you and I be without it? (1 Cor. 15:19). So take courage and find comfort in Heb. 4:9. Even in this life time already the Lord is willing (in measure) to give us rest and comfort. He has promised grace sufficient to carry us through the darkest hours of life (II Cor. 12:9). If we live up to our highest privilege we shall at last hear the welcome appellation, "Father, we are at home" (Matt. 25:21).

Now, as to a life well spent in the service of God, we think of the lives of the worthies of old as well as the many today who have sacrificed home with all that it means and have gone after the lost of earth. Some have already fallen in far away lands. But we know that their labour in the Lord is not in vain (1 Cor. 15:58).

But we also see a very needy field right at our very door. The great responsibility of it rests on someone—who is it? Reader, is it you or I? If we refuse to bear our responsibility what will judgment bring forth (Jam. 4:17). Is it reasonable to believe the Lord will call some to every other field—but no one to this field? We might ask some to take up this work who have the qualification as far as talent is concerned—but that would be ignoring the office of the Spirit (a mistake too often made). Whoever the Lord has ever "called" he also wonderfully qualified, and made them a blessing to men wherever they went. How many have looked back
over a misspent life—with regret and yet perhaps could tell of a noble call in early life, but would not yield to it.

“When Jesus comes to reward his servants, Whether it be noon or night, Faithful to him will he find us watching, With our lamps all trimmed and bright.”

For the Evangelical Visitor. An Earnest Appeal.

Vernon L. Stump.

Dear readers of the Visitor: May Jehovah be your sun and shield. No doubt some who read this article will say that the subject ought to be given away and behold all things become new. And what Jesus can do for one he can do for another. From that day to this I have not touched it, and as much as I used to like I now hate; yea, utterly despise it.

Furthermore we are to do all to the glory of God. (I. Cor. 6:20.) “For ye are bought with a price: therefore glorify God in your body and in your spirit which are God’s.” I never could see where God received any glory from it. And then too its not treating our neighbor right. It is infringing on the rights of others by inflicting on them its nauseous sickening odor. (Gal. 5:14.) “Thou shalt love thy neighbor as thy self.” In conclusion: if I would each day put a drop of poison into the food of one of my friends and finally cause his death: or even to unfit him for labor, any jury would convict me. Tobacco may bring disease of the heart or cancer of the mouth, and it so affects the nervous system of many that they are disqualified for business. And how a man can figure out that God will excuse him in that great day of judgment for raising a thing that carries destruction to the lives of ones fellow-beings is more than I can understand. “If any man defile the temple of God him shall God destroy.” (I. Cor. 3:17.)

Brethren, for the sake of him who died for us consider before you put in your crops this Spring. And before you spend another cent for that which is not bread. Yours for the cause of Christ.

In love,
Chicago, Ill.

Why Should Man Serve the Lord.

P. J. Wiebe.

Because he is of divine origin. (Gen. 2:7; Acts 17:28, 29.) Therefore he cannot be happy unless he is in God’s service. People are going up and down in this world seeking pleasure and finding no real pleasure till they find it in the service of God. There is a longing in every human breast which only God can satisfy. For when Paul came to Athens he found an altar with this inscription, “To the UNKNOWN GOD.” This goes to show that there was yet a longing in their hearts that was not satisfied. For when Paul came to Athens he found an altar with this inscription, “To the UNKNOWN GOD.” This goes to show that there was yet a longing in their hearts that was not satisfied. (Acts 17:28.) This God whom they ignorantly worshipped, him declared Paul unto them.

Longfellow says:

“That in even savage bosoms There are longings, yearnings, stirrings
For the good they comprehend not,
That the feeble hands and helpless
Grope blindly in the darkness.
Touch God’s right hand in that darkness
And are lifted up and strengthened.”

Are we doing our part to bring them the light, that they need no longer grope in the darkness? If you have failed to find real pleasure in the world try the service of God and see how happy it will make your. When God calls sinners to repentance he wants them for service. (Ex. 8:1.)

Shippenburg, Pa.

For the Evangelical Visitor.

A Chronological and Systematic Study of the Bible.

By S. W. Solenberg.

In our former article in the Visitor we recommended a systematic study of the Bible. There are various ways and means used for teaching and studying the Bible, but as we do not all have the privilege to be under the influence of such teaching, we can by studying on a chronological line, become a good Bible scholar. To become a good scholar of modern and medieval history we must acquaint ourselves with ancient history. Likewise to get a thorough understanding of the New Testament we should have a complete knowledge of the old dispensation, or, at least, an outline to the extent that we may have a complete Historical, Geographical and spiritual knowledge from Genesis to the end of Revelations.

We therefore begin with the three sons of Adam, Cain, Abel and Seth. Cain built the first city, introduced weights and measures throughout his lineage, the invention of music, the art of forging iron and casting brass; and among the women spinning and weaving are also mentioned, and the first example of bigamy is given. That they led a pastoral and agricultural life is also confirmed. But we notice that in early life a curse was pronounced upon him for committing murder, and perhaps for this reason we find nothing in all his lineage of a religious nature, or any communication with God, and that the flood ended his entire posterity, not a remnant being left of them. Next we look to Abel whose life was short and ended by being crowned the first martyr for Righteousness.

Next we study the line of Seth whose posterity covered the earth, and
We continue by studying the three sons of Noah, Sham, Ham and Japheth, who, after leaving the ark on Mount Ararat, moved south towards the Indian Ocean, North of the Persian Gulf in the land of Shiner, later known as Babylonia along the river Tigris and Euphrates where they founded cities, chief among them being Nineveh, and Babylon and Nimrod's Tower as the Tower of Babel which were founded about one hundred years after the flood.

As Moses gives no account of the life and death of Japheth it is evident that he and his sons were not present at the Confusion at Babel but drifted westward from Armenia into Asia Minor and the islands of the sea, namely the Mediterranean, and crossed the Aegean Sea, settled Greece, Macedonia, Italy, then slowly migrated northward to Spain, Portugal, France, and the British Isles, Germany as far north as the Baltic Sea that they became heads of nations and were known as the Gentiles in Asia Minor, where Paul did his great work, and became the white race of Europe and the United States. This is clearly proven by Ancient or Roman maps whose countries described have Hebrew, Greek and Latin names corresponding with the names of the sons of Japheth.

(To be continued).

Pole, III.

The Angel of the Fountain.

By W. R. Smith.

An old time Legend.

Near the wayside on the estate of a very rich man bubbled up from the earth a clear spring of cold water.

The man went to great expense and built over it a beautiful marble fountain, with silver cups to drink from. The waters gushing forth, a poorly dressed creature came hobbling along, leaning heavily on a staff, and asked to quench her thirst.

"There is the cup" said the rich man, "drink poor woman and bless one who is denied that sweet comfort, and yet is ever burning with thirst, for once an angel was refused a drink of water here." The woman took the silver cup filling it with water handing it to the man, while her ragged garments fell off revealing a beautiful angel, who said "drink and again enjoy the blessings of heaven and also remember the poor." The angel with extended hand as though in blessing arose and vanished from his view, while the rich old man employed himself and means the remainder of his days in helping and relieving the sufferings of his fellowman.

Fredonia, Kan., R. R. No. 2.

Without Saloons.

Iceland, which is only about half the size of Missouri, is without a single jail or penitentiary or court, and has only one policeman. The system of public schools is practically perfect and every child ten years old can read. There are seminaries and colleges, newspaper and printing establishments. No liquor is permitted to be imported, so all are total abstainers. There are about 78,000 people living on the island. This is an ideal country, to which many would wish to be transported, in order to escape the dreadful effects of the drink curse.—Herald of Light.

The home is a divine institution existing for the good of the family and the welfare of the race. It is the place where life's joys are doubled and where life's sorrows are divided. The home is the world's civilizer.—Rev. W. W. Bustard.
The second part of the book is the Bible doctrine of sanctification, and in these days and meaning; Tables of Miracles, Parables, etc.

We are able to offer our subscribers 4 new tracts, per hundred, 15c.

Orders for the above tracts should be addressed to: A Very Full Concordance, containing over 40,000 References; History and Summation of the Books of the Bible; Historical, Chronological Tables; New Subject index to Genesis; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address: Evangelical Visitor, 1627 Swatara St., Harrisburg, Pa.

Love Feasts.

Love Feasts.

Love Feasts.

Love Feasts.

Love Feasts.

Love Feasts.

Evangelical Visitor.

[June 15, 1909.]

Guiding, protecting o'er life's rolling sea,
Mighty deliverer, Jesus for me.

Chorus.

"Jesus for me, Jesus for me,
All the time everywhere,
Jesus for me!"

Brothers and sisters, remember me in your prayers that I may be kept faithful in Jesus until he comes. The prayer of the righteous availeth much. Your sister in Christ,

Frances Rosenbery.

REPORTS OF FUNDS.

Buffalo Mission.

Balance on hand, 2.6

Donator.

Samuel Galley, $2; D. L. Gish and wife, $4; John Ehlers, $5; N. C. Michael, $1.50.

Expenses.

Water rent, $2; Light and fuel, $3.00; Groceries and Gen. expenses, $14.14.

Due mission, $7.39.

Provisions Donated.

Bro. and Sr. Nigh, jar butter, eggs; Clarence Centre, butter, fruit, vegetables, etc.

Toronto Mission.

Report for May, 1909.

Receipts.

A brother, Wainfleet, $2.00; two Markham Brethren, each 25c.; A brother, Collingwood, 25c.; A brother, Oil City, $5.00; A sister, Toronto, $1.00; A sister, Fordwich, 25c.

Total donations, $9.75.

Received for potatoes, 4.55

Earned, 6.05

Total, $20.30

Expenditures.

Rent, $17.00

Groceries, $15.00

Coal; $2.35; Water rate, $1.00

Tracts, 96

Total, $33.42

Balance due Mission May 1, $14.75.

Total, $48.17.

Received and earned, 29.30

Bal. due Mission June 1st, $27.37.

W. Burtch.

335 Laydene Ave.

In our last report a Fordwich brother wired us $50.00 where $25.00 was the correct amount.

Philadelphia Mission.

Report for May, 1909.

Balance, $35.40

Donations Received.

Shippensburg, Pa., $2.00; Burton, Mich., $5.00; Rheems, Pa., $1.00; Fayetteville, S. S., Pa., $3.18; Lovefeast donations, $95.00; total, 208.58.

Harrisburg, box clothing Elizabethtown: 1 hogs potatoes; Manheim, 1 bag onions, 1 bag potatoes.

Expenses.

Provisions etc., $14.50; hymn books, $6.00; poor, 27.15; love feast, $4.14; total, $29.00.

PETER SHOVER AND WIFE.

3423 N. Second St.
Messiah Orphanage.
Report for May, 1909.

DONATIONS RECEIVED.
Win. Kreider, Palmyra, Pa., $10; North Franklin dist., Pa., $7; Annie N. Nisley, Cambden dist., $8; Martin Seachrist, Lancaster County, Pa., $5; E. E. Edelman, Floria, Pa., $5; C. Z. Hess, Lancaster, Pa., $2; Belle Springs, love feast offering, $3; together deducted from price of bedsheets purchased from them.

All these are thankfully acknowledged.
D. M. Book, Treas.
Hummelstown, Pa.

Des Moines Mission.
Our dear brotherhood of Upland, Cal., sent an offering of $15 to Gen. Conference to cancel our deficit of May 1, which was $11.44, thus enabling us to report to Gen. Conf. a balance of $3.50 in favor of the Mission.

DONATIONS RECEIVED.
Mary Trump, Polo, Ill. $2.00
Bal. of May in favor of Mission 3.90
Total receipts for May, 1909 $5.90

EXPENDITURES.
For fuel $3.00
For gas for residence $1.75
For groceries and other etables $24.45
For water for one quarter 4.00
For incidentals 2.75
Total $37.75
Bal. due Mission June 1, 1909 32.19
J. R. and Anna Zook.

The Mission of a Flower.
Drip, drip, drip.
"My, but I wish it would stop! The rain hits that window sill almost as fast as I stitch. The feeling that comes over me must be what some folks call nervousness. Anyway I feel just as if I could bounce out of that window."

Kitty Moloney rose from her chair and shook herself by way of a safety valve through which she might drive away "the nervousness" that had failed in politeness, she said: "It's mighty kind of ye, ladies; will ye please in and sit down?"

As she was again asked to choose what she liked, she said, "Sure, an' I smelled the wall-flowers. They're mighty fragrant. After I had a week or two of them I thought I could tell where we expected a "reception" upon their arrival in New York, but they did hope that in the great city Tim would get more remunerative work than he had in Erin's Isle, and that as dollars accumulated under Kitty's thrifty management, some day they would again look upon the "old folks at home." And Kitty was thrifty almost to penuriousness, but the share handed to her was soon a Sabbath was but a fomal matter, and we went because our set did. You never talked to me of the Savior, and now I am dying—O God, dying!—Selected.

Even a Child may be Known by His Doings.
We are but little children, weak,
Nor born in any high estate;
What can we do for Jesus' sake,
And Martyrs brave, and patient saints,
Have stood for him in fire and strife.
We wear the cross they wore of old,
Our lips have learned like vows to make;
And tears of passion in our eyes;
To-day their home is far removed from where we were born in the sunshine? Tim, asthrore, sure the smell of thin flowers is sweeter than the smell of drimk.

Tim did not leave Kitty that evening; and to-day her home is far removed from the saloon. Around their little farmhouse are clusters of wallflowers whose far-reaching perfume greets the traveler long before he receives the hospitable welcome of the owners.—Mrs. Amelia Johnston.—Selected.

The Man who works with God is sure of success because his work is permanent, and he builds feeling sure his plans will go through.—Rev. Thomas Knox.
CHURCH AND STATE.

This is not a popular subject, and no one realizes the fact more keenly than the writer. He has suffered in more ways than one because of his convictions on these things. But we are not writing to please men, but rather that we may please Him who died for us and rose again. Major Whittle and P. P. Bliss, while engaged in evangelistic work, started for a new field of labor on a little cold night. As they passed from the station-house towards the railroad train, they reached a gate before which a man stood, who said to the hurrying passengers, "Show your tickets." Of course the demand was annoying to many who were compelled to unloose their heavy wrappings, and to withdraw their hands from the pocket to give the required money. The voices of the watchmen and of anger were loud and frequent. When the two evangelists were going through the gate, the Major remarked pleasantly to the keeper, "You are not a very popular man with this crowd tonight; "I don't care a cent for this crowd," was the surly reply; "I just want to be popular with one man." "Ah, my brother," said Mr. Bliss, on entering the train, "that is a lesson for you and me. If we can please God, it doesn't matter much whether we are popular with men or not." That is exactly the feeling of the writer.

DISTINCTIONS SADLY OVERLOOKED.

The question of church and State, or the right of a Christian to take part in politics or hold office under the government, has been the subject of much discussion and many misunderstandings, due to two errors, namely: 1. A failure to distinguish a difference between the present dispensation of grace and the millennial age. 2. A failure to distinguish a difference between the promises God made to Israel and those which He has made to the church. Correct these two errors and you will have the true philosophy of the distinction between church and State.

You position would answer satisfactorily every why and wherefore of the subject. As Mr. Scodelll has well said: "Whoever carefully considers Old Testament prophecies must be struck by two contrasting, and seemingly contradictory lines of prediction concerning the coming Messiah. One body of prediction speaks of Israel, restored to their land, and the throne of David in more than Solomon's splendor, and introducing a reign of profound peace and perfect righteousness. See, as examples: Isa. 11:1, 2; 10-12; 32:1-7; Jer. 23:3-6; 44:28; 49:10; Mic. 4:1-3; Zech. 12:4, 5, 6; 14:9, 10. The other line of prophecy foretells a splendid and resistless sovereignty, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor, and introducing a reign of profound peace and perfect righteousness. See, as examples: Isa. 11:1, 2-10; 12:1-2; 24:1-23; 25:1-12; 29:1-9; 30:1-18; 32:18-20; 33:15-20; 60:1-4; 65:17-19; 66:1; Joel 1:1-20; 2:1-11; Mic. 1:13, 14; Zech. 9:9, 10; Mal. 4:1-5.

The first of these prophecy, relating to the humiliation of Jesus, has been fulfilled can there be any doubt. But what of the second line of prophecy, those apocalyptic utterances promising earthly power for David's son, the Messiah? We need only to go to the Word for our answer. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His own possession (Acts 15:14-17)." The writer will admit that the preaching of the gospel produces everywhere many incidentals; some are good, some are incidental results attending the publication of the gospel. But these incidentals must never be made the aim and mission of the church. Suppose that a farmer in poor health finds that the work on the farm is conducive in the improvement of his health. He is elated over his discovery, so much so that health-seeking becomes uppermost in his mind, and he forgets almost entirely that the work on the farm is the only possible task of establishing the kingdom. This being true, the efforts of the reformer resemble very much the prophecy concerning the coming Messiah. The devils said to Jesus on one occasion, "Art thou come hither to torment us BEFORE THE TIME" (Matt. 8:29)? The devil knew that his destruction, as well as that of his works, belonged to a later period. The church does not expect to do this yet. She is trying to do what God has left for another age.

INCIDENTAL RESULTS MISTAKEN FOR TRUE MISSION.

The writer will admit that the preaching of the gospel produces many operations such as are called political-reform movements, but these conditions are only the incidental results attending the publication of the gospel. But these incidental results must never be made the aim and mission of the church. Suppose that a farmer in poor health finds that the work on the farm is conducive in the improvement of his health. He is elated over his discovery, so much so that health-seeking becomes uppermost in his mind, and he forgets almost entirely that the aim of his efforts is crop raising. It is not long until he is led by his new ambition to introduce health-giving exercises as part of his daily routine duties, and finally he establishes a gymnasium and thus neglects the work of crop raising entirely. The result is, the weeds choke his crops, the sheriff gets his farm and the buzzards his stock. Is that not a picture of the church? The church discovers that the preaching of the gospel produces an internal reformation. Then she mingled the idea of reformation with the humiliation of Jesus, and the result has been that evil men "shall wax worse and worse" (II. Tim. 3:13). The writer will admit that the victory of sin in the church, the weeds choking his crops, the sheriff getting his farm and the buzzards his stock, is a picture of the church. The devils said to Jesus at the time of his temptation "ART thou come hither to torment us BEFORE THE TIME?" (Matt. 8:29)? The devil knew that his destruction, as well as that of his works, belonged to a later period. The church does not expect to do this yet. She is trying to do what God has left for another age.

"That the preaching of the gospel produces everywhere many of the kingdom conditions is blessedly true. Where the gospel and an open Bible go, the humanities and ameliorations which are to have their effect in the kingdom must follow. These are gracious and beautiful results in which we may legitimately rejoice. They are evidences of the truth of our blessed faith. But what we need to guard ourselves against is the notion—now, alas! all but universally prevalent—that these results are the object and end of the Gospel; that we are to cast the Gospel only into the world to civilize it. No, my hearers, these are its
Talkativeness.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity, the soul runs wild in word-bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity, of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep solid union with God. Notice how people will tell the same thing over and over; how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless nonessential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must uncerremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural, human spirit needs radical death to its own noise and activity and wordiness.

See the effects of so much talk. First it dissipates the spiritual power. The thought and feeling of the soul are like power and steam—the more they are condensed the greater the power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanses would not move it an inch; and so true action of the heart if expressed in a few Holy Ghost words, will sink into minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in prayer or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to gossip; how a worthless nonessential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must uncerremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

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If we intend to go to heaven and have this as our one hope, why don't we live that way? What we are to-morrow is determined by what we are to-day and what we are to-day, and what we are and do in the to-day of life will fix forever our place in the to-morrow of eternity. —Pearl F. Ankrom.
The theme of this chapter is Paul's love for the believers in Thessalonica, and we make the following observations:  
1. This concern or love is so intense it causes mental suffering. vs. 1, 5.  
3. He sent a helper to help them. v. 2.  
4. Feared lest their faith fail vs. 1, 3, 4, 5.  
5. Too much importance on this thought cannot be laid. Trial and temptations come in thousand ways, with many suffer shipwreck of faith and fall into sin, unbelieving and neglect and die more dear and more dead than ever they were before, their walking about all things to smirch his name.  
6. The other reprovingly, you were elect city in '99 and you were so proud of it.  
7. A Salvation Army uniform, which would set us off from all the world as a peculiar and special people. It's easier to be good when you know that everyone expects you to be and knows it when you aren't.  
8. The burden of his constant prayer. v. 9 f. c.  
(a) to be with them. (This was not answered until a long time afterwards.)  
(b) that they may continue to stand fast in the faith of the Gospel of our Lord Jesus Christ.  
(c) and to all none.—This would make an evangelistic missionary church.  
(d) to the end that they might be established in Christ—in holiness.  

Nothing will go further to increase and strengthen them in faith than the truth of love above indicated. More churches are disintegrated from lack of love of the brethren than anything else. When you find a church that is not prospering, in 990 cases in a 1000 you can lay your hands on the trouble in one word. Such a church cannot be missionary and evangelistic, cannot grow. We shall see in the remaining chapters how this was the burden of Paul's heart for this infant church. Oh for brotherly love.

The great lesson from this chapter is that the true minister of Jesus Christ has an intense love for those he wins to Christ. This is also true, or ought to be of those under his watchful care as pastor. If such love is lacking it may be on his part or theirs as living out of the fellowship of the love of Christ. If such love is lacking but small fruitage in his ministry may be expected. Oh for more love!