The following interesting summary of the Church (visible) is by Scofield, and its importance is very apparent. "The passages under this head (I. Cor. 10:32; I. Tim. 3:15) refer to that visible body of professed believers called, collectively, 'the Church,' of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical 'Church' has existed the true Church, 'which is His body, the fulness of Him that filleth all in all' (Eph. 1:22, 23; Heb. 12:23) like the believing Remnant within Israel—refers to the word—world,—refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Matt. 4:8, 9; John 12:31; 14:30; 18:36; Eph. 2:2; 6:12; I. John 2:15-17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles." In view of all this it is any wonder that Christian parents should feel a concern about their children when all the influences of the school life and the social life are a constant menace to them morally and spiritually. A movement is on foot in Canada to introduce military exercise and training into the public schools so that every boy when he reaches manhood is ready to fight, can shoot to kill, and with it goes the teaching that righteous warfare is not contrary to the principles of the Prince of Peace. In many of the schools of the cities and towns of this country theatrical plays are introduced and the children are put in with a part to act and they early become familiar with (and are told that it is all right), an institution of whose present productions a former dramatic editor of the New York Sun says they are senseless, disgusting, salacious immorality. It is true that familiarity breeds contempt, and the familiarizing of children and young people with the institution in their youth, will bring a sad harvest of bitter experience for Christian parents. It is no wonder that such parents should be looking for schools where the influence and atmosphere of the school would be such as would favor a reverential God-fear being implanted into the hearts of the children such as will serve as a safe-guard in protecting them from the deceptions of him who is the father of lies, the god of this world.

The poem, "Out of touch with thy Lord," was sent us by a young sister for publication and of it she says, "It is so dear to me, and I try to make a daily practical use of the thought which is found in those lines." In her letter she refers to her religious state in former years when she sometimes "murmured against God." Then she says, "I feel very humble when I recall these things, and how merciful God was to me in convicting me of the error of my way and bringing me in closer touch with Him. While studying the S. S. lesson last evening with the children, I was impressed with the Golden Text, "Thy Word have I hid in mine heart, that I might not sin against Thee." It was through the Word of God that His will was revealed to me, and, what a comfort it still is! Last Sunday's lesson was an encouragement to me. Deliverance in the hour of trial! O, how true this is! One who is able to save and keep." We are glad for this testimony, and share it with our readers although not intended for publication. Let the dear young disciples "stir up the gift" and not permit their timidity to make them cowards, and so be kept from writing. It's not such an awful thing to have our name appear in print.

We are very glad that a few responses have come from our young people expressing approval of the plan of a special Young People's Page, and as a starter we have a few contributions for this number, and we hope there will be a wakening up among this class, and that they will furnish a good supply of articles for this department. Let there be variety, because variety will add to its interest.

A sister requests us to remind the readers of the request of the missionaries at the Matopos that the home brethren and sisters observe, with them, the first Friday in the month as a day of fasting and prayer for the Lord's blessing on the work in Africa.

The love feast at the Bertie M. H. Out. was largely attended, interesting and spiritual. Thirteen candidates were received into church fellowship and baptized a week previous.
Jesus Christ, Savior, Advocate, Com­ling Lord.

"O Christ, He is the Fountain,
The deep, sweet, Well of Love,
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fulness,
His mercy doth expand,
And glory, glory dwelleth,
In Immortal's Land."

We think of Christ in the past, in the present and in the future. In Hebrews 9:26 it is said of Him that "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," but we also learn in Hebrews 1:3 that He was the "brightness of His glory, and the ex­pression of His person,"—that all things are upheld by the "word of His power." We learn further that He was from the beginning, that "all things were created by Him, and for Him." (Col. 1:16), that He was "before the world was," that He then had a "glory" which man in the flesh cannot look upon, and which glory he voluntarily laid by when he undertook the redemption of fallen humanity.

"By the sacrifice of Himself," Christ's death was sacrificial. Of sacrifice we have this note in The New Scofield Reference Bible: "The first intimation of sacrifice is Gen. 3:21, the 'coats of skins' having obviously come from slain animals. The first clear instance of sacrifice is in Gen. 4:4, explained in Heb. 11:4. Abel's righteousness was the result of his sacrifice, not of his character. Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. As foreshadowed by the types and explained by the New Testament, the sacrifice of Christ is "propitiation" (Gal. 3:13; II. Cor. 5:21); substitutional (Lev. 1:4; Isa. 53:5, 6; II. Cor. 5:21; I Peter 2:24); voluntary (Gen. 22:9; John 10:18); redemp­tive (Gal. 3:13; Eph. 1:7; I. Cor. 6:20); propitiatory (Rom. 3:25); reconciling (II. Cor. 5:18, 19; Col. 1:21, 22); efficacious (John 12:32, 33; Rom. 5:9, 10; II. Cor. 5:21; Eph. 2:13; Heb. 9:21, 12, 26; 10:10-17; I. John 1:7; Rev. 1:5); and revelatory (John 3:16; I. John 4:9, 10)." So when Christ gave Himself as a sacrifice every requirement of the sinner's guilt and need was met. "Once for all" is the expression of inspiration as expressing the completeness of Christ's aoning sacrifice, "Thou art a priest forever" is the fiat of the Almighty.

Yet here is where present-day infidelity, as expressed in the teachings of the New Theology and other of like cult, wages fiercely its battles in favor of a salvation of culture. Recently a celebration was held commemorating the one hundredth anniversary of the death of the infidel, Thomas Paine, author of "The Age of Reason." On this occasion a preacher said that the freedom of thought in religion for which Thomas Paine stood is what we have most of us come to. In his own day vilified as an atheist for his denial of Biblical infallibility, to-day he is looked upon as a defender of just principles of faith."

Of this the editor of Our Hope says: "There is truth in this. Paine's denial of the revelation of God in His Word, his denial of the Bible as the infallible Word of God has become a hundred years after his departure—the popular belief of unnumbered thousands of professing Christians, The destructive Bible criticism known by the name of "higher criticism" follows in the steps of Thomas Paine. The advocates of Paine's infidelity are to-day in theological seminaries, institutions of learning, supported by evangelical Christians, and in the pulpits of churches of different denominations. Some of these have outdone Paine's "Age of Reason."

"Some years ago a professor who believes in the inspiration of the Bible, read before a preacher's meeting certain extracts from a work, the name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a name of which he did not announce. Many of the preachers, who were critics, declared themselves fully in accord with what the professor had quoted. They were quite astonished when he told them that he had read from Thomas Paine's "Age of Reason." A hundred years after the death of this man, who did such harm to the generation in which he lived and after, tribute is paid to him and he is no longer spoken of as an infidel. A hundred years after the death of a
for Jesus; when the Christian needs to keep his "armor bright," and go forth equipped for the war, having on the "whole armor of God." This is especially true in this day of drifting away from the safe moorings of the Word of God.

What about the future? Shall we hold fast to the Biblical record or will we join the vast throng who is ready to say, "Where is the promise of His coming?" Hebrews 9:28 plainly says He will come the "second time." "He was once offered to bear the sins of many." That's in the past, when He comes again it will be without (apart from—margin) sin, and that will be for salvation to those who look for Him.

In the present-day hurry and rush there is danger of even God's children becoming careless of that event which is always imminent—the "appearing the second time unto salvation," of Him whose last message was, "Behold, I come quickly." Are we ready to answer as did the sainted John, "Even so, come Lord Jesus?" "And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (1. John 2:28.)

The following story illustrates the importance of knowing Jesus Christ the SAVIOR, ADVOCATE and COMING LORD.

That's Different!—There is a story told of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared, but though he repeated his inquiry he received no answer, and when he had gone she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to the church?" demanded the old man. The wife shook her head. "Didn't you tell him we belong to the Sunday school?" Again the gray head made its negative reply. "T'warrant anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here,—that's different."

The Judgment Seat of Christ.

In our last article we considered the first judgment the judgment of sin, which was meted out to the Lord Jesus Christ when, as the Lamb of God who beareth away the sin of the world. He suffered for sins, the Just for the unjust, that He might bring us unto God (Rom. 4:25; I. Pet. 2:24; 3:18.) We also saw that the believer in the Lord Jesus Christ shall never be judged for sin, as God will not demand payment twice, first at the bleeding Surety's hand, then again at the believer's. (Jno. 5:24; Rom. 8:1.)

While the above is true of the sin question in reference to the believer, he must however stand before the judgment seat of Christ in order to receive the recompense for the things done in the body. (Rom. 14:10; II. Cor. 5:10.)

Christ is at present preparing a place for the believers in Him and when He comes again He will come to receive the believers unto Himself that where He is they may be also. (Jno. 14:3.) "The Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive (believers in Him) and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I. Thess. 4:13-17.) These are certainly comforting words to us as believers, but to the one out of Christ it is not; as they will have no part in the first resurrection. We must be born again by the incorruptible word of God, made children of God by faith in Christ Jesus. Every believer is or should be anxiously waiting for this grand event. (Phil. 3:20; I. Thess. 1:10; Tit. 2:13; Heb. 9:28.) It is then that believers in Him receive their glorified bodies. (I. Cor. 15:43, 44; 53; Col. 3:4.) The service rendered while in the relationship of the child and servant whether good or bad will receive its due recompense. (II. Cor. 5:10.)

I. Cor. 3:12-17 describes to us the judgment seat of Christ very plainly. The wood, hay and stubble part of our works will be consumed and we will suffer loss. That which we have done that had too much self in the motive will then be made manifest. Cooke's outline of the gold, silver and precious stones is that "everything done for the glory of God will be gold; everything done to set forth the redemptive work of Christ will be silver; and everything done in the energy of the Holy Spirit will be precious stones." James and John's desire to have a chief place in His kingdom will be determined and each one will get the position and place he deserves. The church, as the Bride of Christ, will judge the world and reign with Him. (I. Cor. 4:2, 3; Rev. 1:5.) Some of His children will, I fear, come to the judgment seat of Christ empty-handed. (I. Cor. 3:15.) In view of Rev. 22:12, it behooves believers to "give all diligence to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For if ye do these things, ye shall never fall: so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "For yet a little while and He that shall come will come, and will not tarry." "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." —h.

An All Day Barn Meeting

is announced by our brother Enos W. Tyson, to be held on August 31, at his farm, between Schwenksville and Limerick, Montgomery county, Pa. This being Bro. Tyson's 77th birthday, he is moved to have this special meeting which will be in the nature of a harvest meeting, and regards it as being most likely the last time he will call such a meeting. He extends a cordial invitation to all, near and far. Refreshments for man and beast will be provided.

A change is to be noted in PENNSYLVANIA DATES of Elder J. N. Engle's itinerary as given in last issue of the Visitor. Instead of Manor, August 16, evening, it will be Manor, August 14, afternoon, harvest meeting. August 15, forenoon, Rapho district, Mount Pleasant M. H., and at Cross Roads in the evening. The meeting announced for the Ringgold district, August 11, will be held at the Hallowell church. The visiting elder is also expected to be
present at a harvest meeting in North Franklin, Pa., August 12, at the home of Bro. Clark Hock.

Individual inquiry has reached us to the present status and the future outlook of the Bible School and Missionary Training Home. We presume there are more inquirers on the same line and so for the satisfaction of all concerned we will make the following explanatory statement. Referring to page 35 and 36 of Conference Minutes, Articles 18 and 19, it will be seen that a Board of Managers and a Board of Trustees were appointed. The personnel of these Boards is also given. The Board of Managers completed its organization after Conference, but the Board of Trustees could not do so because of the lack of a quorum. Whether an organization has been effected by this time we do not know. By the time this paper goes to press we will have printed copies of the Constitution and By-Laws of the institution ready for the use of those who need them. Next there must of necessity donations to the amount of ten thousand dollars be secured, as that is the stipulated sum that must be in sight before any farther steps can be taken. We hope when this appeal comes to the brethren and sisters in the various districts there may be such a prompt and liberal response that the sum will be quickly reached, as whether any steps can be taken that will make the starting of the school possible the coming Fall, as it ought to be, depends on what will be the response to this appeal. Being a member of the Board of Managers, and having a very important office to fill in that Board, its responsibility has rested heavily upon us, and in thinking over the cumbersoness of the machinery which is to start so important an institution, the members being scattered widely over the country, we could not but appreciate how much simpler and superior what was known as the "Ohio Proposition" of a few years ago would have been, and still be, if it could be adopted, to the present arrangement. It is possibly not a pleasant contemplation, and we are not saying this in way of censure, but we nevertheless think if that proposition had been adopted the institution would by this time be giving practical evidence of its usefulness, and the church would not be financially involved. However this is individual opinion and those who disagree have a right to their opinion. That the time is fully ripe for the establishing of such a school is fully evident. Some of our young people are anxiously waiting to have it open its door. If it fails they will go elsewhere. Will the brethren of the districts be ready to give their influence in favor of the work, and see that solicitors are appointed, when the appeal reaches them? That is what we are wondering, since the first appeal is to the purse—the tenderest spot: at least so considered.

It ought not to be necessary for us to do any reminding along the line of subscribers keeping their subscription credits in the future, since the new postal ruling does not allow us to give credit above three months, yet there are some names which we will be compelled to drop without further notice if not renewed at once. Please kindly look at your credit and if it is in arrears will you not at once make remittance for renewal? We are anxious to retain all the names we now have and add many new ones. It is actually a necessity that many more new subscribers be secured. Who will help? Let us hear from you. We again make use of the blue mark as a reminder for all who ought to renew NOW. Please attend to it at once.

Members of Conference who were present when the appeal was made in behalf of Elder Lyons, of Michigan, will understand our statement in this connection. We forwarded to Bro. Lyons the amount which we had in hand. And now Bro. Lyons desires us to convey their thanks and expression of appreciation to all the brethren who have remembered them so kindly. And this gives us opportunity to say that up to now only two districts have been heard from as taking action in accordance with that resolution of Conference. There were some individual donations at Conference besides the two heard from since.

While here, at Harrisburg, Pa., a prolonged drought is being experienced, the contrary condition obtains in Kansas. The Reflector of July 15 tells of flood conditions prevailing in Dickenson county, and crops being greatly damaged. On the morning of July 11, the heaviest windstorm known was experienced there and very much damage done to crops, trees, buildings, etc. Streets in Abilene were a tangled mass of uprooted trees, telephone poles and wires, etc. After the above was in type welcome rains have fallen here.

**NEWS OF CHURCH ACTIVITY**

**HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald.

Mary Heisey, Maspio Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle.

Myron Taylor, Jesse and Doria Wenger.

Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtsalena Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:


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

A. L., Mrs. A. L. and Era Musser, Maggie Landis, No. 1, Sederer Banzaar, Diu, kush, Lucknow, India.

The following are not under the F. M. B.:

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

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhum district, India.

Elmina Hoffman, Edgerton, Poona Dist., Ramabari, India.

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

**Our City Missions.**

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 6509 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 739 North street, in charge of Brother Peter Stover.

Toronto, Ont., Mission in charge of Webster and Martha Burch, 740 Lansdowne ave.

Jahob Orphanage, Thomas, Olds, in charge of A. L. and Anna Eisenhower.

**Harvest Meetings.**

Ringgold, Md., District.

At Bro. F. Kipe's, east of Waynesboro, Pa., on Saturday, July 31, morning and afternoon.


At Bro. Daniel B. Wolgemuth's home on August 7, in the afternoon.

All are cordially invited.

At Montgomery M. H., South Franklin, Pa., August 7, 1909, in the forenoon. All are invited.

August 28, 1909, in the forenoon, at the Antrim M. H. New Guilford district, South Franklin, R. R. station, Green castle, Pa. Nearest trolley point between Greenacale and Chambersburg. Station No. 60. Three-quarters of a mile from M. H. All are cordially invited.

August 7, at 2 p.m., at Silverdale M. H., Bucks county.

August 14, at 2 p.m., at Graters' Ford M. H., Montgomery county, Pa. All are cordially invited.

August 7, at the Manor M. H., Manor dist., Lancaster county, Pa. Elder Jacob N. Engle, of Kansas, will (D. V.) attend this meeting as part of his itinerary.
August 7, forenoon and afternoon, at the home of Geo. Kitely, near Brethren Hill, in the Mowersville dist., N. Franklin, R. R. station, Shippenburg, Pa. A cordial invitation extended.

August 12, forenoon, at the home of Geo. Myron Taylor, at Colleborum, N. Franklin, Pa., W. M. R. R. Elder J. N. Engle is expected to be present at this meeting. All are invited.

August 14, 15, at the Paradise church, Wayne county, G. All are invited.

Of Special Interest.

To our beloved Brotherhood: Greeting in Jesus' name. Inasmuch as we, the Brethren in Christ, are quite weak in the State of Michigan, and whereas there are many calls for the Brethren to hold meetings and inasmuch as there are those who do not hold church membership with the Brethren in Christ who have offered quite liberally if the Brethren would come and build a church building and meet together; therefore the Brethren of Michigan have felt to respond to the call, and brought the matter before the District Council, and laid the matter before Conference, as you will see by Conference Minutes of 1909, Art. 51, page 57 and 58, that Conference authorized the Michigan Brethren to solicit funds throughout the Brotherhood for the purpose of procuring a parsonage at Moretown Center, and also to pay off part of the cost of the land on which the church stands, and on which the house shall be placed; also for the purpose of building a church at Clustervill. The people of the community have offered quite liberal for the purpose of building the church if the Brethren will go on with the work. We therefore appeal to our beloved Brotherhood to give the matter your prayerful consideration and obey the message which the Lord has given in these words: 'The giving is good is that we may obtain joy and gladness and sorrow and sighing shall flee away.'

JOSEPH E. BEARSS.

CLARENCE CENTER, N. Y.—Our love feast was held June 19-20, as announced in the Visitor. A number of Brethren from Buffalo, Black Creek and Markham came to feast with us and encourage us on the way. Bro. George Whisler and Bro. Asa Bearss were the visiting ministers with us. This is the first time in a number of years that our feast was not held before Conference, which always brings brethren together. It is such a privilege to enjoy our trip. We went out especially to visit the children we put out from the school at Westfield. We also visited Miss H. F. Smith and others who are working here. We have fourteen children ranging in ages from ten to sixteen years, and if the Lord is willing by His grace we hope to be able to take these children out to visit the Mission here. We have fourteen children out through the Brotherhood and they are getting along so nicely, it is encouraging. If the Philadelphia Mission would never do any more than it has already done in rescuing the little ones that are out in good Christian homes it would be worth while, but when we see the sisters and young brethren that have been pucked out of the mire and we feel that we can help them. So I want to look on the bright side.

BUFFALO, N. Y.—To the saints in Christ, Greeting. We are truly thankful that the needs of the Mission have been so beautifully supplied. Not only has He who promised supplied the temporal need through His children, but Himself has been the satisfying portion for our souls. It is so glorious to be in an experience where faith enables you to rise and soar above circumstances. Praise His dear name! We have nothing to boast of ourselves, for it is only by the grace of God that we are enabled to triumph over sin and all our foes. It is such a privilege to be in the school of Christ. We feel many times that we are just taking the first lessons. By complying with the conditions laid down by Christ in Mark 8:34-38, we are assured of continued discipleship.

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Sunday, June 27, with visita, especially an interesting day for the Mission. Five souls followed our Savior in the ordinance of baptism. Among the candidates was a father past 82 years old. Also his daugh­ter and great granddaughter, making three generations. The other candidates were a young lady and a brother who has been a Christian for a number of years.

EVANGELICAL VISITOR.

Will all who read these lines please pray that these souls may have much grace to whom follow the Lord.

Pray for us. Your servants for Jesus' sake.

GEORGE AND ELLIE WHISLER.

ROSEBANK CHURCH, KANSAS.—A very profitable service was held on June 27, when eight persons were received in church fellowship.

An application meeting was held on Sat­urdav evening when six girls and one boy ranging in ages from ten to sixteen years, and one mother, made application for membership. The usual services prepara­tory to baptism were ably conducted by Elder J. N. Engle, who afterwards baptized them. The mother was received in church fellowship, but for certain reasons will be baptized later. Will you help us pray that these young souls, who have made the Lord their choice, may be kept true and faithful to the Master and His service?

J. B. BOWERS.

PHILADELPHIA MISSION.—Isaiah 35:8, 9: "And an highway shall be there and a way, and it shall be called the way of holiness; the un潔shall not pass over it, but it shall be for the wayfaring men, though fools shall not err therein. No lion shall be there nor any ravenous beasts shall go up thereon; it shall not be found there. But the redeemed shall walk there; they shall walk there! Praise God that He gave His Son to redeem us, that He came to set us free, and paid the price for our redemption! Glory to His Name, that there is a place where the devil cannot reach us, but the redeemed shall walk there! I thank God that I am one of the redeemed, that Jesus stopped down and picked me up when I was deep down far away from God, and to-day I am rejoicing in Him who never sleeps nor slumbers, but knows all things. He is a precious friend to me. I can trust him; I can tell him all my troubles and all my tests and He will bear it away in the sea of forgetfulness. Praise His Name forever.

My wife, daughter and myself have made a little trip visiting the Brotherhood for nearly three weeks and we are now back home again in our field of labor where we have been laboring for about thirteen years, and if the Lord is willing by His help and grace we know nothing else but to labor on in this noble work. Truly, we enjoyed our trip. We went out especially to visit the children we put out from the Mission here. We have fourteen children out through the Brotherhood and they are getting along so nicely, it is encouraging. If the Philadelphia Mission would never do any more than it has already done in rescuing the little ones that are out in good Christian homes it would be worth while, but when we see the sisters and young brethren that have been pucked out of the mire and we feel that we can help them. So I want to look on the bright side.

When we came to the Harrisburg Home our eyes fell on the dear children that are

(Continued on page 12.)
EVANGELICAL VISITOR.

[July 30, 1909.]

OUR CONTRIBUTORS.

Moment by Moment.

Dying with Jesus, by death reckoned mine,
Living with Jesus, a new life divine,
Looking to Jesus, till glory doth shine,
Moment by moment, O Lord, I am Thine.

CHORUS.

Never a trial that He is not there,
Never a burden that He doth not bear;
Never a sorrow that He doth not share,
Moment by moment I’m under His care.

Never a heart-ache, and never a groan;
Never a tear-drop and never a moan;
Never a danger, but there on the throne,
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus my Savior abides with me still.

—D. W. Whittle.

Moment by Moment.

Parents often say and pray, they
Some years ago in Dakota a father
How TRUE.

—J. R. Zook.

Recently I heard a great orator,
statesman and politician state that his

Example, Advice—Which is the Stronger?

When but a boy, I heard a wealthy
bacco, for it is a filthy and expensive

For the EVANGELICAL VISITOR.

EXAMPLE IS ALWAYS STRONGER THAN ADVICE.

When but a boy, I heard a wealthy
farmer say to a Superintendent of
Public Schools when his boy was im-
plicated in some school difficulty, that
he never allowed his children to use
proflane language although he him-
self used it.

The Superintendent, a Christian
man, past the meridian of life, re-
plied, “If you do not want your boys
to swear you must set them the ex-
ample.”

HOW TREE.

Some years ago in Dakota a father
waded through the deep snow in
going to his barn early in the morn-
ing to do his chores. Presently his
little boy attempted with great ef-
fort to make the same trip by step-
ing in his father’s steps—following
his example.

Parents often say and pray, they
do hope their boys will never use to-
bake, and how he had
heard the gospel preached, and how he had
come to that knowledge and desire.

The man replied, “I have not heard
gospel preached, but I have lived
near a man who lived it.” What
must I do to be saved? would be more
frequently asked if the gospel was
more generally lived.—Selected.

A Voice From the Ozarks.

To the dear Visitor family: We
send greetings in His precious name
who loved us, and washed us from our
sins in His own blood. And hath
made us kings and priests unto God
and His Father; to Him be glory and
dominion for ever and ever. Amen!

Knowing that many are watching
the columns of the Visitor for a
word from us, we will pen a few lines.

First of all, we would magnify the
name of the Lord for His wondrous
mercies toward us as a family. We are
still busy as usual in endeavoring to
promote the cause of our blessed Lord
and Master in this vicinity. Our
meetings are usually well attended, as
said before, mostly with young peo-
ple; for example, last Thursday night
we held our prayer-meeting in the
yard under a large oak tree, on
account of the great heat. Almost
forty were present and not one mar-
rried person outside of our own
family. We are glad for the inter-
est manifested among the young peo-
ple and we trust eternity will reveal
some good accomplished that we
don’t see now. We would ask all who
read these lines to remember us in
your prayers that we may deliver our
souls from the blood of this people.

We have had quite a number of
hot days lately, much more so than
a year ago. We don’t know of any
fatalities in our vicinity. While some
of us have suffered from the heat, yet
so far nothing serious has befallen
us. Yesterday morning our little
twin brother had an attack of some-
thing like cholera morbus, but by ex-
cercising care he is about well again.
None of the twins has been sick a
day since they are with us. They
are generally well and are growing
fast. Sister Zook has suffered more
from the heat than, any of the rest of
us. This morning we are having a
good breeze, which we appreciate, and
hope the hot wave may be broken.
Many of the people of our vicinity
spent July 3 as a celebration of the
4th of July. Preachers and many
church members spent the day at
Anderson. While we enjoy this land
of freedom, we don’t feel like taking
part in the exercises in which the
world celebrates the anniversary of
our Independence.

Some years ago when we, with
several other workers, were out in
4th of July at Clay Center, Kans. We joy in having the opportunity of celebrating the 4th of July in a Christian way. Would it not be well for us as a called-out company if we would make special efforts of honoring the day and our fathers, and above all else, honor God for this land of freedom?

I am led to wander what many of the readers of the Visitor think of the articles published called, "Church and State." I for one, think the articles thus far published, very good. Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight." (John 18:36.)

I agree with the writer of the article in question, that the professed Christian church is making a mistake in trying to reform the world by legislation. Our business is to besiege the throne and put away the evils of our day, and keep unspotted from the world. I can no more take the ballot and use it by the electing of certain men to office, to put away the evils of intemperance or any other, than I could by the Spirit of the Master take up the sword and fight against my fellowman whom I commanded to love. The time is coming when the kingdoms of this world will be the kingdom of God and His Christ, but not under the Gospel Dispensation. Yours for the old and good way of the gospel of peace.

For the EVANGELICAL VISITOR.

A Sister's Concern.

I have been impressed to write for the VISITOR, but have been putting it off from time to time. I love to read the VISITOR, but have been putting it off from time to time. I love to read the VISITOR. While I read the thought still comes to me that if all would do as I—put off writing, there wouldn't be anything to read. I find wherever I obey I have it good. I am so glad I have given my heart to Jesus. He had to use ways and means to this end. He brought me on a bed of affliction. There I promised if I ever got well I would live different. I put away the unnecessary things of this world and had no desire for worldly pleasures. I lived that way for a little more than a year. One evening as I was on my knees something seemed to say, you ought to wear a covering. That was as plain as if some one were in the room and told me. I am so glad that I did not get it from a sister or friend. I want to wear it as long as I live. It was no cross for me after that. I have no faith for a woman that prays without her covering, for it was shown to me so plain, and we can read it so plain.

This word pride has been much on my mind since I was at a love feast last Spring. It is creeping in the church more and more. I think we ought to adorn ourselves so we know where we stand. As a sister and I were going in the church on Sabbath morning at this love feast, we met two strange sisters. The sister with me shook hands with them, but she had to ask them if they are sisters. They said they are. Some are getting their bonnets so small you don't know where to place them.

I hope I have not hurt any one's feelings. I just wrote as I felt. I find the best way is to "trust and obey." I have a stronger desire to go on this good way than ever. I ask an interest in your prayers that I may be more a light to those around me and my family, that they may see I am trying to do God's will as my husband is yet unconverted.

For the EVANGELICAL VISITOR.

Power of Prayer.

I will obey my convictions and try to write some of my experience. I saw in an early Spring number of the VISITOR, the experience of a sister in the power of prayer. Oh, I think it is so deep, we cannot get to the end of it!

I read my Bible through and I stood at the command of praying over the sick, and I had to feel that I did not do all that my Bible says. I was not really sick, but was very weak, so I halted and listened to man. Some said that this command is trifled with, and that it is only for the sick. So I left it pass for over twelve years, but still this command was following me as undone. After I was married I was again overtaken with weakness, so I opened my feelings to my companion, and he encouraged me to obey my convictions. I still hesitated, till this last Spring, when it came still heavier upon me. I was however still afraid that I would not do it in the right spirit, but my prayer was, that the Lord would help me, and I have experienced that he did. I made it known and was trusting in the Lord, leaving the result with Him and proceeded to obey, regardless of what man might say.

The Scripture says: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:15.)

The appointed time came and all those that were with me rejoiced in the Lord. The wonderful feeling that came upon me, tongue cannot express. I was made whole and went on my way rejoicing, gaining physical and spiritual strength. I learned still more how much power there is in prayer. I can say with the poet, "Praise the Lord I know there's power in prayer."

I believe there are others who just stand at the same place where I was, and to such I would say: obey, for the devil always tries to get us in some way. If he is defeated in one thing he tries his best in some smooth way to get the best of us in something else, and the nearer we live to God the more he tries us; but we will not be shaken; for we are on the solid Rock, Christ Jesus.

I can rejoice that I am what and where I am, and I feel now as though the Lord put me on a good standing, clean and holy, ready for his service. O what a joy in the service of God. He has promised to grant our petitions and I have found Him to be true to His promise and have realized the great power there is in prayer.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.)

Florin, Pa.

Not long ago we saw a young man on historic Boston Common holding out his hands, which were filled with grain for the pigeons. They did not wait for him to throw it upon the ground, but alighted on his hands and along his arms, and fluttered above and around them until he was supporting more than a dozen of them. It was a pretty sight. They were utterly unafraid of him. He tried to push them off, but they would not go. The only way he could get rid of them finally was by throwing all the grain he had on the ground, when they left him and covered the ground quickly where the grain was.

We thought at once of the kindness of this young man. He would not hurt the birds and they knew it. He was their friend and wished only to feed them. Boys and girls may know
Dear readers of the Visitor. Our dear Lord has asked of me to write my late experience for the Visitor, and, by His help, I will obey. I have been trying to serve God for quite a while, but was not satisfied, and wanted to become holy, as I read in my Bible, “Without holiness no one shall see God.” So when the time came to go to Conference in Kansas I thought I would go, thinking I might get some encouragement out there. I went and when the invitation was given on Saturday afternoon, after preaching, for any one that was not satisfied to come forward I went, but did not receive a blessing, only for going forward and obeying. But I see now He wanted me to be sanctified in my own home, so I could stand—which by His grace, I want to do. So I kept on praying, and on the first day of July after breakfast, I opened my Bible and Psalm 130 came to my sight, and I thought that just suited me. Then I went to my kitchen and began to work, and God told me to go into another room and pray and obeyed. He taught me to pray as I never prayer before, but I did not receive any blessing. Then I said, “Lord, in thine own appointed time,” (for I felt so unworthy) “will Thou sanctify my soul,” and went on out about my work, but still kept on praying. Then the hymn came to me, “All for Jesus, All my being’s ransomed power.” Then something came over me, a feeling which I am unable to describe to anyone. But would say to any one who is like I was, give up all to Jesus and He will bless you then you can know my feelings.

Then it just seemed as if something was talking to me, telling me what I must do. Then the hymn, “Lead, kindly Light,” came to me, and I was just lost in His love, I think. And oh, I do so want to obey Him wherever He may lead me, and spend the few days of my life working for Him. When I came to myself another blessed hymn came to me, “I’ve reached the land of corn and wine, And all its riches freely mine, Here shines undimmed one blissful day, For all my night has passed away.”

Will all the dear brothers and sisters pray for me that I may stand true to God?

An unworthy sister.

An Experience.

MARY MCNEAL.

Dear readers of the Visitor. Our dear Lord has asked of me to write my late experience for the Visitor, and, by His help, I will obey. I have been trying to serve God for quite a while, but was not satisfied, and wanted to become holy, as I read in my Bible, “Without holiness no one shall see God.” So when the time came to go to Conference in Kansas I thought I would go, thinking I might get some encouragement out there. I went and when the invitation was given on Saturday afternoon, after preaching, for any one that was not satisfied to come forward I went, but did not receive a blessing, only for going forward and obeying. But I see now He wanted me to be sanctified in my own home, so I could stand—which by His grace, I want to do. So I kept on praying, and on the first day of July after breakfast, I opened my Bible and Psalm 130 came to my sight, and I thought that just suited me. Then I went to my kitchen and began to work, and God told me to go into another room and pray and obeyed. He taught me to pray as I never prayer before, but I did not receive any blessing. Then I said, “Lord, in thine own appointed time,” (for I felt so unworthy) “will Thou sanctify my soul,” and went on out about my work, but still kept on praying. Then the hymn came to me, “All for Jesus, All my being’s ransomed power.” Then something came over me, a feeling which I am unable to describe to anyone. But would say to any one who is like I was, give up all to Jesus and He will bless you then you can know my feelings.

Then it just seemed as if something was talking to me, telling me what I must do. Then the hymn, “Lead, kindly Light,” came to me, and I was just lost in His love, I think. And oh, I do so want to obey
Christianity and Its Restrictions.

One of the astonishing but frequently recurring facts in practical Christianity is the grave concern many people feel and express about what is right and what is wrong in the conduct of life. Every minister, for example, is frequently prodded with questions about the moral and religious quality of things people want to do, or leave undone. To them Christianity is a set of rules, which if they find plain endorsement in the Bible must be carried into the conduct of life. Is it right to visit on Sunday, or go fishing, or read a newspaper? Is it right to dance, or go to the theater, or the card party? Usually those who ask such questions want to do such things. To answer negatively is to be charged with puritanism. To answer affirmatively is to create the suspicion that the preacher is worldly.

The fact is that Christianity is not a system of rules. Rules make hypocrites rather than Christians. The Pharisees in the Savior's time had burdened themselves with rules until they gave many erroneous interpretations to texts of Scripture, and explained them according to their traditions, which finally became the occasion of transgressing the commandments of God, and making them of none effect. They fell into many superstitions, in which they placed a great part of their religion, even to practising painful austerities and mortifications. They busied themselves about trifles, and practiced multitudes of rites and ceremonies, so that they not only forgot and neglected the real duties of religion, but put on themselves a yoke that was hard and a burden that was almost unbearable, and by thus plac ing their religion in things wherein true religion does not consist, they in a manner lost all notion of spiritual piety and godliness, and became the most finished hypocrites among the Jews. Christianity is not a system of rules, but a system of life. Christ came into this world that men might have life. Where that life truly exists it will make its own rules. Those rules will be governed by a conscience that seeks to be void of offense. The great underlying law of the kingdom of God is righteousness. Whatever else a man may be he is not a member of that kingdom without righteousness. No form of church ordinances, no practice of church rules, no engagement in ritualistic services is of any value without righteousness.

Behind this is love, which is the real motive of righteousness. What a truly religious Christian man does, or leaves undone, is induced by the constraining love of Christ. That governs everything. If a man loves Christ, he will not concern himself about rules. If he does not, rules are of no specific importance to him. What love dictates will not be regarded as a restriction nor a burden. When duty is a task, religion is a burden. When duty is a privilege, then religion is a joyful experience, and the love of Christ makes it so.

The interpretation of love is life. When the Spirit which regenerates the soul has done its work of quickening, and man has become a new creature in Christ Jesus, then love ripens into righteousness of conduct and character, and all superficial questions are easily answered by a conscience that is now awakened and made sensitive to the moral quality of every action. When a man hankers for that which his conscience does not quite approve, he needs to go, not to the preacher with questions, but to place of prayer with penitence and submissiveness. Let God answer his questions through his own conscience. He will be sure to get the right answer, if he goes to God in the right spirit. It is not only absurd, but wicked to probe the preacher with questions about the right or wrong of a thing, when the man is himself uncertain about it. When the Christ-life is in him, and love moves him to righteousness of conduct, there is no need for questions. He will want to shun the very appearance of evil. If he does not, the altar is the place for him, and penitence and prayer are his most rational conduct. The church does not adopt rules and say "follow these." It has adopted Christ, and with all the emphasis of its authority it says, "Follow him."—Methodist Protestant.

A writer in the British Congregationalist gives an account of the way in which the churches of all denominations in Canada are seeking to deal with the multitudes of immigrants who pour into that country. A definite form of welcome has been provided at the ports of entry, chaplains representing the churches being on hand to welcome the newcomers and introduce them to Christian people. Such a movement must have far-reaching consequences. The moment of arrival in a new country is a perilous one in many ways for the immigrant; and if he or she can only be captured immediately by the Christian brotherhood, a great step will have been taken in the forming of the character of the new country as well as in the saving of the individuals. As colonial life extends, Christians in the motherland must rise to the occasion and see that ministers and workers across the seas have their hands strengthened for the important work of saving the immigrant.—London Christian. The White Slave Traffic.

We have been surprised that so few seem to have taken this matter seriously. It may be that many do not realize how gigantic are the proportions of this shocking system of crime nor the dangers to which our daughters are exposed. As we have investigated the matter we have become convinced that in this damning sin of our civilization lies one of the worst phases of evil which we are called upon to attack. There can be no excuse for exploiting this dark crime in the press and on the platform save a sincere desire and purpose to protect womanhood against it. With that object alone in view, we relate the following instances that have come to us, first hand.

An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to fall in love with Canadian girls, and advertised for a number to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of the four have not been heard from since. The other was found in a den of iniquity and returned home broken in health.

A graduate of Toronto University replied to an advertisement for a traveling companion. By correspondence an attractive offer was made. She came to Toronto under arrangement to meet her employer. Her friends, not hearing from her, followed her to the city, to find the address given in the letters was a vacant lot. The young woman has never been heard from since.

A young Canadian woman went to the city of Boston to visit a friend, who was to meet her at the railway station. The friend, a young woman of long acquaintance, did not appear. A well-dressed woman offered to direct the visitor to a good boarding house. The young woman accepted the offer, only to discover before midnight that she was in one of the worst places in the city. Because one man had not lost all sense of chivalry she
was spared from degradation, and on the following day he, with great difficulty, rescued her.

A Toronto young woman was on her way to New York. A fashionably dressed woman on the train paid her attention, and, learning where she was going, professed to be an intimate friend of her relative in New York. The woman offered to drive the young lady to the home of her relative. They left the railway station in New York in a handsome carriage, which was driven directly to a fine house. She was immediately locked up. In this case again, pity prevailed in the heart of a man, and she was by a cunning subterfuge rescued. We would remind our people, however, that where one such is thus rescued there are thousands who find it impossible to escape.

A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before she did not notify her aunt that she was coming. Arriving at the house, she found her relatives absent. An attractive looking woman a few doors away made inquiry, and, learning of the young woman's disappointment, invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the white slave traffic.

After speaking on the subject of the white slave traffic in an Ontario town a few weeks ago a business man came to us and said: "That is a matter with which you should deal by every means in your power. Two sisters of mine, who have lived in Toronto for years, went to a new boarding house. After they were there some little time they became suspicious, then alarmed, and left suddenly, to discover that plans were under way for locking them up and forcing them into the vile slavery of the traffic."

The runaway marriage is one of the favorite devices of the white slaver. Here is a case in point. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, taking her out driving and attending public gatherings frequently. The other sister, displeased with the man, objected; but, in spite of this, the friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young woman, declared he would find her; and, going to the city of Chicago, he found her from house to house in the red light district until he found the unfortunate girl. When she came into his presence she dropped fainting to the floor.

A young foreigner professed to fall in love with an Ontario farmer's daughter. He sought and won her hand in marriage, then took her at once to one of the cities of the United States, but held on to her for some time, endeavoring to secure $500 from her father. Becoming suspicious, the farmer went at once to the city and succeeded in getting possession of his daughter before she had been handed finally into the infamous traffic.

A young woman in Ontario replied to an advertisement for a nursery governess for an English family in the Northwest. A good salary was offered, because it was said the place was isolated and the family large, and it was also desired that the young woman remain and become one of the family. The arrangements were completed, and the young woman went as directed to the nearest railway station, where the father of the family, it was promised, would meet her. Arriving at the station, she was met by a young man, who explained that his father had dislocated his ankle. After a drive of several hours in the darkness, she found herself in a lonely shack occupied only by men, where she was kept prisoner for several months.

We are convinced that our people in rural districts particularly require to be warned against this traffic, because the fact that they are so unsuspecting makes them all the more ready victims. Young women are taken from even the heart of old Ontario right into the toils of this dark and deadly traffic.—Christian Guardian.

A continuous looking off to Jesus Christ crucified, and a steadfast dependence upon the Spirit of God to work in us the separating power of His death, and to minister to us the quickening of His life, is the "way of faith," in which Christ can be "fully formed within," and the believer grow up unto the "measure of the stature of the fulness of Christ." O soul redeemed by the precious blood of Christ, if the word of the Cross has come to thee in the power of God, and thou hast consented to be crucified together with the Crucified One, and truly united to Him as the Risen Lord; take heed that thou dost day by day turn thy heart's vision toward the Cross, praising the Throne of God that thou art there with the One who died, and then—

1. By faith in the working of God, commit to the death of the Cross, without delay, aught of the old life revealed to thee, counting upon the Holy Spirit to bear witness to the death of Christ, by severing thee from the accursed thing. Let this be thy prompt dealing with aught that is shown to thee as not of God, during the whole course of thy spiritual life, for the light will shine upon thy ways, and thou wilt see even thy "comeliness" to be corruption as thou dost walk in the light of God.

2. By faith in the faithfulness of God, live thou in the present moment alone, and counting upon the Holy Spirit to communicate to thee the life of Jesus, do thou cast thyself upon His strength, and do the "next thing" that lies in thy path of duty, believing that it is God Who worketh in thee to will, and to do, of His good pleasure. If thou dost miss step with thy Lord, trust Him, by the skillfulness of His hands, to put thee in step again, and do not whip thyself with vain regrets, but continue in His love, and leave thyself entirely in His keeping.

3. By faith in the Risen Christ walk on with Him, refusing all temptation to look within, or turn back upon thyself as all. Let His word dwell in thee richly, teaching thee His will for thy manner of life, and pour out thy heart's longing to Him that He will show Himself through thee to all around.

4. By faith thou dost stand. Be not high-minded but fear. No past experience of His grace will avail thee if thou dost turn from simple dependence upon thy Lord. Thou hast naught but what thou dost receive from Him hour by hour. Thou hast a watchful foe ready to ensnare thee if thou wilt give him place. Keep thou hidden safely in thy Lord, Who intercedes for thee before the Throne of God, and if thou wilt walk in the light, bringing to the light thy doings—that it may be shown thee whether they are "wrought in God"—the blood of Jesus Christ will keep cleansing thee from all sin, and thou shalt walk in blessed fellowship with Him.—Mrs. Penn-Lewis in Cross of Calvary.

A man's age depends upon the ideals he still cherishes.
That a woman o'er burdened with grief
And the heart that your words might have
The Spirit said, "Write," but then you had
Expected from you; 'twould have given re-

I care not to sing of the City of God;"
Thy voice is thy Master's by purchased
That the Spirit said, "Sing to-night;
'Twould have saved a soul from sin and
It mattered little. You did not know
Because, when the message came to you,
You were out of touch with your Lord.
Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said, "Write," but then you had

Some different work and you thought
It is a letter to the Master. You did not know
'Twould have saved a soul from sin and
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing to-night;"
'Thoy voice is thy Master's by purchased
But you thought, "Mid this moody throng,
I care not to sing of the City of God:"
And the heart that your words might have
reached grew cold—
You were out of touch with your Lord.
Only a day, only a day,
But oh! can you guess, my friend,
Where the influence reaches and where it will end
Of the hours that you fretted away?
The Master's command is "Abide in Me;"
And fruitless and vain will your service be
If out of touch with your Lord.

"Changed.
I was so pleased with the thought of the Editor having in July 1 number of having a Young People's Page. Surely we are all interested enough in our Church paper to help make it interesting.

By this I do not mean to say that it has not been interesting; it is one of the most welcomed visitors in our home, but if we could write something that would help some one or be an inspiration to some un-saved soul, we would be well paid for our weak effort, and we would also be helped by helping others.

The little poem our Editor gave us as a basis of thought is certainly a fine one. The first two lines appeal very strongly to me, for they seem to tell my experience so well.

"I am not now what once I was."
I do feel to praise God that those few words are really true in my life. When I think how fast I was going down the broad road to ruin, it almost makes me shudder, and I am so glad that now I am a child of God. Praise His dear name!

It is not that I have merited what He has done for me but only His great love and grace which He bestows on all who come to Him, and I am so glad He is so ready to take me in, but not a respecter of persons, but the invitation is, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

My heart goes out for those who do not enjoy this great salvation and I want to help them to see the real joy there is in serving Jesus with the whole heart.

We cannot say they have no enjoyment, but it is not lasting and the happiness of a true Christian exceeds the pleasures of sin so much that I would not want to ex-

As I come to the second line, "Nor am I that I ought to be, it causes me to feel so sad. When I look back and see what I would have escaped and how much more advanced I would have been in the Christian life had I given all my time to God. I feel so warning all not to do as I did, but to turn to God at their first call.

Then, too, there have been opportunities of living closer to God since I have ac-

cepted Him, and hours which I might have spent in secret prayer and the reading of God's word, which gives so much life to the Christian, that were spent in other ways and these are some of the reasons why—"I am not as I ought to be."
My ambition is to live nearer my God and be a blessing to those around me. We find Jesus was always ready to help others and I believe the same character-

istics will show forth from the life of a true Christian.

Christ is my ideal and I know I never
can be perfect in this world as He was per-
fect, yet we have the privilege of fol-

ging His example.

We hope to hear from many of the young people and I ask an interest in your prayers.

Your sister in Christ,

Jennie M. Hoover.
Manistield, Ohio.

Testimony.
I praise the Lord that I can say to-day from the depth of my heart, "I am not now what once I was."
The Lord has done so much for me; I feel that I will never be able to praise him sufficiently. Just to think of what the Savior did for such an unworthy creature. How he saved my never-dying soul, and not only saved me, but keeps me saved in this terrible world of sin. O how the things of the world fall away from my sight as Jesus grows nearer and dearer to my heart. I would not exchange this time that I have for anything that this old world can offer me. Very often I feel a little reluctant about doing things that seem hard to do, but, "Praise the Lord," it always pays to obey Jesus, because it is through Him that we fight our battles, and win our victories.

My earnest desire is to become more and more like Him. I ask a deep interest in the prayers of all God's children that I may be true to Jesus.

Your sister in the Lord,
MABEL E. WILSON.
Buffalo, N. Y.

Testimony.
I praise the Lord that I have the knowl-
edge of a ruling and reigning King; and also that He is preparing a place in heaven for each one of us, that by His grace we may be with Him during eternity.

When we think of the many trials that Jesus went through for our benefit it makes one feel as though they could stand a little persecution just for His sake, and in the end we are sure to come out vic-

ors.

When I came to our Savior with my sins and fully repented, I felt the burden of my sins roll away. Praise God for for-
giveness of sins.

I am led to believe (by my own experience) that when we are redeemed by the love of God, nothing will satisfy our hearts but Jesus. I cannot keep from rejoicing that I have Jesus as my companion. (Galat-
ians 3:22-27.)

My earnest prayer is that I may meet the dear saints on the golden stairs leading to the heavenly home and mingle our voices in a continuous praise.

Your sister in Christ,

C. MARY ROOTS.

Testimony.
I am not now what once I was.

Scottish Covenanters.
"Covenanters" was a term applied to a large part of the people of Scotland in the 17th and 18th centuries, because they covenanted among themselves to stand by their religious principles. They were of the Presbyterian faith, as opposed to the Episcopal and Catholic doctrines of Bri-
tain.

There were four of these covenants made at different times, one being national. A short time after the fourth one was written, it was recognized by the British Government and was used as sort of a treaty of peace between the contending par-
ties. Obligation to it was abolished in the year 1661 and its renewal prohibited at the liberty of the church was now deemed safe.

The zeal of these Covenanters is note-
worthily. In some instances the shepherds of the flock gathered the people together on the hillsides and there performed their ministrations. May we not profit by their example by standing true to our God.

Our covenants, I am sure you should have given the

The Editor has done so much for me; I feel that I will never be able to praise him sufficiently. Just to think of what the Savior did for such an unworthy creature. How he saved my never-dying soul, and not only saved me, but keeps me saved in this terrible world of sin. O how the things of the world fall away from my sight as Jesus grows nearer and dearer to my heart. I would not exchange this time that I have for anything that this old world can offer me. Very often I feel a little reluctant about doing things that seem hard to do, but, "Praise the Lord," it always pays to obey Jesus, because it is through Him that we fight our battles, and win our victories.

My earnest desire is to become more and more like Him. I ask a deep interest in the prayers of all God's children that I may be true to Jesus.

Your sister in Christ,

BUFFALO, N. Y.
BUFFALO, N. Y.
BUFFALO, N. Y.

MABEL E. WILSON.
BUFFALO, N. Y.
EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY. (Concluded.)

Pray for us.
From your brother and sister,
Peter STOVER AND WIFE.
3442 N. Second St.
Freight stations, North Penn Junction on the P. R. R. Erie Ave. on the P. and R.

A Sister's Thanks.
Beloved readers: The EVANGELICAL VISITOR has been quite a comfort to me and has driven many a cloud away and brightened many a day. This was the longest birthday I experienced—the mail still coming. I wouldn't be able to answer all, but in time I hope to answer the aged and afflicted ones.

The writers ranged from three years to eighty in age. The number received so far was fifty postal cards and thirty-five letters. I thank one and all for their labor of love—e'en me. I could name you one by one but the good Lord knows all of you who obeyed and will reward you. Surely it was the prompting of the Holy Spirit that you could write, and such soul-cheering letters as I received. As long as my last breath shall not be forgotten. Many tears were shed.

Now all who enjoy the glorious privilege of meeting with God's children, time after time, count the absent ones: it will be a good school to be in. Inquire why they are absent and ask the good Lord what He will have you to do. It may be to pen a few lines to comfort some one, and the reward will be yours.

I am the only one in the family that belongs to this body of believers. Only by His power can we be kept.

"There is a path that leads to God,
All others go astray.
Narrow, but pleasant is the road,
And Christians love the way."

Pray for me.

In Christian love,
IDA KOTZ.
West Fairview, Pa.

The Jabrook Orphanage at Thomas, Okla.

This Orphanage is now under the control of the Church and should receive a hearty support from the Brotherhood in large.

Bro. A. L. Eisenhower and wife have certainly been liberal in their proposition and terms of concession to the Church which they love. It would be cruelt to me to talk to them about their nest in this transfer and bequest.

Few, indeed, comparatively speaking, are willing to make such sacrifices. God bless them both for Jesus' sake. They should be remembered in a substantial way wherever they may labor for the saving of souls and the upbuilding of the kingdom of Christ; for what is five hundred dollars per year to pay for all living and traveling expenses of both of them?

The Home, most certainly, has a beautiful and advantageous location right in the midst of a thrifty community, near Thomas, a prominent town for business and enterprise.

The local church has assumed the heavier end of the financial responsibility, obligating themselves for three-fifths of the yearly rental, while either or both of the donors live.
There is need of a worthy and able brother and sister to take charge of the Orphanage, because brother and sister Eisenhower are anxious to be relieved for a much-needed rest.

Let us all pray that God may provide. We submit the above in the name of Jesus, our Lord:

J. R. Zook, President.
D. R. Eyster, Sec. and Treas.

Africa Correspondence.

Misshezazi Mission,
Gwanda, Rho.,
June 29, 1900.

Dear readers of the Visitor: Greetings in the precious name of Jesus. It has been some time since you have received any word from this station, so we shall endeavor to pen a few lines, but just what to write that will be of interest to you, I do not know. The days and weeks are so much the same and are all well crowded with duties. The work in general is moving on as usual. With little outside the ordinary to tell you. Yet if you could spend a few days with us, accompany us to some of the kraals, or attend a service, or help in some other way, you would meet much that would be new to you, and that would give you a better idea of our surroundings than we could give you through the pen.

We received a letter in last mail from one who is much interested in mission work, and from whom we often receive very encouraging letters. In his last he asked, "Do you really feel at home with those black brothers and sisters?" I often think of you all, wondering if you enjoy yourselves in your work, or if you are only looking forward to the future for your reward. I am thankful that we can say that we do feel at home, and we enjoy the work with all our hearts. We often thank God for the privilege (it is indeed a blessed privilege) of giving the Gospel of Life and Liberty to the heathen. Many people look upon the missionary's life as a dreary one, and some even hesitate to consecrate their lives to God, fearing He may smite them, and soon become discouraged. We trust she may be allowed to return to us.

Such circumstances embitter the old against missionaries. They want the privilege to give their daughters to whom they (the parents) may choose, and wish their daughters to obey.

We long to see more of the parents saved. There are a number of old women who attend services quite regularly, and they listen very attentively. We feel that God is speaking to some of them. Their children are often much burdened for them. We know our God is able for great things.

Next week we expect to have a marriage here; two of our recently baptized members desiring to be united in a Christian manner.

We crave an interest in your prayers. Yours in the Master's service,

EMMA M. Pry.

REPORTS OF FUNDS.

Buffalo Mission.
Report for June, 1900.
Balance due Mission, $6.35.

DONATIONS.
J. H. N., $5; Little Starter, $1; Mary Fringe, $1; S. W. Sorenberger, $1; H. N., $7; Anna Peiman, $1; Bro. and Sister Melvin S. S., $1; James Sider, $1; F. Augustine, $8; N. Winger, 50 cents; Sister Eilers, $2; George Neidrauer, $1.35; Elder Jno. Willifong, $10; Magdalene Hunsburger, $1; Elmer Robert, $2; Susan Allen, Jr., $1; Solomon Climenhaga, 50 cents; Harl Pringle, $1; Wm. W. Wil­elm, $7.

EXPENSES.
Gasoline and light bill, $2 74
2 tons coal for Winter, 12 30
Groceries, household and sundries, 17 22
Balance on hand, 7 00

Christian Sister, donation of provisions; Sr. Mary Blake, strawberrries.

July 5, 11 24

REPORTS OF FUNDS.

Toronto Mission.
Report up to July 5, 1900.

DONATIONS RECEIVED.
Sister R. Heisey, $5; Sister M. Macklen, 25 cents; Jesse Little Starter, $1; Darius Sider, $1; Sidney Hoover, $1; Jesse Winger, $1; Sister D. D. Heisey, $4; Charles Hawley, Jr., 50 cents; John Winger, $1.
Total, $22.75.

DONATIONS.
Sister R. Wideman, butter and eggs; Sister B. Cohen, shortening; Bro. Shoalts, eggs and cheese.
Balance due Mission June 1, $73 37
June and July rent, 34 00
Living expenses from June 1 to July 5, 11 24
Gas bill, 1 90
Total, $74 51
Total offerings received, 22 75
Balance due Mission July 5, $51 76

We thank all the dear ones for their interest manifested in the work here. We feel our labors have received many blessings received, and may the Lord of hosts richly reward each one of our prayer. Praise the Lord!

Owing to certain conditions we are again engaged in a small grocery business just about opposite our old address, but we will be connected with the Mission as before. We will have room as usual, and any of the saints coming our way will be made welcome—glad to have you call on us. Our address will be 740 Lansdown avenue. The Lord of hosts is yet our Strength and Stay and His Spirit our Guide. Yours in Him,

EMMA M. Pry.

July 5, 1900.

REPORTS OF FUNDS.

Tunza Mission.

It is estimated that from eighty to ninety per cent. of our criminals either were without homes in their childhood or were reared in bad homes. Where is there a more promising field of Christian endeavor than that furnished by a home?
CHURCH AND STATE. (Continued.)

THE ADONNEMENT FRUSTRATED.

Reform work virtually sets at naught the entire work of Calvary. It seeks to establish righteousness by the law. Paul says: "If righteousness come by the law, then Christ is dead in vain."

PROTESTANTS UNITING CHURCH AND STATE.

All evangelical bodies of Christians believe in the separation of church and State. It is the only position that finds its support in the Word of God. But these religious bodies in their attempts to overthrow any efforts pointing to the union of church and State do not realize possibly that they become guilty of virtually uniting church and State by these very attempts. Many churches are spending time, labor and money to keep our public State institutions free from all sectarian and ecclesiastical influences, never thinking for a moment that while they are engaged in such work they are really doing what they are trying to prevent others from doing. If Protestants have the authority to say who shall and who shall not have control of the State institutions, then these institutions are already under ecclesiastical influences and control. Do not misunderstand me, I am not discussing the merits of Catholicism or Protestantism. I am only attempting to show that when any religious body takes up the defense of the State institutions that they are virtually uniting church and State. As a matter of principle, what is the difference between such control by the Protestants and the thing the Roman Catholics are aiming at? The same is often true of a political contest. If you cannot mix drops of oil and water. And if you cannot mix oceans of oil and water you cannot unite church and State in the single individual, if the same cannot be done successfully with a body of individuals? Or how can you unite the individual member of the body of Christ with the State when the whole body of Christ cannot be united? If such a combination is advisable in the case of a society of individuals? The position of many on this subject is more than a paradox to me. I hold that the two are separate and distinct. If you cannot mix oceans of oil and water you cannot mix drops of oil and water. And if you cannot unite church and State in the whole you cannot unite Christian discipleship with State citizenship in the single individual.

A BOLD CHALLENGE.

The writer challenges the reader to find one clear and explicit command in the New Testament in which the responsibilities of governments are thrown upon believers. The believer is always spoken of in his relation to, and not a part of, governments. For example: "Subject unto," "submission to," "honor to," "tribute to," "custom to," "fear to," and "pray for." Farther than this the word is silent. So the believer's duties to the State are not absolute, but relative; nothing more. If the duties of citizenship comprise the mission of the believer, then his high calling in Christ Jesus is not such a high calling after all. Every American citizen has the same calling, and his citizenship (politics), which is said to be in heaven, is not in heaven, but in the world. Is this his high calling? Is this his exalted position? Is this his holy espousal?

THE CHURCH AND GOVERNMENTS COMPARED.

In Romans 12 and 13 we have the church and governments clearly defined. Let me place a few quotations in parallel columns:

<table>
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<tr>
<th>Romans 12</th>
<th>Romans 13</th>
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<td>&quot;So we, being many, are one body in Christ.&quot; (v. 5.)</td>
<td>&quot;There is no power but of God; the powers that be are ordained of God.&quot; (v. 1.)</td>
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| Duties. — "Ministering," "teaching," "exhorting," "giving," "ruling," "shewing mercy" (vs. 6, 7, 8.) No politics in this. | "For he (used "in") the two, Christ the head of the church, and God, the head of every institution, and each instituted for a different purpose and dominated by a different code of laws. Apply the teachings of Romans 12 to the State, and you will wreck the State; or apply Romans 13 to the church, and you will wreck the church.
| "Abhor that which is evil." (v. 9.) "Continuing instant in prayer." (v. 12.) | "Avenge not yourselves. * * Vengeance is mine; I will repay, saith the Lord." (v. 19.) "Overcome evil with good." (v. 21.) |
| "The fear of the Lord tendeth to life and prolongeth days." (v. 21.) "Execute wrath upon him that doeth evil." (v. 4.) | "He (governments) is a * * revenger!" (v. 4.) |

Now, then, you have the two, Church and State, and God, the head of every institution, and each instituted for a different purpose and dominated by a different code of laws. Apply the teachings of Romans 12 to the State, and you will wreck the State; or apply Romans 13 to the church, and you will wreck the church. For instance, let the State for a penalty feed its enemies, let it give a "cloak also" for every stolen coat, let it go twice for every mile it is asked to yield in matters of principles and justice; let it bless the cursers and ardently pray for its Lynchers and riotous anarchists, and what is the result? Yet all this a Christian is expected to do. Do you see how unchristian an institution? On the other hand, let the church jail the erring brother and take to the scaffold the heretic, and the result is just as disastrous. Do you not see how foreign the spirit and laws that govern the State are to those which govern the church? See how much more elevated are the principles of the State as compared with those of individuals.

The fabric of our civil life is not such as to admit the application of Christian principles to it. As a matter of fact, the Constitution of the United States to the church. When you can run a hydraulic ram with air, or fly a balloon with water, you will be able to successfully set the State in motion with Christianity. Why, then, speak of the State as the object of the Christian to which the State to use force with men in matters of religion is the rankest heresy. If Christians want no obedience, unless it comes from the heart. "If ye love me," he says, "keep my commandments." If you do not love him, he does not ask you to obey him. You will have a Christian government after Jesus comes and sets up His kingdom, but not until then.

The phraseology of the two chapters of Romans referred to in the comparison is strikingly significant. Chapter 12 is well saturated with clauses like these: "As we," "so we," "to us," "let us," — all in the first person. Paul places himself with the class mentioned in this (chap. 12) every time. It is the church chap-

In chapter 13 we have "for he (used three times) "for them," etc., all in the third person. Paul never placed himself with the class mentioned in this (the 13) chapter.
It is the government chapter, that is the reason. Now, if this is not significant, then language has not the meaning. The New Testament shows how the Christian is to conduct himself as a HUSBAND, as a FATHER, as a MASTER, and as a SUBJECT (See 1 Peter 3:7; Eph. 6:4-9; Col. 3:19-25), but no rules are given by which the Christian can magistrate or citizen. What is the inference of such silence? God does not expect the Christian to act in these capacities.

What a horrible spectacle it must be to the gaze of Jesus and angels to see two Christian men on opposite sides in battle, and each one striving to put the other to death. Yet if the duties of the State form part of the Christian's duty, then this is exactly what every Christian is duty bound to do when occasion demands it, for the Bible clearly defines the bearing of arms as one of the duties of the State (Rom. 13:1-4). Think of Christian nations as the temple of the Holy Ghost, yet brutally riddled with bullets in the heat of battle. And yet this hellish work is done in the name of Christianity. Christian men would raise their hands in horror if some outlaw would go up the streets of our village and with a Winchester rifle riddle the stained glass windows of the Lord's earthly temple of worship, yet these same men just union a of the church with the world that means the destruction of the temple of the Holy Ghost, the fairest piece of God's handiwork. The Christian man is a member of Christ's body, and as such has no right to take a life of His brethren (Eph. 5:30). When Saul persecuted Christians the Lord said, "Saul, Saul, why persecutest thou ME?" Can any Christian, then, contemplate without horror the thought of maiming or killing Christ in the person of another? For inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto Me." And think of a Christian man on the field of battle suddenly sending a poor, lost sinner into eternity who might have repented of his sins and believed in Jesus if his life had been spared.

**A JEWISH RABBI'S SOLEMN IMPEACHMENT.**

The distinguished Jewish Rabbi, Dr. Joseph Krauskopf, of Philadelphia, in a discourse recently on "Has Christendom Accepted Jesus?" said, among other things:

"For the purpose of learning to what extent the teachings of Jesus are accepted by them, let us consider the case of Saul (Jesus) prohibits wrath and anger, persecution and punishment, he teaches non-resistance, bids man when smitten on one cheek rather than get into strife or go to law. In opposing resistance and punishment, he opposes the courts ....He prohibits the oath ....He bids men love their enemies, to bless those who curse them, to do good to those who do them evil. ...In these teachings there is no room for ruler or subject, for army or police, for courts or prison. ...Hardly is it to be supposed that love was ever the means of achieving the blessing. The hand of man is never to be raised against a fellowman, no matter how grievous the offense.

"But, go where we may in Christendom, and as far back as we choose to go in history, we see the teachings of Jesus exemplified by the life and deeds of Christian nations. ...Think of the teachings of non-resistance, of peace and goodwill, of loving the enemy, of requiting ill with good, of suffering rather than cause suffering, and of the other similar teachings of Jesus, and then read of the bitter wars, of the cruel persecutions, of pitiless blood-sheds almost from the commencement of the Christian church."

Then referring to the Jewish massacres of Russia with the Czar as the head of the church; to Germany's "reign of revenge and pillage in China" with the Kaiser the head of the dominant church, and to the slaughter of the Boers by the English, another Christian (?) nation, he continues:

"We see everywhere oppression and injustice and class distinction, // we see everywhere that the dominant religion of these lands is Christian, and the dominant clergy is Christian, and the deity most worshipped is Christ, he who taught peace and love and equality. ...It ill becomes the Christian to denounce and persecute the Jew for not accepting Jesus, seeing that he himself has not yet accepted him."

Is it any wonder that a Jew should thus accuse Christians? None whatever. Will the Christian never learn that the principles and mission of governments are widely foreign to the principles and mission of Christ? And in to-day Krauskopf finds to-day what his day Christian ought to know—that no man can serve the State in carrying out its mission without sacrificing his principles as a follower of the meek and lowly Jesus. The State was ordained to punish transgressors; the church was instituted to save transgressors. The State is to carry the sword of steel; the church is to carry the "sword of the Spirit." The State is a Law and Order society; the church is a life saving station. The State administers the law; the church publishes the gospel. The State offers protection as a reward; the church offers the "crown of rejoicing."

**A WEEKEND TESTIMONY.**

A Christian in politics weakens his testimony as a witness for Jesus. It is said: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he CONDEMNED THE WORLD" (Heb. 11:7). If Noah, after he had declared that the world would be destroyed in a very short time, had gone out and bought an estate, and planted a young vineyard, and laid out part of his tract of land in lots for a city, reserving a good location for a stock exchange, what would the world have thought of his preaching? Would they have believed his message of a coming judgment? Surely not. They would have said among themselves: "That man Noah does not believe his own preaching, why then should we believe it? Boys, as long as old Noah buys, and plants, and builds, there is no use of us becoming alarmed." For Noah to have acted thus would have justified the world in its course instead of condemning it. But no, Noah believed the warnings of God. He moved with fear. He prepared the ark. And thus by deed and testimony he emphasized the fact of the world's coming judgment, by which he CONDEMNED THE WORLD." Exalting Noah did much to make the coming of the flood, and that was the world's judgment. The present world is under condemnation because it believes not in the Lord Jesus Christ. Politics belong to the world. Now what use is it for the Christian to say that some day the world will suffer judgment upon the world, when all the while he stays in it? Why should the Christian tell the sinner that "the world passeth away and the lust thereof," when he himself is treating it as an eternally permanent thing? How many ungodly men will believe that this old world is rapidly ripening for judgment as long as Christian men stay in it? The Lord desires His people separate from the world and its policies.

With Lot it was different. While Noah was a man of faith, Lot was not so. He continued to live in Sodom, and was associated with the people of Sodom, and wickedness was practiced in it. (Gen. 13:10, 11.) He then pitched his tent TOWARD Sodom. Sodom is a type of the world. A little later on he took up his dwelling IN Sodom (Gen. 14:12). Finally he took OFFICE in Sodom (Gen. 19:17). He became identified with its interests, and a sustainer of its policy. But see the sad and inevitable fate Lot suffered from such a worldly course. He lost his testimony. When he told even his sons-in-law to get out of the city, that the Lord would destroy it, he seemed to them as "one that mocked." Poor Lot! how could he expect to make others believe that which he so arrogantly proved by his own course any thing like condemnation of all; or cause others to fear to stay in Sodom when he was not afraid to live there? Had Lot stayed outside the city how his act would have given force and strength to his testimony of coming judgment. The Lord was not pleased with the other: "Boys, I guess it is about time for us to go. There is a fellow who has told us that the city will be destroyed and he believes what he preaches. See how he has quis the city. What if he should be right?" Such conduct on the part of Lot would have condemned the city. But poor Lot! the world despised him. The world does the same thing to-day. The world has nothing but contempt for the man who professes to be elect of God and an heir of glory, and at the same time does all the world does. And yet belied the thousands of Christians, who, Lot like, heedless of God's pur­ poses, digs deep the foundation of his interests in the soil of this world, and then seeks to warn men of the judgments that are coming upon it. Such testimony is worthless. As well might the prodigal in the far country at the swine's trough, in his rags, tell of the wealth and comforts of his Father's house. The city Lot tried to reform and improve became only a barren waste. His righteous soul was not impressed by his day, and would be no way he improve that which God had marked for judgment? And there are many to-day, honest enough no doubt, who are seeking to moralize and reform this old world. But their efforts must be as fruitless as were those of Lot. How can we reform that which
God has marked for judgment? And see even the angel made no attempt to reform Sodom. His efforts were directed in getting Lot and his family out. That is the business of the church to-day. As with Lot, the works of these reformers will be burned and if they themselves will be saved, it will be as by fire. At the judgment seat of Christ, where only the saved will appear, they will receive no reward whatever. Saved, but not rewarded. In heaven, yes, in heaven, but not crowned. In the judgment of the saints, there will be no reward for the believer who devotes his life to good citizenship reform movements. There will be an incorruptible crown for those who “keep the body under” and are “temperate in all things” (1 Cor. 9:25); there will be a crown of rejoicing for son-wins (1 Thess. 4:17); there will be a crown of righteousness for “those that love His appearing” (2 Tim. 4:7, 8); there will be a crown of life for those who endure temptation and are “faithful unto death” (James 1:12; Rev. 2:10); there will be a crown that is “neither gold, nor silver, nor precious stone” (Rev. 2:11); but a crown of reward for the modern good government reform believer. There would be a reward if he could exchange his place at the judgment seat of Christ for a place in the judgment of nations spoken of in Matthew 25:36. The Christian physician, reformer, poor as he is, is at least out of his reward by making him believe that he is greatly needed in politics because of the moral issues at stake. The devil well knows that he cannot keep the sleep of Christ out of heaven, but he seeks to beguile them of their reward there, and thus cast a stigma on the goodness of God by having it appear in heaven throughout the eternal ages that there was no profit in serving the Lord. Moses, it is said, had “respect unto the recompense of a reward.” But the poor, deluded preacher-politician seems to have little or no respect for the things for which the Lord is offering great rewards. Can you contemplate the chagrin and the sad disappointment of some of these people when they get to heaven?

(To be continued.)