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**EDITORIAL NOTES.**

The following is an extract from
"The Cross of Calvary" by Mrs. Penn-Lewis. It is an expression of
every deep significance and we share it with our readers.

"We need to remember that no
word of God is exhausted in one
application. As we are led on by Him
we find the message of the Cross
opening out with an ever widening
meaning to meet an ever deepening
need. At first we apprehend our
meaning to meet an ever deepening
distribution. Conviction is on the people,
and some are breaking down and inquir­
inging the way of salvation. Will the
saints pray much for the meeting and
sometimes, above all a self-conscious­
ness that makes life almost a burden,
are some of the indications of the self
centre within.

"In the energy of self, desiring to
be wholly the Lord's, we may some­
times consecrate ourselves to Him,
and with new vigor seek to work for
Him, oblivious of the source of our
activities, until we are spent out, or,
finding little spiritual fruit from all
our labor, our eyes are opened to see
the uselessness of our "creaturely ac­
tivity" for Him.

"It is at this point that the Spirit
of God brings the word of the Cross
with a fresh and blessed message of
deliverance. A deliverance that, to
some lives, has meant greater conse­quences than the freedom from the
bondage of sin which they proved in
earlier days."

In addition to our note in reference
to the meetings being held in North­
ern Michigan, we have a brief word
from Bro. Eisenhower. He says,
"I found the saints here waiting for
an answer to their prayer for help for
the tabernacle meeting. Bro.
Brubaker, of the Chicago Mission, is
with me and we have good congre­
gations. Conviction is on the people;
some are breaking down and inquir­ing
the way of salvation. Will the
saints pray much for the meeting and
the saints here, and for me also so the
Lord may be able to use me and all
who labor here."

Bro. A. C. Higgens, formerly of
Des Moines, Ia., but now located at
Hamden Corner, Me., is not idle in
the work of the Lord. In a recent
communication he speaks of a service
held on July 25, where he had liberty
in the Holy Ghost in delivering the
message, and where three persons
started for the kingdom and some
fifteen more sought for the fulness in
Christ.

At a meeting held July 12, in the
Bethel district, North Dickenson,
Kansas, four sisters were received
into church fellowship and baptized.
May the Lord graciously lead them
and keep them, and may He very gra­
ciously revive His work in that com­
munity and may many more be gath­
ered into the fold.

Bro. and Sr. N. T. Franklin, of
Upland, Cal., in conformity to deci­sion of Conference, have now become
located at Medway, Ohio, which will
be their address for the present. The
letter giving an account of their east­
ward journey and arrival in Ohio
will appear in our next issue.

A letter received from the mission­
aries in India in which they speak of
their school work and its importance
will appear in our next issue. They
are encouraged in the work.

Be humble, be patient under suffer­ing,
desire not the chastenings of the Lord,
either be weary of His corrections, "for whom the Lord
loveth he chasteneth, and scourgeth
every son whom he receiveth." I re­
joice in my affliction, knowing it has
been dispensed for my good, and
such I hope it will ultimately prove.
I trust my soul is anchored in its
Creator, the immovable Rock, against
which all the powers of darkness
shall never be able to prevail; and
that nothing shall separate me from
the love I feel in my beloved Savior
and blessed Intercessor, who I believe
is now mine, and that I am his. Oh!
the blessing of being made the true
believer, having unshaken faith and
firm hope in the mercies and all-suf­
ficiency of our dear Lord Jesus
Christ.—Margaret Jacobson.

"To prepare us for complete living
is the function which education has
to discharge."—Herbert Spencer.
EDITORIAL.

Send the Gospel News.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The Lamp of Life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation,
Has learned Messiah's name."

Our Savior's last and Great Commission stands yet to-day with the same authority as it had when He uttered it over nineteen hundred years ago. The body of Christ, the Church, is under obligation to carry forward this work of proclaiming the Gospel of the grace of God among all nations. There is only one right answer to the question of the poet in the verse as quoted above. Shall we deny the Lamp of Life to those who are benighted? No. Emphatically, No. The need is even more urgent now than formerly, since "for every heathen converted to Christ at least one hundred children are born every year into heathen homes." It is true there has been, and is, a very commendable spirit of consecration in the Brotherhood on the line of missionary support and which is occasion for rejoicing, yet we find that the donations to the Foreign Mission funds during last year was less than two dollars per individual member. We are aware that our people were very generous in their support of our city missions and of other enterprises, yet even if all is included that may be classed under the head of mission support, the amount does not seem so large.

But in the estimation of missionaries, the giving of money is not regarded as the most important. Our own missionaries, as well as others, have reminded us at times that however important the material support is, the support of prayer is even of greater importance. How much of real prayer have we given, or do we give? Because we apprehend that our prayers are more of a grudge of how much we are devoted to the cause of missions than our gifts of money. In these days of prosperity what is the giving of three or five dollars a year to such a cause? But where there is travel of soul which can only find expression and relief in the heart crying out to God there is evidence of a consecration that goes deeper than the pocketbook, but which carries with that, and is more far-reaching in its effects and results than mere money giving.

In the Central American Bulletin of July, 1909, one of the missionaries relates the circumstances in the placing of an Indian worker among 130,000 Cachiquel Indians with whose language he was familiar. The writer says: "A year ago or more we commenced to pray that God would call this Indian brother to the work.

Not long ago in visiting one of our stations he said that his conscience required him for going where we had workers, passing by towns where thousands of Indians lived without a worker. In May he was dismissed by his employer after years of faithful service, wholly on account of the gospel. The very week he was dismissed we received a letter from a faithful "rope-holder" in New York, sending $10 for a new native worker and a promise to send a like amount monthly. How marked was the hand of God in this! He is the first worker among these 130,000 Cachiquel.

We call special attention to the designation "rope-holder." Our readers need not understand the term. As to its use in this connection—figuratively—the person in New York who sent the money holds the rope to which this Indian worker is tied, and we cannot confine his work to the money gift. No doubt the worker is on the heart of the "rope-holder" and his earnest prayer in his behalf is a daily engagement while his financial engagement is a monthly duty. And as far as blessing is concerned there is no doubt that the "rope-holder" receives the larger share.

Yet again, as a statement of existing conditions in this land of great wealth we quote again the following paragraph from The Bulletin. "It is very sure that the marvelous increase of wealth in the United States has not increased the supply of funds for the Lord's work, neither at home nor abroad. It has increased the price of living in the necessities of life for all classes, but in many cases the price of labor has not increased so as to enable the laborer to meet this increased burden. This is especially so with much of the common or unskilled labor. But this great increase in wealth manifests itself mostly in the increase of luxuries, luxurious living and traveling. The palatial steamer, the palace car, the interurbans running all through the country, the automobiles and soon the airships. If these were all dedicated to God, what great things would be accomplished for Him. But, sad to say, they are all used almost exclusively for the gratification of the flesh, and for carrying men further from God. Instead of helping send His gospel to the "whole creation," as He bids us, these great agencies are hindering the gospel by diverting money, time and thought from it and taking them for pleasure,—self-indulgence. Yet many of God's ministers point to these as the evidences of the world's progress in Christianity. What a delusion!"

Christ was crucified between two thieves. It is said by some one that He (Christ) is still being crucified between two thieves. These are designated as "Business and Pleasure." And who can say that this is not truth? Business claims first place, but only so that the means may be secured to make the other possible. "Pleasure-mad," is the term used to describe present day humans, young and old. But God's called ones are not in that crowd. It is the natural man that receives not the things of God, they are foolishness to him. But as those who are spiritual and can receive the things of God, God's children are not partakers of these things, but, on the other hand, are associated with God in His more im-
portant work, namely, that of spreading abroad the word of reconciliation and as ambassadors for Christ, and in His stead, beseeching men to be reconciled to God.

Thus may we not venture to say, even in the face of what has been done, whereof we are glad, that we as a Brotherhood have only, in a small way, commenced in obeying the Master's last and Great Commandment, “Go ye and make disciples of all nations.”

Notice re S. S. Literature Supplies.

It is important that in all the districts of Church, whether there be organized Sunday-schools or not, notice be taken of the action of Conference as outlined in Art. 21, pages 38-40. It will be seen that arrangements are being made by which the church will have her own Sunday-school literature through the Mennonite Publishing Co., of Scottdale, Pa., commencing with January, 1910.

In order then that preparation can be fully made to carry the proposition through satisfactorily and successfully we make the following request. Send us at the earliest date possible the name and address of your superintendent and with that an estimate of what supplies can be used for your school. We would like this information to include schools that do not intend to use the Brethren's Supplies, and as to districts in which there are no organized Sunday-schools we would like to know of some one in the district to whom samples of the supplies could be mailed occasionally.

We would emphasize this call, because of its importance and urge it upon the attention of the whole Church. Address all communications to the Visitor office.

Five small islets in the Pacific Ocean form what is called the Torres Islands. Many other groups of islands are contiguous. This group of islets is inhabited by dark-skinned men and women. Instead of burying their dead they erected scaffolds on which they placed the corpses until decomposition was completed. This practice rendered the air impure and unhealthy and many of the inhabitants, being not of cleanly habits otherwise, suffered from all kinds of ugly ulcers and spreading sores. In spite of these unhealthful conditions upon the Torres Islands Christian natives from the neighboring groups settled on four of the islets. They started schools and the natives gladly came to bear the tidings of salvation in Christ. But the most southerly one, little Toga, remained without the Gospel, and although they frequently asked for a teacher the missionaries on the other islands had to answer the inhabitants, “Alas we have no teacher for Toga yet.” In 1898, on Christmas, ten men from Toga came to the nearest island, Loh, and announced their intention to remain ten days. They did not explain the real purpose of their coming, and for the others to inquire would have been considered bad manners. But when the native Christians of Loh assembled in their little church for their morning and their evening devotions the men of Toga also came and sat outside the church whose sides were made of mats which permitted them to see and hear what was going on inside. The visitors asked some questions and inquired very especially how the Christian natives lived and what heathen customs they had given up. When they were ready to again return to their home island the leader said to the Christian teacher of Loh that they had often asked for a Christian teacher but got none. They had waited long and had gotten tired of waiting so they had come themselves to see and learn how matters are conducted where the new doctrine has away. Now they would return to their own island and try to live as the Christians do and not do the forbidden things, so that when at last the teacher would come in answer to their many requests he would need not only to tell them the things they had not heard. Two months later the European missionary (of the Melanesian Mission) came to Loh. When he heard of this astonishing visit he decided to visit that little island. The inhabitants received him gladly and proudly conducted him to the stopping place. High up on the rocks commanding a beautiful view of the wide sea, they had cleaned a place of weeds and bushes and built a comfortable hut for the expected teacher. The missionary found that they had laid aside many heathen customs, had introduced a weekly day of rest on which they assembled round the hut where the teacher was to dwell. Every day, when they thought the people of Loh assembled for morning and evening service they sat quietly upon the rocks and looked across the sea. Thus were the men of Toga waiting for the Gospel, and from their hearts came the silent cry, Come over and help us. The missionary was touched beyond description and on returning to Loh he called the Christian natives together and told them of the waiting expectation of their heathen neighbors and prayed most earnestly that God would soon send a teacher to Toga. After two weeks, as the teacher was in his room busily writing, though the hour was near midnight, steps were heard approaching and two native boys of fifteen entered quickly. Both were Christians and had been trained at the missionary school on the Norfolk Islands, but for a short time only because they had become sick. They sat on the floor as is their custom there, waiting. Wondering over the late visit, the missionary wrote on, until at last one of the boys asked, “Father, has a teacher been found for Toga?” "Not yet, my son,” was the missionary's answer. After ten minutes silence the hesitating question came, “Father, could we two go to Toga? We know that we are not real teachers and quite ignorant, but we believe in Christ and can read and write. We might do some good until a real teacher is found for Toga.” The missionary moved in his heart, silently praised God for the answer to his prayer, but to the boys he spoke of the dangers and temptations in heathen Toga, and asked them to pray over the matter and return to him after three days. This they did and their final answer was, “We will go.” At the close of the next week the missionary took both boys into his boat and sailed for Toga. A heavy wind brought them to the island quickly, but landing was impossible because of the high breakers. The missionary decided to return to Loh and come back some other day, but both boys would not go back. They both jumped over the side and reached the shore safely. Thus, the first Christian teachers came to Toga which now has many natives who are sincere and joyful followers of the Lord Jesus Christ.

We extend to our Bro. and Sr. Sider, with their family, our sincere sympathy for the loss they sustained in the sad and untimely death of their son, as related in our obituary column. The bereavement is a heavy one. It seems to us mysterious that a young man of such promise should thus be cut off, and all that we can say is, “He knew,” and there we must leave it. May God comfort all the stricken hearts.
The Judgment of the Living Nations.

We have considered the judgment of sin on the cross when Christ, the perfect Lamb of God, was slain as a ransom for the sins of the world and whosoever believeth in Him shall be saved. Saved and kept by His power and to be rewarded for the deeds done in the body after Christ appears for His saints at His judgment seat (1 Cor. 3:12-15).

The next judgment will be that of the sheep and the goats, or the living nations that are upon the earth when the Lord comes with His saints (Jude 14). In the Old Testament this judgment is especially linked with the restoration and future blessing of Israel (Joel 3:1-17; Zech. 14:1-11).

In the New Testament it is as clearly defined (Matt. 25:31-33; Rev. 19:11-21). From present indications the nations are rapidly getting ready for the great event prophesied. Never was there more of a cry of peace, and at the same time increased expenditures by the millions on the armies and navies. England and Germany are even now living in very strained relations.

Many have taken the above judgment to be the last or final judgment, when all shall stand before the Great White Throne (Rev. 20:11-15). This is an error. In Rev. 20, the dead small and great are judged. In Matt. 25 it is the living nations who are on the earth when the Lord Jesus Christ comes in fulfillment of prophetic scriptures, to sit upon the throne of His father, David (Lu. 1:32) and restore to Israel the kingdom which they rejected when they refused Him (see Matt. 21), and which is now in abeyance till the church is completed, and the fullness of the Gentiles be come in (Rom. 9:25-26; 11:25).

The coming of the Lord Jesus has two stages. First, the coming to the air for his saints (1 Thess. 4:13-17) and second, the coming to the earth with His saints (Jude 14). "Between the two stages of His coming, many events will take place on the earth, chief among them will be the apostasy of so-called Christendom. The true church being taken abeyance till the church is completed, and the fullness of the Gentiles be come in (Rom. 9:25-26; 11:25)."

The world is out of course, and almost everything is wrong, including we ourselves. "There is none righteous, no not one." All social, civil, and political systems are out of order, and we need waste no time in minding with and clinging to a doomed and ruined world. We are to try and make individuals right—beginning with ourselves: and having saved ourselves from this untoward generation, we may rescue others, pulling them out of the fire.
For the EVANGELICAL VISITOR.

In Sunny California.

Dear Brother Detwiler, greeting in Jesus' name. The VISITOR is a welcome visitor at our home. It always has many quaintances have visited us, which we have shown brotherly love. But we long for the dear brethren that have left for Choma; was able to get up a few hours before I arrived, but next day went back to bed for two more days. I was sorry that at the time she needed care there was none of the Workers here to care for her who has always so readily and kindly cared for any of us in times of illness. David did what he could for her, which was much appreciated. I am glad however that now I can say, all are seening well, and that it will be our privilege to keep well.

The brethren stopped about a fortnight with us and helped with the building, which Bro. Wenger had begun, with Brethren's help he carried it off. They finished the brick-laying, put the roof on the kitchen and started the plastering leaving Brother Taylor to go on with it. All the material not being here for the roof, they went on their trip, expecting to stop on their return and help finish the roof. I will let the brethren give account and purpose of their going. They are gone a fortnight already and we expect they will be gone three or more weeks yet. They have eleven carriers along, also Matsubashi, the native teacher from Matopo Mission. They are twenty-four boys staying here just now, and that means twenty-nine souls to teach the way of life. Will you remember them at the altar of prayer? Most of them are less than fourteen years of age. From Hemet, too, the boys that have been here and gone to their homes or away to work, they too need your prayers that they may not forget what they were shown.

With the aid of your prayers the Gospel can be preached in the uttermost parts of the earth. It is pray and obey.

Continue to pray for us, that we all may be the best for the work here and ready for every good work. I am your sister longing for His coming.

ARDA G. ENGLE.


Testimony.

Deer readers of the VISITOR, greeting in the precious name of Jesus who liveth and abideth for evermore. I will again by God's grace try to let my feeble voice be heard in praising my blessed Redeemer who died for me, and that I might by small efforts bring a few drops of cheer to some discouraged soul. I often have to think of the song that says:

"O the great love the dear Saviour has shown.
To shamefully die'on the tree,
Leaving His sceptre and beautiful throne,
"To save a poor sinner like me."

When I think of the great love He has shown how we should be up and adding in trying to spread the good tidings to those who know it not. Of late I have been made to see how ready He is to go in the midst of poverty and want. O how visited the dear brethren of this valley and its future, and the fact that some of our members think of locating here, brightens our hope of gospel work and of church privileges for which we thank the Lord. Bro. Whisler was stranger to us, but, thank God, when we have been baptized with the same Spirit, we soon become acquainted, and we appreciated his visit very much. Will you kindly pray for the work here.

S. AND N. REDCRAFD.

Hemet, Cal.

From Africa.

MACHA MISSION.—Greeting in the precious name of Jesus.

Once more I send greeting from Macha Mission. It is nearly one month since I am back again at my former post of duty, having been absent nearly eleven months. I was pleased to have the brethren, Steigerwald and Doner accompany me, as the purpose taken was a trip north of us about three hundred miles.

I am sorry I cannot say, "We found all well" upon our arrival, but rather the contrary. Especially the Workers. Wengers were gone; we passed them at Livingstone. Both were not looking well. Bro. Wenger just convalescent, and Sister Wenger with symptoms of fever. Bro. Taylor met us at Choma, but he is not well by any means. Sister Davidson took ill with fever two days after the wagon left for Choma; was able to get up a few hours before I arrived, but next day went back to bed for two more days. I was sorry that just at the time she needed care there was none of the Workers here to care for her who has always so readily and kindly cared for any of us in times of illness. David did what he could for her, which was much appreciated. I am glad however that now I can say, all are seening well, and that it will be our privilege to keep well.

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(Continued on page 12.)
THE SOUL WINNER’S HOPE, JOY AND CROWN.

Oh, what is our hope, and our joy, and our crown.

When life’s fleeting pleasures are o’er,
When saints with their Lord on His throne shall sit down,
Where the troubles of earth come no more?

The souls that each saint to the Savior hath led,
HIs crown of rejoicing shall be;
When honors have faded and treasures have fled.
Like the bubbles that float on the sea.

Farewell, then, to pleasure, to wealth, to repose,
The honors that pass in a day;
We seek for lost sinners, our joy and our crown.
Which shall shine when the heavens pass away.
The worldling may sneer and our labor despise,
And mock at our tears and our pain; but winners of souls, by the Lord counted wise,
Shall rejoice when He cometh again.

CHORUS.
For the winners of souls there’s a gladness divine;
Like the stars in the skies they forever shall shine.
—H. L. Hastings.

For the EVANGELICAL VISITOR.

BY NOAH ZOOK.

The word millennium is used to denote the thousand years referred to in Rev. 20, when Satan, the devil, will be bound for one thousand years: that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season.

When the Lord descends from Heaven upon a white horse, as recorded in Rev. 19:11, the greatest conflict or war will take place that will ever be witnessed upon this earth. A great feast will be made for all the fowls that fly in the midst of heaven, according to Rev. 19:17,18.

Evidently then the judgment of the nations (living nations) as described in Matt. 25:31-46, will take place. And Christ with His glorified saints will rule the nations that are then living on the earth. Then evidently will be fulfilled Christ’s promise to Peter in Matt. 19:27-28. It is the candid belief of the writer that the Jews (Abraham’s seed) then living will have been brought back as we see in Jer. 30:14, and Jer. 23:3-8; Jer. 31:13; Isa. 2:2-5; Isa. 10:20-23; Isa. 11:11-12; Isa. 27:12-13; Isa. 43:5-7.

One may say these prophecies were fulfilled in the return from Babylon. Not so, that was the first time. But there is to be a second restoration. Many other prophecies might be quoted but we forbear; we hope if any one doubts the application of the above quotations, that they will carefully look them up.

We believe the bride, the Lamb’s wife, will have a prominent place to fulfill in the ruling of the nations during the Millennium. It is the thought of some that none but the glorified saints will be with Christ during the thousand years. If none but the glorified saints were on the earth during the thousand years we don’t see where the devil, after he is loosed for a short time would get his army from; surely he cannot deceive those who have been glorified with Christ and are like Him (1 John 3:2). It is from among the nations that are then living in the flesh that the devil will get his army which will be his last attempt to overthrow the work of Christ. And from there he is cast into the lake of fire, where the false prophet and the beast have been there for a thousand years, and are there still. This don’t look like annihilation. And he, the devil, shall be tormented day and night for ever and ever.

Some think the thousand years will be a second probation for those who have not heard and accepted the Gospel, but we believe this is a delusive doctrine and is advocated by some of the false prophets that we are told have gone out.

The revelation of Christ as shown in Rev. 19:11-16, is the coming of the Lord as King to the earth. The following are a few of the sayings of our Lord and the holy prophets: “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven,” (Acts 1:11), spoken by heavenly messengers. “And His feet shall stand in that day upon the Mount of Olives,” (Zech. 14:4). “Immediately after the tribulation of those days they shall see the Son of man coming in the clouds of heaven, with great power and glory,” (Matt. 24:29-30; Mark 13:26; Luke 21:29). And again “ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven,” (Mark 14:62; Matt. 26: 64). “Behold He cometh with clouds, and every eye shall see Him,” (Rev. 1:7). “And they shall look upon Me whom they have pierced,” (Zec. 12:10). “The Lord Jesus shall be revealed from heaven with His mighty angels,” (Thess. 1:7; Math. 25:31). “I saw heaven opened, and behold a white horse, and He that sat upon him was called faithful and true,” (Rev. 19:11). “Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity,” (Isa. 26:21; Mi. 1:3). “The Redeemer shall come to Zion and unto them that turn from transgression in Jacob,” (Isa. 59:20). “Singing and rejoicing, O daughter of Zion: for, lo I come, and I will dwell in the midst of thee, saith the Lord.” (Zec. 2:10).

HE COMES WITH THE CHURCH.

“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean,” (Rev. 19:14). “They that are with Him are called and chosen and faithful,” (Rev. 17:14). “The Lord my God shall come and all thy saints with thee,” (Zec. 14:5). “Behold the Lord cometh with ten thousand of His saints,” (Jude 14). “When Christ who is our life shall appear, then shall ye also appear with Him in glory,” (Col. 3:4). “When He shall appear we shall be like Him,” (1 Jno. 3:2).

THE RESURRECTION OF LIFE.

This we believe has its beginning when 1 Thess. 4:16, is fulfilled according to Paul’s teaching. How different this coming for His saints is to that of coming with His saints as we have shown by the inspired word.

“And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image nor his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years,” (Rev. 20:4). It is the candid opinion of the writer that this has reference to a class of God’s children who were not ready when the Lord came in 1 Thess. 4:16, and had to face the awful tribulation that comes upon the earth after the ready ones have gone to be with Jesus.

Because that is the only time when men can neither buy nor sell without the mark of the beast. This is not a second chance, as we have been accused of advocating from the verse quoted. In John 5:25-29 we have Christ’s word for the two resurrections. The first part of verse 29 tells of the resurrection of the righteous and the latter clause tells of the resurrection of the wicked. If this were all the scripture we had on the resurrection we would believe that it all occurred at the same time. But Scripture clearly proves that there will be all of a thousand years be-
tween the two. Dan. 12:2 also speaks of the two resurrections. “Blessed and holy is he that hath part in the first resurrection; and there shall be no second death unto him,” (Rev. 20:6).

The Lord Reigns Over the Earth

“And in those days of these kings shall the God of heaven set up a kingdom which shall never be destroyed,” (Dan. 2:44). “I will raise unto David a righteous branch and a King shall reign and prosper, and shall execute judgment and justice in the earth,” (Jer. 23:5). “And the Lord God shall give unto him the throne of his Father David,” (Luke 1:32; Isa. 9:7). “The Lord of hosts shall reign in Mount Zion and in Jerusalem before his ancients gloriously,” (Isa. 24:23; Mi. 4:7). “He must reign till he hath put all enemies under his feet.” (1 Cor. 15:25). “Yes all kings shall fall down before him: all nations shall serve him,” (Psa. 72:11).

At the close of the thousand years the devil having been turned loose for a short time, he having been consigned to the lake of fire, then as we see it comes the resurrection of the wicked dead, and the judgment of the great white throne, when all whose names are not found in the book of life are cast into the lake of fire, then as the wicked dead, and the judgment of the great white throne, then as the wicked dead, and the judgment of the great white throne, then as the wicked dead, and the judgment of the great white throne.

Christians are sometimes almost overwhelmed with billows of oppression, when they cry out for present help, and oh, how quickly the Master responds for their relief and instantly there is a great calm.

How blessed the thought that Jesus does not leave any soul to find the other side of life’s existence alone and maided, but says, “Let us pass over together, I will show you the way.” Well might we despair of ever reaching the golden strand, if our own efforts were all we had to help us onward over the foaming waves. Christians, remember, our Master’s orders are, “To the other side.” Yes, there is another side of our existence, though some think but little about it. Life here does not end all, as some vainly imagine and try to believe.

The other side will be far more real and satisfying, when revealed in the clear light of eternity, than these sin clouded scenes of earth, and there will be of endless duration, while these here are only for a short season.

Embark for the other side in haste. Life’s evening is rapidly coming on for some, and there may be no time to spare, as the last loving call of the Master may be even now sounding in some one’s ears. Earth can never be a resting place for the immortal soul possessing an eternal destiny. All aboard for the port of glory, and a heaven of awaiting bliss and joy. Jesus will go with us and though rough may be the passage, we shall safely outride the stormy tempest.

Soon we shall round the headland, and on the calm and silvery bay, glorious with unfading light, we shall furl the sails and cast the anchors, and step ashore on the other side.

Friedonia, Kan., R. R. n.

After praying, What? A little girl told a friend who was visiting her father that her brothers set traps to catch the birds. He asked her what she did. She replied, “I prayed that the traps might not catch the birds.” “Anything else?” “Yes,” she said, “I prayed that God would keep the birds out of the traps.”

Thank God that to lofty attitudes of personal character the steep, sure road is open to us all. The many may not know it on earth, but the saints will see in heaven if we are steadily climbing by the path where One patiently leads whose disciples we desire to be.

—Frances E. Willard.
“Marvel not that I said unto thee, ye must be born again.” (John 3:7).

“Ye must.” No alternative from this requisition, but eternal death. God is “the Fountain of Life,” (Psalm 36:9).

Apart from Him, death reigns. To live by Him is to live like Him. Every grade of existence is after its kind. Man propagates his degenerate humanity, the devil reproduces his image in his progeny; God begets gods. “Ye are of your father, the devil,” is Christ’s own delineation of sinners, (John 8:44). A soul can no more beget itself in the Divine life than a child can originate its own existence. While the “must” is imperative, the cannot is absolute, (John 15:5; 1 Corinthians 2:14; 2 Corinthians 4:3,4,6).

“Without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, WITHOUT GOD IN THE WORLD,” (Ephesians 2:12). What tremendous emphasis this appalling description puts on the word “must” with which Jesus confronted Nicodemus. The briar can as soon bear grapes, of the very kind that is the best morality and the most rigid legalism issue in regeneration. It cannot be transferred by blood, the will of man is impotent to so sublime a consummation, the flesh is inadequate to do the work of the Spirit; God alone can restore His distorted, bestialized, hell-stained image in man. (John 1:13). Man is lost in the realm of self, which is the very antipodes of the Cross. The “because” of John 14:19, is the complement of our “must.” Jesus has no life to offer but what He recovered from the uttermost consequence of sin. “The wages of sin is death.” (Romans 6:23). “I am He that liveth,” (John 11:19). We would as soon expect a human being to spring from a quadruped or reptile, as a son of God to result from the highest efforts of a sinful being, born of water. Literally? distinction­ly? So Rome affirm’s, “Drink ye all of it, for this is my blood.” Literally? So teaches the Mother of Harlots, and so millions believe. Precisely the same omnipotence that was essential to the recovery of Christ from the utmost issue of sin, and the highest claims of violated law, is equally essential to reclaim us from the power of evil and reinstate us into our primal relation and integrity.

In regeneration we realize “what is the exceeding greatness of his power to usward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.” (Ephesians 1:19,20). Apart from this there is no regeneration. Without “the working of this mighty power” “to usward who believe,” our fate is as hopeless as if no Christ had ever assumed out nature, or “bore our sins in His own body on the tree,” (1 Peter 2:24). The horrible perversion of John 3:5, by the papal church has sealed millions of souls to the doom of “the second death.” “Not by works of righteousness which we have done, but according to His mercy He saved us, through a bath of a new birth and a new moulding of Holy Spirit.” (Titus 3:5). So in the Greek. Baptism is not the putting away of the filth of the flesh, but the answer,” or expression “of a good conscience toward God,” (1 Peter 3:21). Works of righteousness done by man must necessarily spring from the very renewal of our nature which baptism represents. Birth in the mother-sense, never gives life to a human being. Genesis belongs to paternity. Joseph must stand aside when the great regeneration of humanity transpires in the Incarnation of Jesus Christ. God and Mary are alone in that supreme moment. So with every soul. When Christ is fashioned within by the mysterious photography of the Holy Ghost, and all the lineaments of Deity are traced in the new being in embryo, the church performs the virgin’s office to introduce the Holy Babe into the organized household of faith.

Regeneration, then is nothing less than participation of the Divine Nature. To be born of man is to be essentially and thoroughly human. To be born of God is to be characteristically and potentially Godlike. Each begets in his own likeness. We would as soon expect a human being to spring from a quadruped or reptile, as a son of God to result from the highest efforts of a sinful being, born of water. Literally? distinction­ly? So Rome affirms, “Drink ye all of it, for this is my blood.” Literally? So teaches the Mother of Harlots, and so millions believe. Precisely the same relation that Infinite Wisdom has placed between the wine and the blood, also connects water and regeneration. Symbol and fact go together, but one is not the other. What God has conjoined we have no right to sunder; and still less are we authorized to identify type and anti­type. The earthly and Heavenly have their Divinely established relation, but their intrinsic value is inconceivably diverse. (John 3:12). To exalt water into a vital factor in the work of regeneration, is as great a perversion as to identify wine and blood. Both are Romish monstrosities, “dammable heresies” equivalent to denial of the efficacy of the Atonement and its application by the Holy Spirit. (11 Peter 2:1-2). The Divine Life implanted direct from God effects complete conformity to the image of the First Begotten, and establishes the possibility of unfolding the “new creature” in all the forms of expression compatible with our high lineage. Christ came to show man how God lives. His whole earthly
career was the manifestation of God in the flesh. "So is every one that is born of the Spirit," "I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God." (Gal. 2:20.) This is possible only to those who are born of God as Jesus Himself was born, "through the faith of the operation of God." (Col. 2:12.) Whatever disparity of views may obtain as to method, the inevitable necessity remains: "Ye must be BORN AGAIN." No sham, no pretense, no popish fiction, no ecclesiastical manipulation, no self-manufactured relationship, no self-wrought righteousness, nothing that man can do by an illegitimate assumption of authority; but "BORN of God." Water and bread and wine are the most expressive symbols of these great verities which God has given us, and highly we should honor them. But to mistake them as substitutes for the very prerogatives of Jehovah, is not only the worst form of legalism, but the most presumptuous invasion of the functions of the Triune Godhead. Antinomianism is certainly fatal. It is a most egregious and unreasonable fallacy. (James 1:25-27.) Legalism is equally disastrous. It proclaims the death of Christ a farce. (Eph. 2:8; 9; Rom. 3:27, 28.) It is difficult to tell which class have been most presumptuous and unreasonably fallacious. (Col. 1:27.) The first tendency of human nature under the sense of sin and condemnation is to concentrate all its powers to escape "the wrath to come." Many waste their energy for years, perhaps for life, without finding "the peace of God which passeth all understanding." Whereas to begin where the Divine Incarnation began, in the meek, loving, unquestioning passivity of faith, is to receive seminally all the possibilities of obedience, and evolution, revelation, "joy unspeakable and full of glory." (Luke 1:35, 38.) No soul was ever Divinely vivified save he who has opened his eyes to see what they were going to do, when 10! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterward invited him to their homes. His labors were so richly rewarded that when he was compelled to leave them, because of impaired health, and return to this country, they followed him for thirty miles. "Oh missionary," they said, "come back to us again! There are tribes beyond that never heard the gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labor till he sank into the grave among them.

Who would face such dangers but a soldier of the cross? Missionaries are often the bravest men on earth. Such invincible courage, blended with the love of Jesus, will yet conquer the world.—The Common People.

The Mighty Name

Judge William Reynolds, of Illinois, the earnest and successful Sunday-school worker, tells the following story, which he heard from the missionary himself:

The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. Upon further investigation he learned that the gospel had never been preached to them, that it was very hazardous to venture among them because of their murderous propensities. He was stirred with earnest desire to break unto them the bread of life. He went to his lodging-place, fell on his knees, and pleaded for divine direction. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he traveled without scarcely meeting a human being, until at last he found himself in the mountains, and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play, "All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all."

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza—

Lest every kindred, every tribe, On this terrestrial ball, To Him all Majesty ascribe, And crown him Lord of all,

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterward invited him to their homes. His labors were so richly rewarded that when he was compelled to leave them, because of impaired health, and return to this country, they followed him for thirty miles. "Oh missionary," they said, "come back to us again! There are tribes beyond that never heard the gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labor till he sank into the grave among them.

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His Last Song.

An old Methodist, a singer of no mean order, was afflicted with cancer on his tongue. He went to a hospital for an operation, and there the pathetic incident occurred.

Holding up his head, he said, "Wait a bit doctor; I have something to say to you." The operator waited, and the patient continued, "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his throat. He simply shook his head, while the tears streamed down the poor fellow's face, and he trembled convulsively. The sick man then appealed to the doctor to lift him up. The physician complied. He said: "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last. It will
be a song of gratitude and praise to God as well."

Then from the operator's table he sang one of Dr. Watt's hymns, so familiar to many:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."—Selected.

EDITORIAL NOTES.

It was the editor’s privilege to attend the "All Day Barn Meeting" at the home of Bro. Enos Tyson, near Schwenksville, Pa., held July 31. We may here say that in our announcement of this meeting in our last issue there was a mistake made in the date, it being given August 31 instead of July 31. July 30, was Bro. Tyson’s 77th birthday and this, with other considerations, prompted him to appoint this meeting. The weather was beautiful, and a goodly number of the neighbors, Christians of the different denominations, gathered for this meeting. A few had also come from Bucks county. The attendance would no doubt have been much larger had there not been other meetings and gatherings to which many of the people of the neighborhood went. The services were held in the barn. At the morning service elders Ziegler and Connor, of the Church of the Brethren, and a few of the brethren took part in the speaking. Bro. Tyson himself spoke reminiscently of his life as spent here on the farm and of his joy in being able to once more, and probably for the last time, call a meeting on his old home place. Refreshments were served at all noon, after which the congregation assembled in the barn once more, when an hour was spent in testimony and praise after which several of the brethren, and of the Mennonite brethren addressed the congregation. Soon the day was gone and the meeting was dismissed and the company parted never again to meet as they had met. Reminiscences, some of joy and some of sorrow, present themselves on such occasions. Bro. Tyson spent some forty years on his farm. It was here that he and his faithful companion struggled and toiled in bringing up their children. All have grown out from the home and are scattered. The faithful companion and mother lies in the church yard to await the call to meet the Lord in the air, and the husband is realizing that he too will soon lay down life’s burden and being absent from the body will be present with the Lord. God bless and keep him.

On August 1, in the morning, we attended service at the Gratersford M. H., where it was our privilege to speak of Christ’s provision of salvation and our privileges in Him.

Much has been said by the press in the recent past of the folly of doing mission work among the Chinese. This agitation was started because a young girl in New York, a teacher in a Chinese Sunday-school was murdered by one of her pupils, and found in his room after he had fled. It was asserted that no Chinaman was ever converted to Christianity. This assertion is attributed to Sir Robert Hart, who resided in China for fifty years. He said a few years ago that during the first forty years of residence in the country China seemed like a house with every door and window shut, but during the last ten years it seemed like a house with every door and window open. It is said by missionaries who know what they are saying that of the 30,000 Chinamen who were killed in the Boxer uprising, nearly every one might have saved his life by denying Christ. They were taken by their neighbors to the idol temples and labored with. "Neighbor, bow down to the idol once and we will spare you." But they refused. They were Christian martyrs. They refused to deny Christ because they believed He had saved their souls. It is further stated that it took years to build up the church in North China to the point it had attained at the time of the Boxer rebellion. At that time the native Christians were nearly exterminated, yet in the nine years that followed the number of native Christians has become larger than before. Thus again has the blood of the martyrs been the seed of the church.

F. L. and M. L. Smelser, who are still engaged in Mission work in Yokohama, in their journal speak of the work, its blessings and its difficulties. Interesting conversions are taking place as the days go by. Two young men saved in March were so filled with the Spirit that their very faces shone so as to be an inspiration to all. They have become active soul-winners. Another young man was kept from suicide by coming to the Mission and being converted.

They are trying to extend the work although there are many difficulties to overcome. During a recent Great Jubilee lasting for three days when great crowds came to the city they were enabled to hold meetings night and day, and so they came in touch with many of the visitors, and so could make known the message of Christ the Savior to many who had not heard or known.

The articles on Church and State are concluded with this number. We have heard and received some favorable comment from a few of our readers. No doubt many more would bear the same testimony. The best thing now to do is to get it in permanent form. It will be sent by the author’s note, at the close that it will be in readable form and that a copy can be secured for the small sum of five cents. After the above was in type we received an expression of approval of these articles from a brother who said, “I am much pleased with the articles ‘Church and State’ and would wish a copy could be placed into every Christian home in the land.”

We learn from the Abilene Reflector that the brethren, Elder J. N. Engle and J. M. Sheets, are expecting to sail from New York on August 20 on their journey to Africa and India. By the time this will have reached our readers they will be visiting in Pennsylvania and so pass on to New York. As they are sent out by the church there is not a single member that is not interested in the undertaking of these representatives of the church, and every one should feel sufficiently interested to assist by prayer, as also means, their going forth.

Bro. J. H. Byer, of Lake Ann, Mich., writes us encouragingly of the meetings now being held in that part of Michigan. At the time of his writing they had not received the tent as yet, but the meeting was in progress. The tent, however, was to be ready for services on August 1. The Bre. A. L. Eisenhower and B. L. Brubaker are there since July 28, and there seemed to be an earnest of a blessed revival. People are being brought under conviction. Bro. Byer is encouraged by the present outlook and we hope the Lord will graciously bless the work to His glory and the salvation of many precious souls. The earnest prayers of our readers are solicited in behalf of this meeting.
The lily of whom I write blossomed in a little Indian Christian village. She was educated in one of our schools. Her mother died when she was a child, but to father and to brother the delicate fragile girl was very dear. She was the light of the little home, through her delicacy caused much anxiety.

Every year when the hot weather held the Indian plains beneath its fierce burning sway, without the fair beauty of tree and flower; Lily dropped a little more, and grew paler. The doctors whispered of her mother’s dread complaint, and her father sent the girl away to Kashmir. In the Winter time she came back refreshed, and so bright that those who loved her were deceived.

We said sometimes that Lily looked as if a breath of wind would blow her away, but her bright brown eyes, and the generous shape that hearts were set at rest about her.

Lily was a real Christian and an active worker for her Lord. Long in the Hindustani Church. Young as she was she took a leading part in all the women’s work. Her clever fingers were always busy crocheting, and working for some Mission. She had a quick brain originated many little schemes whereby to help her beloved “Woman’s National Missionary Society.”

It was she also who gathered the little ones around her week by week to tell them simply of Jesus the Friend of little children. Although her work was never neglected in these last Winter months, other thoughts besides have been filling our Lily’s mind, and have given a new earnestness to the big dark eyes, and added, perhaps, a fresh dignity to the slender figure.

The sweetness of her quiet life has not passed unnoticed in the little village where she lived, and into the young Indian girl’s life came love and romance. She was betrothed amidst great rejoicing, and had faithfully served. Her clever fingers were always busy, and her quick brain originated many little schemes whereby to help her beloved “Woman’s National Missionary Society.”

So Lily laid down her burden of weakness and weariness which she had borne bravely for eighteen years. Her old school-fellows came to me to ask for white flowers, and I went across to take her some of her beloved Marchael Niel roses.

Lily lay on her little bed behind the tiny home, where her sweet peas were all in bloom. She was surrounded by her relatives and friends, who sat around in silent grief, keeping her last watch. She looked lovely, her pale face stamped with ineffable peace. Lily was fully dressed, and wore her bebrothel robe of pale apricots silk, bordered with gold, a thin white veil covered her from head to foot, it also was edged with gold, her lovely raven black hair fell about her delicately-featured face and was dressed with golden roses, her hands clasped a single white flower, and all around her were fair white blossoms.

I clasped the stricken father’s hand, and he said in a broken voice, “Her troubles are all over at last.” Yes, all over now; for God has transplanted his Indian Lily to a kinder soil—in his heavenly garden, where never the sun can wither, nor the winds blot her delicate beauty, and there she shall blossom for his delight. The Master hath need of her.”

At sunset we gathered for the funeral service—and large was the gathering—English and American missionaries stood around in heartfelt sympathy with the entire Indian Christian community. Few eyes were dry, and in the center lay the quiet form amongst the flowers, whilst close beside sat the one who was to have been her young bridegroom in three short weeks. Our hearts ached for him. Then the long journey through the Indian burying-ground, and in the last hot rays of the setting sun, we laid Lily to rest.

A flower picked by the Master in all the dewy sweetness of the morning hours. Yes; but call this not a wasted life, for it is only the spot where it blossomed was the sweeter and the purer for its fragrant. Only a young Indian girl, but she glorified her Master, and shone for him clearly and brightly in the little corner of his great world in which he had placed her.

Lily was just one of the millions of India’s daughters whom we long and pray to win for King Jesus.

This great dark land in which she blossomed is strewn with trampled flowers, which God mean to be as fair as she. There are lilies trampled in the mire on every side. All their sweetness and beauty cruel, fruitless superstitions; by false religions which know not Christ, nor honor womanhood.

Who will help to raise the fallen lilies from the mire? Some will help to save them in their freshness ere they have been trampled in the dust? Who will help to weave these Indian lilies into a fragrant chaplet worthy of the Great King’s acceptance?

For these Christ died!

God is Near.—A little girl was asked by her father, who was trying to get at her heart as God, “Where is He?” She was thoughtful for a moment and then answered earnestly, “But where is he not, father?” “Speak to Him, thou, for He hears, And Spirit with Spirit can meet— Closer is He than breathing, And nearer and hands of fee.”—Selected.

“The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, and to imitate him, to be like him.”—Milton.
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**EVANGELICAL VISITOR.**

[Harrisburg, Pa. August 9, 1909.]**

**An All-Day Meeting.**

On July 25, the Brethren of the Elkhart, Ind., district met to spend a full day in the Lord's work, the program being as follows:

**Sunday-School.**

The Bible study school convened at nine­thirty. After appropriate hymn singing and Scripture reading—the lesson for the day—with a few review questions, the classes respectively took up one of the great lessons of the quarter. According to the writer's observation this lesson was more fully than previous lessons, and, we believe, made lasting impressions upon those who studied it.

The principal teaching and practical points brought out were—the supremacy of the gospel age over any other, that is, while man's life was a perfect life, not only in relation to the Bible, but also in the way of life, the word of God being manifest in the flesh, and, we believe, making lasting impressions upon those who studied it.

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**August 9, 1909.**

We believe this step—having Young People’s Meeting—has been well and carefully taken, and the future will only tell what has been accomplished thereby, not only for the young people, but for the advancement of the Kingdom as well. Christian growth and activity go hand-in-hand.

May we say that God’s blessing was upon the day’s work, and we felt it was good to be there. Your brother in Christ,

**LEVI CASEL.**

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**REPORTS OF FUNDS.**

**Philadelphia Mission.**


Balance on hand, .................. $65.72

**Donations Received.**

A sister, $1.00; Ableene, Kan., $25.84; Sundansky, Mich., $5.00; Swatara Station, Pa., $25.00; Strasburg, Pa., $1.00; Springfield, O., $1.00.

1 box clothing from Canada, Hummels-town, Pa., 2 boxes clothing; Coleta, Ill., 1 box clothing.

**Expenses.**

Groceries and Mission work, $33.97; for poor, $26.08; water heater and gas light, $4.25.

**Messiah Home Orphanage.**


**Donations Received.**

Sr. Hattie Balsbaugh, Union Deposit, Pa., $1.00; Sr. Jacob Haldeman and Sr. Hattie Balsbaugh, Hummels-town, Pa., 2 boxes clothing; Coleta, Ill., 1 box clothing.

**Continuance in Prayer.**

“Could ye not watch with Me one hour?” (Matt. 26:40.)

We are often in a religious hurry in our devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes? Probably, many of us would be disposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation, that Augustine’s idea of prayer, as “The measure of love,” is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, “I wanted more time to enjoy it to my heart’s content.” But of all employments, none can be more dependent on “Time for it,” than stated prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension-bridge to the arch that spans the stream. It will never do to be in constant haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of incorporeal life, this communion with an unseen Friend,—can you expect to enjoy it as you would a repast or a dance?

Prayer is an act of friendship. It is intercourse; an act of trust, of hope, of love, all prompting to interchange between the soul and an Infinite, Spiritual, Invisible Friend. We all need prayer, for without other purpose, for which we so aptly call communion with God.

Zinzendorf, when a boy, used to write little notes to the Savior, and throw them out of the window, hopping that He would find them. Later in life, so strong was his faith in the friendship of Christ, and in his own need of that friendship as a daily solace, that once, when traveling, he sent back his companion, that he might converse more freely with “The Lord,” with whom he spoke audibly.

So do we all need friendly converse with Him whom our souls love. “He alone is a thousand companions; He alone is a world of friends. That man never knew what it was to be familiar with God, who complains of the want of friends while God is with him.”

But who can originate such conceptions of God, as are necessary to the enjoyment of His friendship in prayer, without time for thought, for self-collection, for concentration of soul? Momentary devotion, if genuine, must presuppose the habit of studious prayer.

How can we expect to enjoy a sense of the friendship of a present Savior, if we never linger in the twilight, to freshen and intensify our thoughts of Him? Does He never speak to us with that plaintive reproof, “Could ye not watch with Me one hour?”

A very busy Christian says, “This is a cloisteral piety which demands much time for secret prayer.” No, not that. But, on the other hand, it is not a piety which, in its recoil from the monastery, is heedless of the look of business in devotion, which is expressed by the words, “Enter into thy closet and shut thy door,” and of the scriptural stress upon perseverance in prayer; and of the inspired idea of fasting and prayer; and of the historic argument from the example of eminent saints, both of Biblical, and of later times.

Who ever knew an eminently holy man, who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer, who did not devote much time to his closet? Whitefield says, “Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer.” “Fall upon your knees, and grow there,” is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety, which is absolutely uniform.

It has been said, that no great work in literature or in science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained, by one who did not take time to be often, and long, alone with God. This kind goeth not out by prayer and fasting. Not otherwise can the great central idea of God enter into a man’s life, and dwell there supreme.—**Austin Phelps.**

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**A Race for the Prize.**

“Just what things must I give up?” To this the Bible-answer is, that you must surrender everything that hinders your growth in grace. If certain practices, or an attendance upon certain places, hinder your spiritual progress, then be done with them! We are inclined to believe that church members slip into the theater oftener than in former times. They are not apt to come out holier than they went in; and their example helps to increase the tide towards the playhouse door. Wherever there is a doubt in your mind in regard to an amuse-ment, give your Master the benefit of the doubt, and stay out of it. Just on this doubtful territory it is that we see so many unhappy falls.

We also firmly believe that Christians ought to surrender very often their rights to lawful things; for by so doing they may remove stumbling-blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a lover of Jesus whenever self-denial will increase his spiritual sinner. Too much is said in these days against “asceticism;” but the danger of the Church does not lie in that di-
reception. Satin cloaks are more in vogue than 'hair shirts.'

Daily food is a lawful indulgence. But fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in themselves; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity. John Wesley had a right to own silver plate, yet he nobly refused to possess more than two or three silver spoons "while so many poor people were lacking bread." An excellent man in my congregation sold his carriage just as soon as he found that his horses were eating up his charity fund too fast. My friend is no ascetic. He is a very sensible and sunshiny Christian. If the same spirit which actuated him were more common in the Church, there would be fewer luxurious equipages, fewer sumptuous evening parties; but there would be more missionaries in the West, and more Bibles in China and Japan. Self-indulgence lives under the clouds. Self-denial soars above them.—Dr. Cuyler, in Evangelist.

Home.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle, indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed or encouraged to form habits of industry, he will be a failure, almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafering place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it, we shall see our army of truffling, loafering young men and boys diminish. Make the home what it should be, and you have done much toward assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sites and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds?—H. L. Hastings.

The Story of a Gold Eagle.

The soul that casts its burden upon the Lord will be sustained, even though the billows may seem ready to overwhelm it. If the burden is not taken away, strength will be given sufficient to sustain it. The following story, though old, is yet a good illustration of this truth:

A good many years ago a merchant missed from his cash drawer a gold eagle. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is useless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first that such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, and I can't produce her, for she died last Spring. I can tell you her name."

"Can you bring me anybody that saw her give the money or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you can bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and yet unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and chest.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him.

"When I rose from my knees," he said, telling the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled
it from its hiding place, and it was the letter.

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now. "I brought that letter to my employer. It proved my innocence, and on my knees again to give thanks for this dispensation, speaks only of a mission of evangelization. As part of his time to religion and part to politics. He is not to

"Let nothing interrupt your soul's communion with God. Friends may forsake, loved ones may wound; but let not these occupy the mind until you cannot pray; rather make them a subject of prayer."

"Faith apart from works is barren." A chaplain in the army during the war was passing over the field when he saw a wounded soldier lying upon the ground. He had his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something from the Bible?" The wounded man said, "I'm so thirsty, I would rather have a drink of water." The chaplain hurried off, and as quickly as possible brought the water. After the man had drank the water, he said, "Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and, tenderly lifting the head, put it as a pillow for the tired head to rest on. "Next day the man, "if I only had something over me, I'm so cold."

There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded man looked up in his face, and said, "If there is anything in that Book that makes a man do for another what you have done for me, let me hear it."

**OH CHURCH AND STATE.**

(Concluded.)

**ROMANS 12 AND 13 CALLED UP AGAIN.**

Let us come back again to the two chapters of Romans. Romans 12 exhorts the believer to constancy in his devotions—"CONTINUING instant in prayer" (v. 12). He is not to give part of his time to religion and part to politics. He is not to carry the sword of the Spirit in the church and the sword of the State, the carnal weapon, in the world. No, no, that would never do; there must be a continuity of effort. The great Commission (Matt. 28:19, 20), which is the church's marching orders during this dispensation, speaks only of a mission of evangelization. As Dr. Forney aptly says, "Happy indeed would be the church, and happy would it be for us if, as is related, our hearts and our lips could become like Anacreon's harp, which was wedded to one subject, and would learn no other. He wished to sing of the sons of Ar treus, and the mighty deeds of Hercules; but his harp resounded love alone. And when he would have sung to Cadmus his harp refused—it would sing of love alone." When Jesus came, and forth His disciples, the only commission He gave them was to preach the gospel. The only power He promised them was the power of the Holy Ghost. It was this simple gospel, backed up by this mighty power, that made Peter's sermon such a marvel on the day of Pentecost. And just as long as the church trusted to the power of the Holy Ghost, it was a successful work of mission, one of the group remarks: "How could they possibly get our millennial age mixed with theirs?"

Another, a student of prophecy, says: "Did they not read in their Testament how that Jesus divided the things concerning Himself into two classes, placing those that concerned His SUFFERINGS into one class and those concerning His GLORY into another?" (Luke 24:27, 44). Another, somewhat more blunt than the rest, speaks out: "What fools they were to attempt to bring about Christ's millennial glory in the dispensation of His sufferings and humiliation. "Yes," says another who was listening all the while to the others with interest, "did they not read also how Peter tells that the Spirit of Christ in the Old Testament writers testifies beforehand of the SUFFERINGS of Christ and the GLORIES that should follow (1 Peter 1:11)? Now how could they possibly get these two clearly defined periods confused?" The errors of the church in this age will all be clear then. We will see then that God did not purpose establishing His kingdom and a universal state of righteousness in this age. But, beloved, the Lord wants us to see these things now.

It is the prayer and fond hope of the writer that this little message may be the means of helping at least some members of the body of Christ to see the hopelessness of the task of reforming the world and to assist them in setting, their faces as a flint against every effort of the world to woo and allure them from their divinely appointed path of separation.

**WHAT CHRIST SAID.**

I said, "Let me go to the polls,
And with my vote Thy kingdom bring."
He said, "My child, there cannot be
The kingdom here without the King."

I said, "Let me do what I can
To destroy the sin, black and strong."
He said, "My child, your work is this:
To build up good, not tear down wrong."

I said, "But shall I not send
To Congress a petition strong?"
He said, "My child, thou not know
That will not rid the world of wrong?"

I said, "It is useless to try
Amid this sin Thy will to do."
He said, "He that is in the world
Is less than He that is in you."

I said, "Master, just bid me go.
To battle with sin till I tire."
He said, "Don't try to put out sin,
Child, just pluck the brands from the fire."

I said, "But shall I not condemn
By law, and jail the wayward boy?"
He said, "My child, your work, like Mine,
Is that to save, and not to destroy."

The above article can be had in tract form for 5 cents per copy, prepaid, by addressing the author, Chas. F. Reitzel, Auburn, Pa.
The Joy of Freedom.

[August 9, 1909.]

EVANGELICAL VISITOR.

I ‘never shall forget,’ says “Rut- ticus,” “a scene I witnessed in my boy- hood. A young man in our town had been tried for murder and condemned to die. He had been shut up for weeks in the condemned cell, with manacles upon his ankles and wrists. The Governor pardoned him. I stood with some of my schoolmates near the door of the jail when he was brought out, the fetters having been taken from his limbs. As soon as he reached the threshold and the jailer said, ‘You are free,’ he sprang out into the bright sunshine with the bound of a hunted deer. He shouted at the top of his voice. He could not walk, but ran to his home, crying, ‘I am free! I am free!’

And if the breaking of a prisoner’s fetters gives such joy, what joy should there be to one who is delivered from the bondage of sin; who has worn the chains of passion, and habit, and app­ etite; who has struggled, and toiled, toiled from year to year, and again, and again, and at last has been made free. Thanks be to God for the multitude who have proved this joy! They have gone through darkness and sorrow, through tears and trials, but at last they have been made free: the snare is broken, and they have escaped; the chains are Sundered, and the soul is unfettered, and now instead of the fearful look­ ing for of judgment and fiery indignation, there is before them the light, and hope, and joy, and life immortal in the kingdom of God.—Common People.

Keep the home near heaven. Let it face toward the Father’s house. Not only let the day begin and end with God, with mercy acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy. His will in all you do the absolute and need to be ashamed. Because of the character of the work done, worksman that known and right­ly divide His word of truth. Let us give those to this work, and it will be well with us. There will then be a day of awards for us. (See II. Tim. 4:7, 8; H. Cor. 3:16.)

OBITUARIES.

FISHER.—Sister Leah Fisher, relic of the late Jacob Fisher, of Kansas, N. Y., died at the home of her son, Mr. Geo. F. Fisher, North Tonawanda, N. Y., July 23, 1909, aged 76 years. She had been in fairly good health up to the time of her death, in view of which the funeral service and kind treatment of which she always spoke very highly. She could truly say "You are free," as one who is delivered from the messenger of death always is. She leaves three sons, four grandchildren and two sisters to mourn their loss, which we hope is her eternal gain. Services were conducted at her late home by Bro. D. V. Heise. Scriptural readings, Ps. 90:1-6 and Acts 17:25, Text, Hge. 490. Burial in the family plot, Clarence Center cemetery, awaiting the resurrection on that joyful morn, when all who sleep in Jesus will come forth to meet Him in the air. "So shall we ever be with the Lord. Wherefore comfort one another with these words."

SIDER.—David Leslie Sider, son of brother and sister John Sider, of Parks town, died July 18, 1909, aged 18 years, two months and 17 days, at his home, North Tonawanda, N. Y. "Rus­sell," as he was known, was the son of Mr. and Mrs. Geo. F. Fisher, North Tonawanda, N. Y., and was born in that city. He was baptized and joined the brethren at the late Jacob Fisher, of Kansas, N. Y., July 23, 1909, aged 76 years. She had been in fairly good health up to the time of her death, in view of which the funeral service and kind treatment of which she always spoke very highly. She could truly say "You are free," as one who is delivered from the messenger of death always is. She leaves three sons, four grandchildren and two sisters to mourn their loss, which we hope is her eternal gain. Services were conducted at her late home by Bro. D. V. Heise. Scriptural readings, Ps. 90:1-6 and Acts 17:25, Text, Hge. 490. Burial in the family plot, Clarence Center cemetery, awaiting the resurrection on that joyful morn, when all who sleep in Jesus will come forth to meet Him in the air. "So shall we ever be with the Lord. Wherefore comfort one another with these words."

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Memorial services were held at the Cross Road Brethren church, July 28, 1909, in honor of John M. Engle, lately deceased, of Kansas, formerly of near Mt. Joy, Pa., who died July 22, 1909, aged 67 years. A servant of the brethren to this latter day, the funeral service was held on Thursday afternoon in the Breth­ ren’s M. H., where a large assembly were gathered showing respect and sympathy for the bereaved family. Obituaries were read by Bro. A. Bearss, assisted by Bros. Lafayette Shoals, Subject, “Sunset at Noon,” from Jer. 15:9. “Her (his) sun is gone down while it was yet day.” In­ ternet in Brethren’s cemetery.

Second Timothy, Two, Fifteen.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 1. An husbandman, v. 6. 2. A workman, v. 15. 3. A vessel, v. 21. 4. A servant, v. 24.

It would be interesting to study more fully any one of these or the whole seven chapters as suggested here, but for the time being I ask your attention specially to that of the 15th verse,—the workman.

We ask you to note the fact—you are called as a Christian a workman. Saved to serve—a workman—2 x 3; Acts 4:33; Gal. 1:12.

When public work is done, usually there is standing around; so in the church.

2. As a workman you are working—for God. You are accountable to Him and Him only.

This dignifies your labor. Anthony Comstock said, “I have more joy in the service of my Master at the point where a workman is engaged than in any other service.”

Your service, no matter what you do, is unto God. And while this has special reference to spiritual things, and to the min­ istry, it is the word, as we shall see, this is true of all work.

3. You have only to please Him. See John 15:15, 20:21; Acts 1:8; Acts 2:43; Gal. 1:12.

The train sped out, "Second Timothy, two, fifteen.” I wish I could indelibly fix it in your mind. In second Timothy, two, fifteen, unless people thought they crazy. One man was saved through that incident.

I wish you would remember this text this morning and specially the place—Second Timothy—two; fifteen. I wish you could indelibly fix it in your mind.

In second Timothy, two, the Christian workman needs to be working, working for God. It is possible to be working for God and not know Him, that is, not have Him for your chiefest joy. God is the Father's house. Not to know Him is to have no true home. 

There is a special importance to the duties of that character. The connection with each there is a brief exhorta­tion as to the duties of that character. The seven characters are: a. A son—child, v. 1. b. A soldier, v. 5. c. An athlete, v. 5.