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Editorial Notes.

Judging from what appear to be advance samples there seems to be no relief in sight from the “preposterous headgear” which has been the fashion for several years now. A news item a short time ago said that a Methodist Bishop recently protested against women wearing such preposterous creations on their heads in church. He didn’t say that it was unchristian but that it caused the men to stay away from church. We venture the opinion that if good bishop would get his women members truly converted to Christ the headgear question would settle itself satisfactorily. The Christian is delivered from the slavery of fashion. “How shall we who have become dead unto sin, live any longer therein?” It is impossible.

We were privileged to attend harvest meetings at the home of Bro. W. T. Heisey near Mechanicsburg, Pa., on August 20, which was fairly well attended and interesting. Visiting ministers were present from Lancaster and Lebanon districts. We also attended one at Fairland M. H., on August 27, and one at Lykens Valley on September 3. The former was well attended with visiting ministers from Lancaster county and Lykens Valley. The latter’s attendance was prevented by much rain. Yet the meetings were interesting.

A letter just received from Matopo Mission gives account of a love feast at Mapane Mission, where eight white workers and seventy-seven native members participated. Fifteen were baptized in connection with this meeting.

Bible School.

The Bible School question was considered at every General Conference since 1899. In 1906 it was decided to launch the school; but without a decision as to when, how or where. At Conference 1907 steps were taken to organize locate and begin the work, but not until September 1, 1910, was it decided and now since September 26, 1910, is chosen as the day that shall mark a new epoch in the church of the Brethren in Christ, would it not be in order that the church in general recognize the day in special prayers in behalf of the important work which is to be begun.

First. That since numerous dangers for deviation from that which is accepted as the church faith are underlying an effort of this kind, it is most imperative that the management is divinely guided that the school may stand for the common standard under which purport it will be launched, and

Second. That love and forbearance may be exercised by those who are favoring the school and who are and are instrumental in thus far accomplishing the work, against those who are not favorably inclined and who have not and as yet will not support the effort since there is a possibility that both sides for and against need wisdom from above.

Third. And since those who were selected by Conference to prosecute the work are expected to faithfully perform the duties enjoined upon them need special wisdom, may we not expect your sympathy if we can not have your prayers, and that the conduct of the management may be such that will warrant and encourage the support and prayers of all who are for and against. United we should stand; if divided, we fall.

S. R. Smith.

“Be ye angry and Sin not.” (Eph. 4:26.) “Take heed that ye be not angry, lest ye sin.” “If tempted to displeasure, do not sin.” “If over-taken, hasten to cast the fire out of your bosom.” “Let no personal exasperation mingle with your anger.” These are various translations. Wrath is harshness; anger, abiding resentment. Wrath is the powder; anger the shot. (Exo. 32:19; Nah. 1:3)—Selected.

It must be that when the Lord took from me one faculty, he gave me another, which is in no way impossible. I think of the beautiful Italian proverb, “When God shuts a door, he opens a window.”—Helen Keller.

If Life Were All.

If life were all,
Where were the recompense
For all our tears?
For troubled toil
Of all the long-drawn years,
Were scarce worth looking on
Then snatched away,
What were it worth to live?
—who have not and as yet will not support the effort since there is a possibility that both sides for and against need wisdom from above.

If life were all,
How might we bear
Our poor heart’s grief?
Our parting’s frequent,
And our pleasure brief;
The cup pressed to the lips,
Then snatched away,
Were scarce worth looking on
If life were all.

Life is not all.
We build eternally,
And what is ours to-day
To make existence sweet
Is ours always;
We stand on solid ground
That lasts for eye and eye,
And makes life’s sojourn worth the while.

Life is not all.
Life is not all.
I do not know the plan;
Only know that God is good
And that His strength sustains,
I only know that He is just;
So in the starless, songless night
I lift my face and trust,
And God my spirit witness bears—
Life is not all.

—Henry C. Warnock, in Congregationalist.
Evangelical Visitor

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SEP The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Three Months Free.

Our annual special offer to new subscribers is on hand again, and it would be a great satisfaction to us, and a help to the interests of the Visitors, if one hundred or two hundred new subscribers would be secured. The offer is that for one dollar new subscribers will receive the Visitor from now on till the close of 1911, thus giving them 15 months for the price of 12. Agents who will secure new subscribers are entitled to retain ten cents for each such subscription. May we not have the help of many brethren in this needful effort?

Bible School Notes.

As stated in our last number the opening of the Messiah Bible School is to take place on the 26th inst., if the Lord will. It will be located at 46 North Twelfth street, Harrisburg, Pa. All mail for Bro. E. H. Hess, Bro. P. J. Wiebe, and Sr. Sarah Wiebe, should be addressed as above. Parties feeling led to donate food to the institution, such as potatoes and other vegetables, and such fruit and other things as do not quickly spoil, should ship the same, charges prepaid, to P. J. Wiebe, at the Harrisburg address, notifying him of such ship-

ment. All such donations will be thankfully received. Let all intending students write for special information at once, or be on the ground at the time of opening. Let all the brethren everywhere, remember that a more liberal support of the Maintenance Fund is imperatively needed.

While in the carrying on of the work of the Bible School there will be some opportunity for some students to give service for some of their obligations, it is better to bear in mind that it is not the wisest plan for a student to undertake to spend too much of his or her time at work apart from the study part. The management will give opportunity for such help to students as the needs may arise, but cannot at the commencement make large promises in that direction.

The All Important Concern.

Are you right with God? If not, why not? The matter of being right with God is of infinite importance and we cannot afford to treat it lightly. Not to be right with God leaves us outside of His Ark—God's ark—of safety, and to perish in the sense of John 3:16, and Luke 13:3. But to be right with God insures for us salvation and security in time and eternity. According to the Scriptures we are not right with God naturally, and can only be so by becoming so in God's own way, the way which He has condescended to provide for us. The sinner has not eternal life abiding in him but is described in the Scriptures as being "dead in sins," condemned, under sentence of everlasting death. This condition is universal, because "all have sinned and come short of the glory of God." "There is none righteous, no, not one." The universal condition of the world of humanity is, "at enmity with God," unsaved, not right with God. People may be good (in a worldly sense), nice moral, benevolent and honest, many even religious, yet not be right with God.

However, through the infinite mercy of God by which redemption from the guilt and power of sin is provided for sinful humanity in Jesus Christ, being right with God is a universal possibility. As far as the curse extends, even so far does redemption reach. "Whosoever believeth on him shall not perish." "Whosoever will, let him come." O the wonderful love, condescension and kindness of the Father, Son and Holy Ghost in thus opening a perfect way whereby we can be right with God.

So then it is possible for us, individually, to be right with God, and if we are not there must be a reason. It is not possible that we are ignorant of God's provision of salvation in His Son, Jesus Christ. We surely have heard. Among the heathen millions have not heard; they don't know, but we have heard; the message of redeeming love has reached us, so that we cannot plead ignorance. Of Jerusalem Jesus said He would have gathered them but they would not. "Ye would not." And if the question as to why we are not right with God is answered truly, that will be the answer. There are no doubt causes for this attitude, but, we believe, when the real cause is sifted out this will be the real answer. There is an opposer, an enemy, who deceives the people; he leads men captive at his will and it seems to be impossible to break his chain, yet the person that once "wills" to do will have the help of the all powerful One. He does not will that anyone should perish. When Jesus Christ, the Redeemer, was made sin for us that we might be made the righteousness of God, "in Him, He stoned for all our race and the proclamation of pardon for our guilt, and liberty from bondage, goes out to all the world.

How then become right with God? By law works? No one can be justified by the deeds of the law. By self endeavor in being religious, kind, moral, honest, benevolent, etc? No, none of these can possibly be the ground of any one's salvation. There is only one cure for the sin-sick soul. "God was in Christ reconciling the world unto Himself." Peace was made by the blood of the cross, so now to appropriate the provisions of God's wonderful grace as manifested in His redemptive plan is to be made right with God. An illuminative passage is Acts 20:21: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." But let us not read into repentance the thought of penance which always claims merit for the doing, but rather that change of mind which operated with the Psalmist when he could say, "I thought on my ways and turned my feet unto Thy testimonies. I made haste and delayed not to observe Thy commandments."

Weeping will not save me. Waiting will not save me. Working will not save me. Faith in Christ will save me. Thus the way to get right with God
is plainly set before us, for by this process, we understand, the sinner is delivered from the power of Satan unto God (Acts 26:18): "Delivered out of the power of darkness, and translated us into the kingdom of the Son of His love, in whom we have redemption, the forgiveness of our sins" (1 Col. 1:13, 14), and are henceforth "in Christ," the Ark of safety. The expression "in Him" is of frequent occurrence in the New Testament Scriptures. Of this expression the editor of Our Hope writes as follows:

"Blessed words 'in Him!' They tell out the fulness and the riches of God's unfathomable grace towards guilty and lost sinners, whom He has redeemed by the blood of His Son, and who, believing on Him, are now forever in Him and one with Himself. In Him, who was dead and who liveth, in Christ God has blessed us with every spiritual blessing. No tongue can tell out, and no pen describe what it really means and will mean to be 'in Him.' He is all and we have all in Him. We have life in Him. . . . It is eternal life. He Himself is our Righteousness and it never can be tarnished. We are freely justified in Him and that justification can never be cancelled. In the Beloved we are accepted and that acceptance can never be questioned in time or eternity. It is secure than the foundations of the earth. He is our Peace. And that peace He is and we have in Him can never be broken. The Christian's joy is in Him and that joy can never get less; it is a joy that will constantly increase while earthly joys decrease and vanish. We need Rest, and our rest, the rest of all God's people is in Him, a rest which can never be disturbed if the heart looks in faith to Him. He is our Hope and that Hope in Him can never be disappointed. Glory in Him which awaits us can never be obscured. Our Comeliness in Him can never be marred. Our Strength in Him can never be enfeebled and our Resources in Him can never be exhausted. The resources of sin may be exhausted, the resources of the mighty ocean give out; but what we are in Him, what we have in Him, is like Himself.inexhaustible. Apart from Him we are nothing; in Him we are everything and have everything. May we constantly realize in faith that we are in Him with the glorious future before us to be like Him and forever with Him. And then with the sense of our security and blessing in Him take of His fulness, grace upon grace, and live in the power of His Spirit."

Announcements of Special Meetings.

A series of meetings will be commenced in the New Guilford dist., Franklin county, Pa., at the Antrim M. H., on Sunday evening, November 13, 1910. A cordial invitation is extended to all.

The brethren of the Ringgold, Md., district, have announced special meetings to be held in that district beginning December 11, 1910.

A series of meetings will D. V. be held in the North Franklin, Pa., dist., at the Mowersville M. H., commencing October 13, and at Air Hill M. H., commencing October 30, 1910, to continue indefinitely. The brethren of these districts will appreciate the help of any brethren ministers who may be moved to come to their assistance. The Air Hill meeting will be preceded by a communion service on Saturday evening, October 29. All are invited.

A Communion service will be held at the Conoy M. H., Lancaster county, Pa., on Saturday evening, November 5.

A protracted meeting will be commenced at Cross Roads M. H., near Florin, Lancaster county, Pa., on November 6, 1910.

Communion services will be held in the Rapho, Pa., dist., as follows: At Mount Pleasant M. H. (nearest station, Mt. Joy), October 23. At the Manheim M. H., November 6. Services to begin at 5 p.m.

Bro. B. A. Hadsell, who is interesting himself actively and devotedly in an extensive colonization project in Mexico, with a view of getting a mission work founded among the native Indians in that country, spent a few days in this city a few weeks ago and called on us at our home. He has found that in a comparatively small district there are eight hundred children entirely without school privileges. His plan is to establish schools and gather in these children with the view of winning them for Christ, a very commendable work indeed. He is seeking to gather a colony of brethren, imbued with the missionary spirit, to locate in that country, take up land and engage in agricultural enterprise, chances for which are surprisingly favorable, and in that way establish a far-reaching missionary enterprise which would be self-supporting, or rather, would be supported financially by the colonists, and be no drain on the home church on the line of support. He sees here a promising mission field right at our doors, with no vast ocean between, with no deadly fever climate to encounter and no contributions to be exacted from the home church. Bro. Hadsell is endeavoring to interest brethren in the United States and Canada in this enterprise, but seemingly finds it uphill work. While we are not much acquainted with the matter and therefore are not able to advise, it would seem that such a line of mission work would be worthy of consideration. Bro. Hadsell's present address is Lititz, Pa. The Indian population of Mexico is estimated at eight million souls and is yet entirely unreached by the gospel. A chance for mission work indeed, and which seemingly merits our attention.

The harvest meeting held at the home of Bro. John Ferry in the Rapho dist., Pa., on August 6, was well attended. Bro. T. A. Long and Sr. Long were present, and he preached instructively, having for his text, Gen. 8:2. Other brethren also spoke of God's love, care and promises to the human family, and also reminded us of our duty towards God. It was a real soul feast. On August 13 a harvest meeting was held in the same district at the home of John Doutré near Manheim. There was a large attendance. Visiting ministers were present from Lebanon county, as also brethren from nearby districts. Gal. 6:7-10, was the scripture used. An offering was taken for the Messiah Orphanage. Another harvest meeting was held in the same district on August 27, at the home of Bro. Henry Fry near Elizabethtown, where there was a large attendance. Bro. S. R. Smith, Bro. C. Eshelman and Bro. S. Lauver were the visiting ministers, as also brethren from adjoining districts. Acts 14:17 was Bro. Lauver's text for the occasion. The brethren Eshelman and Jacob Bruhaker also took part in this service. Following this came a baptismal service when Bro. S. R. Smith discoursed on that subject and was followed by the elder of the district, who then received four into church fellowship, two being re­claimed, and two, a brother and sister, baptized. The occasion was an interesting one.

THAT WE BE CONTENT, however God may dispose of us, is as reasonable as that we be obedient, whatever He may require of us.—Plato.
**NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIeldS**

Addresses of Missionaries.

**Africa.**
- H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sally Doner, Mission, Balayavo, South Africa
- Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa

**Asia.**
- Harvey J. and Emma Frey, Elizabeth Engle, Gwanda, Rho., Mtshabezi Mission, Southern Rhodesia
- Anna Zook, Box 116, Fordsburg, Transvaal, South Africa

**India.**
- A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I., R., India
- The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Modernfort, P. O. (Intoloko Training School), via Zurfontein, Transvaal, South Africa
- Isaac and A. Alice Lehman, Box 116, P. O., Manbhoom Dist., India

**Central America.**
- Mr. and Mrs. J. G. Cassel, Hueshtetenango, Guatemala, C. A.

**Our City Missions.**
- Philadelphia, 3433 N. Second street, in charge of Bro. Jesse and Sr. Docia Wenger
- Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler
- Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Backer and Sister Nancy Shirk
- Toronto, Ont., Mission in charge of D. W. Heine, Gormney, Ont.
- Jopp, Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

**Love Feasts.**
- Ontario.
- Markham, September 24. 25.
- Walpole, September 24. 25.
- Black Creek, October 1, 2.
- Nottawa, October 8, 9.
- Wainfleet, October 8, 9.
- Waterford, M. H., October 1, 2.
- R. R. Station, Petersburg.

**Pennsylvania.**
- Souderton, Oct. 15, 16.
- Philadelphia Mission, October 20, 20. A special invitation is extended. All who can, come.
- Madison, October 13, 15. A cordial invitation is extended.
- New York, Clarence Center, October 15, 16.

**In Church there is no East nor West, In Him no South nor North. But one great fellowship of love, Throughout the whole wide earth. In Him shall true hearts everywhere Their high communion find; His service is the golden Close binding all mankind.**

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**DONNELSVILLE, OHIO.—** On August 14, there was an all-day meeting appointed which included our usual meeting. There was the regular service in the morning, and after dinner special song and praise services were conducted by Sister Lizzie Winger of California, which was a precious time to all. At noon this was followed by an offering, the money being given on tithing, by Bro. A. L. Eisenhower, followed by Bro. Orville Urley. A free offering was given for the Jubbok Orphanage. May the Lord bless every giver. This is sending up our material to build our palaces up yonder not made with hands. Bless the Lord.

At the service on September 4, four precious souls from Springfield, followed the Lord in baptism. Elder John Hoover officiating. The Lord wonderfully witnessed to this service by letting His Spirit fall upon those who were baptized. One of them was the old brother who was converted during the few meetings held at the home of Bro. Winger by Bro. J. B. Leaman on his return from Conference. He had spent sixty-two years estranged, and now a wonderful change is wrought in his heart and life. The three other candidates have been saved for some time but have now been led to take this way. Truly the Lord led them and not man. Have we pray that they may be a help to the work of the Lord in this city, convincing many others of the error of their ways. Truly the work here is great and the Lord is leading souls.

We arranged for regular preaching services in the city every two weeks and also prayer-meeting every two weeks in the city and the other week in the country. So there is always plenty to do, and we crave an interest in the prayers of all the saints in behalf of the work here, as it means much in these days for folk to take this humble, plain way; but it is wonderful how the Lord is picking out one here and another there on whom He can let the Holy Spirit, and get them ready for the coming of the Lord. The brethren and sisters seem to be so much encouraged with the work, and are hoping and praying for great things to be done for precious souls. We expect to have a love feast at Maple Grove, October 1, 2. A cordial invitation is extended to all the saints. This leaves us with victory in our souls. Our address is still Medway, Ohio, Box 28.

**Yours for the blessing of humanity,**

**ANNA B. EISENHOWER.**

**BUFFALO, N. Y.—** To the saints in Christ. Greeting. “But my God shall supply all your need according to his riches in glory by Christ Jesus.” (Phil. 4:19.) Truly the Lord has verified His promise in our behalf during the last few months. It is true that when Satan raises strongest opposition to the kingdom of Christ the Lord is most manifestly nigh to comfort the saint. Besides what is mentioned in our report many tokens of His care for us, are manifest through the kindness and generosity of God’s people. May the Lord abundantly reward all who show their interest in His work. We only pray that the Holy Spirit may enable us to faithfully charge every duty. Many of brethren and friends have visited the Mission during the Summer. It was a great blessing to have Bro. Geo. E. and Effie Whisler. Zo who can, come. Will you not pray earnestly for these works? The field is the world, and how large it is; but how small is our horizon. We see no little of the need, so little of our duty, so few of our privileges, and so few of the opportunities, and yet God wants us to open our eyes wide and look on the fields extending far out beyond our present vision; and then with outstretched arms, run to gather in the precious sheaves.

I know that many of you are praying for us, and we are encouraged to know it. Will you not pray earnestly for these lambs whom the Lord has given us and for a number of young men who have given themselves to work for the Lord, and for us all together that we might be effective workers for Him in the ever widening field. Pray, too, that God would send forth new laborers into His harvest.

**HARVEY J. FREY.**

**Testimony.**

Dear readers of the Visitor: Greeting in the precious name of Jesus. I will endeavor by God’s help to write for the church once again. I want you all to know that I will say of the Lord, He is my refuge and my fortress, my God; in Him I shall trust.” I do praise Him for His loving kindness to me.

I am so glad I found Him precious to my soul. He has been so good to me in all things.
When I gave my life to God and became willing to obey God, I was surely made happy. It is sixteen years since I gave my heart to Jesus, and I am still on the way. O, how I praise God! My heart rejoiced that I came to the feet of Jesus. Although I have trials to overcome and sometimes the way seems so different to me, when I go to Jesus in prayer He helps me so that I can understand it. I think of John 14:1: "Let not your heart be troubled, my child. Believe in God, believe also in me." What grand words these are to our ears! Although I have trials to overcome and sometimes the way seems so different to me, I want to keep pressing forward in the Master’s service.

O, I am so glad for the Bible! It is a precious book to me. It contains so many good things and gives me new lessons to learn daily. I want to become real willing to uphold my precious Redeemer. The language of my heart to-night is as the poet says: "We find many people who can’t understand. Why we are so happy and free; We’ve crossed over Jordan, to Canaan’s fair land, And this is like heaven to me."

CHORUS:

"Oh, this is like heaven to me. Yes, this is like heaven to me. I’ve crossed over Jordan to Canaan’s fair land, and this is like heaven to me."

"So when we are happy we sing and we shout."

Some don’t understand me, I see; We’ve filled with the Spirit there isn’t a doubt. And this is like heaven to me."

"We’re looking for Jesus with glory to come, In His Name, $50."

REPORTS OF FUNDS.

REPORTS OF FUNDS.

Construction.

John Keefer, $29.64; Lydia Johnston, Bethel, Pa., $15; Rosebank, Kans., per H. F. Davidson, $30; Sisters’ Missionary Fund, $48; Chester M. Smith, Ont., $8.65; Pleasant Grove M. H., Ohio, $10.55; Black Creek M. H., Ont., $89.59; Sherkston M. H., Ohio, $146.10; Walpole M. H., Ont., $10.30.

Philadelphia Mission.

RESCUE HOME AND GIRLS’ SCHOOL FUND.

REPORT FROM AUGUST 15, TO SEPTEMBER 12, 1910.

Balance on hand, $11.54

RECEIPTS.

A brother, Mt. Joy, Pa., $1; a brother, Mt. Joy, Pa., $2; for hymn book, 50 cts.; a sister, Elizabeth Kinsman, New Lebanon, Ont., $1; a sister, Lancaster, Pa., $1; Valley Church, Ohio, $2; Pleasant Hill S. S., Hanlin, Kans., $1.80; a brother, Shipshewana, Pa., $2.50; a brother, Philadelphia, Pa., $1; offering, $0.09. Total received, $7.24.

EXPENSES.

Provisions, etc., $92.88; Mission expenses, $2.02; gas, $2.45; poor, $2; carriage, 45 cents. Total, $12. Balance on hand, $15.24.

COAL FUND.

Purchased coal amounting to $40.80. Special donations, balance from last report, $7; a sister, Philadelphia, Pa., $5. Total, $12. Amount unpaid, $38.80.

OTHER DONATIONS.

A sister, Philadelphia, Pa., a basket of peaches; a brother and sister, Philadelphia, Pa., two baskets of vegetables; a sister, Philadelphia, Pa., two baskets peaches; a brother and sister, Shippensburg, Pa., fruit and vegetables.

BACK REPORT.

Money received and expended for mission furnishings by S. G. Engle. A brother, Shipshewana, Ind., $15; a brother, Kansas, $3; Upland, S. S., Cal., $45.42. Total, $74.42.

Apology is due the donors for delay of report. Hope this may be satisfactory.

It is a great joy to have my life saved. Lord, and feel encouraged to press on in the battle for souls.

Bro. and Sr. H. B. Burkholder, who formerly had charge of the work here, were with us during last week. We appreciated their visit very much, and pray God’s blessing upon them for future encouragement.

May the Lord continue to bless the work here and elsewhere and are our prayers yours in His service.

Miss LH. Deetra Winger.

Evangelistic Visit.

943 N. 2nd St.

Des Moines Mission.

REPORT FOR THE MONTH OF AUGUST, 1910.

RECEIPTS.

Abelene S. S., Abilene, Kans., $39.82; Sister’s Missionary Prayer Band, Marsh- ham, Ont., $11.58. Balance in hand August 1, 28 cts. Total, $40.75.

Balance in hand September 1, 2010, $11.03.

The Lord is good and greatly to be praised. "Many are the afflictions of the righteous but the Lord delivereth them out of them all." Many thanks for being remembered in a substantial way. We are happy to report that Bro. Kauffman’s, of Abilene, Kans., have moved to the city and expect to help in the work of the Lord. We hope and believe they will be a great help and a blessing in the work of this place.

Will all the saints pray for us and the work of this place that God may be glorified and souls saved. We have been doing some mission work down in the heart of the city and had the pleasure of seeing the number of souls accept Christ. The Lord is the same today, yesterday and forever.

Amen.

J. R. Zook.

BUFFALO MISSION.

REPORT FOR AUGUST, 1910.

Balance on hand, $1,350.

Donations.

Grace Keller, $1; Bro. in Christ, $5; Margaret Caver, $1; Bro. S. R. Smith, $1; Ethel E. Hoth, $1; T. I. Rob. $1; H. N. $1; Andrew Sider, $1; J. A. Richard, $1; Bro. in Christ, $5.

Total, $14.

Expenses.

Provisions, etc., $137.50; groceries, household, etc., $17.50; poor, $2; carriage, 50 cents. Total, $160.

PROVISIONS.

Sr. H. Sheaffer, 4 lbs. butter; Howick Dist., 119 doz. eggs; Bro. and Sr. Andrew Sider, butter, eggs and honey; Clarence Centre, eggs, fruit, vegetables, etc.

Geo. and Emep WHEELER.

Messiah Orphanage.

REPORT FOR AUGUST, 1910.

RECEIPTS.

Harristown, Pa., Bro. T. A. Long, $1; William H. Killinger, 20 cts.; C. Z. Hess, $6; Mrs. Mary McNiel; $1; George C. Haugen; $1; Mary E. Hoffman; $1; a friend, Harristown, Pa.; a sister, 50 cts.; E. G. Groff; $0.64; Lancaster, Pa., R. F. D., No. 7; $1; Lancaster, Pa., Dungen district, $0.69; Caldwell, Kans., $5; Swatara Mission, $10; $0.50; Sr. Annie Myers, $1; a friend, Har­ristown, Pa.; Dorena, Ohio, Circle, Fair­land, Pa., $5; cash (special), $0.14; Bertie. On, S. S., $0.50; Reading, Pa., Berks county, $0.70; Mrs. Aaron Rambler, 25 cts; two sisters, $2.

D. M. BOOK.

Secretary and Treasurer.

Hummelstown, Pa.
OUR CONTRIBUTORS.

For the Evangelical Visitor.
The First and Second Adam.

By J. S. Lehman.

We must go back to the Bible to see how the first Adam was constituted, and what kind of quality God gave him.

The First Adam.

(1) God formed man of the dust of the ground; (2) breathed into his nostrils the breath of life; and (3) man became a living soul. Now we have the quality and quantity of Adam's makeup from the hands of God. The ground from which God made Adam was of a material substance; but the breath God breathed into Adam's nostrils, was the substance of the eternal breath of God.

The Second Adam.

(1) Christ was born of the seed of the woman; (2) conceived by the Holy Spirit; and (3) humanly He was the Son of man; spiritually He was the Son of God. Christ's material body was of the seed of the woman, but the spiritual or inner man was the eternal God the Father.

Temptation of the First Adam.

The first Adam, had a material body with five senses, that the most subtle beast of the field which the Lord God had made, could have access to, and suggest thoughts of evil to either of those senses. And the first sense he approached was "ear-gate." When Mother Eve heard the ring, she ran to the phone, and answered, hello? Who is there? Well this subtle beast was at "ear-gate" to suggest thoughts of evil to mother Eve. He said, Yea, hath God said, Y' shall not eat of every tree of the garden? Mother Eve talks up quite bold at first, and says, Yes, God said so, we are not to eat of it lest we die. However the serpent was not satisfied, but said unto the woman, Ye shall not surely die. Now this subtle beast rings the phone for eye-gate, and mother Eve is right there to see the curiosity, and the serpent said: "God doth know that the day ye eat of the forbidden fruit your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Looking Through the Eye-Gate.

Now mother Eve looks through the eye-gate and sees that the tree is pleasant to look at and is to be desired to make one wise, and she just wonderfully desired this food.

So the devil got her persuaded to open hand-gate and reach for the forbidden fruit, and so she did, and next she opened mouth-gate, I presume just to taste a little, but she took a big dose and also, (perhaps a larger one), for father Adam, and it was poison enough to kill both.

Why Adam and Eve Yielded So Easily.

I will just remark at this juncture, that the reason Adam and Eve yielded so easily to the temptation to eat of the beautiful tree in the midst of the garden was, just because they did not watch and pray at those several gates or senses.

Temptation of the Second Adam.

Now Jesus was tempted by the same devil, and I presume from the same tree, that the first Adam was. Jesus being full of the Holy Spirit, was led by the Spirit into the wilderness to be tempted of the devil. The devil taking Jesus up into an high mountain, shewed unto him (through eye-gate) all the kingdoms of the world in a moment of time. And the devil said to Jesus, All this power and glory will I give thee if thou wilt worship me. And Jesus answered and said unto him, "Get thee behind me, Satan." Yea, Jesus Christ was offered all these enticements if He would but fall down and worship Satan. Jesus never yielded to one temptation, offered to Him by the devil. He could publically challenge any one to convince Him of sin.

Jesus, the Second Adam, Paid All the Debt of the First Adam.

Yea, Jesus took the sins of the whole human race upon Himself, yea, the wretchedness and the whole body of death, and nailed it to the Cross. "Jesus through the eternal Spirit offered Himself without spot to God." (Heb. 9:14.)

"For by one offering Jesus hath perfected for ever them that are sanctified." (Heb. 10:14.)

"By so much was Jesus made a surety of a better testament." (Heb. 7:22.)

When the first Adam came from the hands of God he had the image of God stamped on his soul, and had no sin principle, fallen nature or carnal mind in him. But God declared, that all was good.

God gave Adam a reasoning faculty and power to resist all the temptation that came up to either of those five senses. Adam was under strong obligations to resist all those temptations (offered to him by the most subtle beast of the field which the Lord God had made), but he failed to do so steadfastly, but yielded.

We believe that God had so constituted the first Adam, that he could have stood out on the promises which God had given him.

What were the promises God made to Adam? God gave Adam the fruit of every tree in the garden, except the tree of the knowledge of good and evil. The Lord refused to permit him to eat of this tree. This tree of the knowledge of good and evil in the midst of the garden represents Adam's God-given faculty, or intellect, or the spiritual mind. This knowledge and mind, that God had given to Adam in the day God created him, God absolutely wanted Adam to keep pure. God did not want Adam to bring condemnation on his good conscience, or, in other words, God did not want Adam to know condemnation, but only peace and joy. This is the reason the tree is called the tree of the knowledge of good and evil.

By violating that divinely given principle we sin against better light and knowledge. And this was the first sin Adam brought into the world, and death by sin, and so death has passed upon all his posterity. This tree of the first Adam had no sin-principle to contend with before the fall, therefore he should have resisted absolutely and steadfastly, in those temptations. However, this at last culminated in open revolt.

How Was the First Adam Situated After the Fall?

"And the Lord God called unto Adam, and said unto him, "Where art thou?" And Adam said: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Gen. 3:9-10.) "And the Lord said unto Adam, "Who told thee that thou wast naked? Hast thou eaten of the tree (pure conscience) whereof I commanded thee that thou shouldest not eat?" Before the fall Adam was clothed with the robe of God's righteousness; but through the fall he had lost it, and was found naked. In this state Adam was in a deplorable situation, because he was without hope and without God in the world. He was a victim of total depravity, and not a spark of the divine left. As the prophet expressed it: "No soundness in him, from the crown of his head to the sole of his feet; full of prurifying sores." It was, as Paul says, a wretchedness, yea, a whole body of death. And God
placed at the East of the Garden of Eden cherubims and a flaming sword, to keep the way of the "tree of life."

Lancaster, Pa.

For the Evangelical Visitor.

Something New.

By P. J. Wiebe.

Some time ago a brother in writing for the Visitor mentioned a certain sister who got up in a council meeting and with tears in her eyes asked the brethren not to bring in anything new. Some people seem to be under the impression that everything that is new is wrong. However, we should be careful not to condemn anything just because it is new, but do like the Bible says, "Prove all things; hold fast that which is good" (I. Thess. 5:21).

When Christ entered upon his ministry and began to teach it seemed to be something new to the people. Yet none of us would have the audacity to say that Christ did wrong for teaching something new. When on the day of Pentecost the disciples were filled with the Holy Ghost and began to speak with tongues it seemed new to those that heard them. Yet we would not condemn the disciples for speaking with tongues.

When later on the church drifted into formality and idolatry, and men like Luther, Huss, Zwingli, Wyckliffe, Menno Simon and others got their eyes opened and began to preach against the awful abominations and to teach salvation by faith, it seemed to be something new. Yet none of us would condemn these reformers for the work they did.

When about the middle of the eighteenth century a little band of men and women in Lancaster county, Pa., realized their lost condition, and by faith accepted the plan of salvation, and after diligent search in the Scriptures, they organized a new society, which became the nucleus of the Brethren in Christ, it seemed to be something new. Yet none of us would condemn the early fathers of the church for doing what they did.

As the church spread to other counties and other States it became necessary to have a General Conference. This again was something new. Yet to-day we would not want to be without General Conference.

For many years after the church was organized the meetings were held in barns and houses, but as this became too inconvenient some proposed the building of meeting-houses. This again seemed to be something new and it was much opposed. Yet to-day nobody would think that it is wrong to have a meeting-house.

As the church spread still more and more some of the brethren realized the need of having a church paper. Again some were afraid that it was something new and consequently opposed it. But who to-day would want to be without the Visitor?

What latter on the brethren began to look upon the field (John 4:35) and realized the need of bringing the gospel to the heathen, it seemed new and to many even incredible, that such a thing could be done. Some even opposed, but who would not rejoice to-day when he hears the glowing reports of the missionaries how the heathen are accepting Christ?

Once more the church is up against something new, the launching of the Bible School. However, on the one hand it is not exactly new, for it has been considered in Conference for many years. Time and again Conference has said that we shall have a Bible School. Now, that it is to be launched it is not more than fair that the brotherhood should stand by it, and not oppose it. We are aware of the fact that there is danger in the undertaking, but is there not more danger in leaving our children go to schools where there is so much worldliness and very little Christian training? Let us stand by the work that things which are not pleasing to God may be kept out, and that all may re-
dound to the glory of God. Please read Matt. 13:32.

It is one thing to be little in our own eyes, it is another thing to be out of our own sight altogether. True hum-
ility is not thinking meanly of our-
selves, it is not thinking of ourselves at all. What we need is not so much self-denial as self-crucifixion and utter self-forgetfulness. The perfect child is just as unconscious in the highest place as in the lowest and the true spirit of Christ in us recognizes our-
selves as no longer ourselves, but as one with the Lord Jesus that we can truly say: "Not I, but Christ liveth in me." "By the grace of God I am what I am."—A. B. Simpson.

What we call our fortunes, good or ill, are but the wise dealings and dis-
tributions of a wisdom higher, and a kindness greater than our own. I suppose that their meaning is that we should learn, by all the uncertainties of our life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comes, be-
cause we believe that behind it all there lies a purpose of good, and over it all there watches a providence of blessing.—Henry van Dyke.

From Darkness to Light.

The Testimony of the Dairyman's Daughter.

I one day received a short note to the following effect:

"Dear Sir: I should be very glad, if your convenience will allow, that you would come and see a poor unworthy sinner; my hour-glass is nearly run out, but I hope I can see Christ precious to my soul. Your conversation has often been blessed to me, and I now feel the need of it more than ever. My father and mother send their love to you.

"From your obedient and unworthy servant,

Elizabeth W.—"

I obeyed the summons that same afternoon. On my arrival at the dairyman's cottage, his wife opened the door. As I advanced, I saw Elizabeth sitting by the fireside, supported in an arm-chair by pillows, with every mark of rapid decline and approaching death. A sweet smile of friendly complacency enlightened her pale countenance, as she said,

"This is very kind indeed, sir, to come so soon after I sent to you. You find me daily wasting away, and I cannot have long to continue here. My flesh and my heart fail; but God is the strength of my weak heart, and I trust will be my portion for ever."

The conversation was occasionally interrupted by her cough, and want of breath. Her tone of voice was clear, though feeble; her manner solemn and collected; and her eye, though more dim than formerly, by no means wanting in liveliness as she spoke.

I said to Elizabeth,

"I hope you enjoy a sense of the divine presence, and can rest all upon Him who has 'Been with thee,' and has kept thee 'In all places where thou hast gone,' and will bring thee into 'The land of pure delight, where saints immortal reign.' "

"Sir, I think I can. My mind has lately been sometimes clouded, but I believe it has been partly owing to the great weakness and suffering of my bodily frame, and partly to the envy of my spiritual enemy, who wants to persuade me that Christ has no love for me, and that I have been a self-deceiver."

"And do you give way to his sug-
gestions? Can you doubt, amidst such numerous tokens of past and present mercy?"

"No, sir, I mostly am enabled to preserve a clear evidence of His love. I do not wish to add to my other sins that of denying His manifest goodness.
to my soul. I would acknowledge it to His praise and glory.

"What is your present view of the state in which you were, before you felt seriously concerned about the salvation of your soul?"

"Sir, I was a proud, thoughtless girl, fond of dress and finery; I loved the world, and the things that are in the world. I lived in service among worldly people, and never had the happiness of being in a family where worship was regarded, and the souls of the servants cared for, either by master or mistress. I went once on a Sunday to church, more to see and be seen, than to pray or hear the Word of God. I thought I was quite good enough to be saved; and disliked, and often laughed at, religious people. I was in great darkness; I knew nothing of the way of salvation; I never prayed, nor was sensible of the awful danger of a prayerless state. I wished to maintain the character of a good servant, and was much lifted up whenever I met with applause. I was tolerably moral and decent in my conduct, from the motives of carnal and worldly policy; but I was a stranger to God and Christ. I neglected my soul; and had I died in such a state, hell must, and would justly, have been my portion.

"How long is it since you heard the sermon which you hope, through God's blessings, effected the conversion of your heart?"

"About five years ago."

"How was it brought about?"

"It was reported that a Mr. ———, who was detained by contrary winds from embarking on board ship as chaplain to a distant part of the world, was to preach. Many advised me not to go, for fear he should turn my head; as they said he held strange notions. But curiosity, and an opportunity of appearing in a new gown, which I was very proud of, induced me to ask leave of my mistress to attend. Indeed, sir, I had no better motives than vanity and curiosity. Yet thus it pleased the Lord to order it for His own glory."

"I accordingly went to church, and saw a great crowd of people collected together. I often think of the contrary states of my mind during the former and latter part of the service. For a while, regardless of the worship of God, I looked around me, and was anxious to attract notice to myself. My dress, like that of too many gay, vain and silly servant girls, was much above my station, and very different from that which becomes a humble sinner, who has a modest sense of propriety and decency. The state of my mind was visible enough from the foolish finery of my apparel."

"At length the clergyman gave out his text: 'Be ye clothed with humility.' He drew a comparison between the clothing of the body and that of the soul. At a very early part of his discourse, I began to feel ashamed of my passion for fine dressing and apparel; but when he came to describe the garment of salvation with which a Christian is clothed, I felt a powerful discovery of the nakedness of my own soul. I saw that I had neither the humility mentioned in the text, nor any one part of the true Christian character. I looked at my gay dress, and blushed for shame on account of my pride. I looked at the minister, and he seemed to be as a messenger sent from heaven to open my eyes. I looked at the congregation, and wondered whether any one else felt as I did. I looked at my heart, and it appeared full of iniquity. I trembled as he spake, and yet I felt a great drawing of heart to the words he uttered.

"He opened the riches of divine grace in God's method of saving the sinner. I was astonished at what I had been doing all the days of my life. He described the meek, lowly, and humble example of Christ; I felt proud, lofty, vain and self-conceitful. He represented Christ as 'Wisdom;' I felt my ignorance. He held Him forth as 'Righteousness;' I was conscious of my own guilt. He proved Him to be 'Sanctification;' I saw my corruption. He proclaimed Him as 'Redemption;' I felt my slavery to sin, and my captivity to Satan. He concluded with an animated address to sinners, in which he exhorted them to flee from the wrath to come, to cast off the love of outward ornaments, to put on Jesus Christ, and be clothed with true humility.

"From that hour I never lost sight of the value of my soul, and the danger of a sinful state. I inwardly blessed God for the sermon, although my mind was in a state of great confusion.

"The preacher had brought forward the ruling passion of my heart, which was pride in outward dress; and by the grace of God it was made instrumental to the awakening of my soul. Happy, sir, would it be, if many a poor girl, like myself, were turned from the love of outward adorning and putting on of fine apparel, to seek that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"The greatest part of the congregation, unused to such faithful and scriptural sermons, disliked and complained of the severity of the preacher; while a few, as I afterwards found, like myself, were deeply affected, and earnestly wished to hear him again. But he preached there no more.

"From that time I was led, through a course of private prayer, reading, and meditation, to see my lost state as a sinner, and the great mercy of God through Jesus Christ, in raising sinful dust and ashes to a share in the glorious happiness of heaven. And O, sir, what a Savior I have found! He is more than I could ask or desire. In His fulness I have found all that my poverty could need; in the bosom I have found a resting-place from all sin and sorrow; in His Word I have found strength against doubt and unbelief.

"Were you not soon convinced," I said, "that-your salvation must be an act of entire grace on the part of God, wholly independent of your own previous works or deservations?"

"Dear sir, what were my works before I heard that sermon, but evil, selfish, and ungodly? The thoughts of my heart, from my youth onward, were only evil, and that continually. And my deservings, what were they, but the deservings of a fallen, depraved, careless soul, that regarded neither law nor Gospel? Yes, sir, I immediately saw that if ever I were saved, it must be by the free mercy of God, and that the whole praise and honor of the work would be His from first to last.

"What change did you perceive in yourself with respect to the world?"

"It appeared all vanity and vexation of spirit. I found it necessary to my peace of mind to come out from among them and be separate. I gave myself to prayer; and many a happy hour of secret delight I enjoyed in communion with God. Often I mourned over my sins, and sometimes had a great conflict through unbelief, fear, temptation to return back again to my old ways, and a variety of difficulties which lay in my way. But He who loved me with an everlasting love, drew me by His loving-kindness, showed me the way of peace, gradually strengthened me in my resolutions of leading a new life, and taught me, that while without Him I could do nothing, I yet might do all things through His strength."
"Did you not find many difficulties in your situation, owing to your change of principle and practice?"

"Yes, sir, every day of my life. I was laughed at by some, scolded by others, scorned by enemies, and pitied by friends. I was called hypocrite, saint, false deceiver, and many more names which were meant to render me hateful in the sight of the world. But I esteemed the reproach of the cross an honor. I forgave and prayed for my persecutors, and remembered how very lately I had acted the same part toward others myself. I thought in your situation, owing to your diction of sinners; and as the disciple also that Christ endured the contravention of His will. May He give me grace to trust Him till the last moment. I do not fear death, because I believe that He has taken away its sting. And O, what happiness beyond! Tell me, sir, whether you think I am right. I hope I am under no delusion. I dare not look for my hope in anything short of the entire fulness of Christ. When I ask my own heart a question, I am afraid to trust it, for it is treacherous and has often deceived me. But when I ask Christ, He answers me with promises that strengthen and refresh me, and leave me no room to doubt His power and will to save. I am in His hands, and would remain there; and I do believe that He will never leave nor forsake me, but will perfect the thing that concerns me. He loved me and gave Himself for me, and I believe that His gifts and callings are without repentance. In this hope I live, in this hope I wish to die."

I looked around me as she was speaking, and thought, Surely this is none other than the house of God, and the gate of heaven. Everything appeared neat, clean, and interesting. The afternoon had been rather overcast with dark clouds; but just now the setting sun shone brightly and somewhat suddenly into the room. It was reflected from three or four rows of bright pewter plates and white earthenware, arranged on shelves against the wall; it also gave brilliancy to a few prints of sacred subjects that hung there also, and served for monitors of the birth, baptism, crucifixion, and resurrection of Christ. This gleam of setting sunshine was emblematical of the bright and serene close of this young Christian's departing season. One ray happened to be reflected from a little looking-glass upon her face. Amidst her pallid and decaying features there appeared a calm resignation, triumphant confidence, unaffected humility, and tender anxiety, which fully declared the feelings of her heart. —Leigh Richmond.

As long as I see anything to be done for God, life is worth living; but O how vain and unworthy it is to live for any lower end! —Brunner.

The Doctrine of a Standing or a Falling Church.

I have become profoundly convinced that the Lord's coming, with its close corollaries, is becoming more and more the doctrine of a standing or a falling Church. The church under Constantine, assuming the Kingdom form, and grasping for the empire and wealth of the world in the absence of the rightful Potentate, brought in the greatest apostacy of the ages. All Scripture is given by inspiration and is profitable, but some truths derive special and extraordinary importance because of "the times and seasons." Upon these seasonable and special truths the Holy Spirit lays special emphasis from age to age (II Pet. 1:12).

When dispensations are about to close, God sends men like Noah and John the Baptist to herald the change with timely truth. Now, as the present dispensation is manifestly closing, and a great Epoch is at hand, the Coming of the Lord is the timely watchcry for the Church and the world. Never before has so much clear light been thrown upon eschatology, correcting former mistakes and testing the souls of men. Leaders who shut their eyes to this light will suffer loss in their spiritual life and service. Men must have light and walk in it or lightening and fall before it.

Devout, diligent and clear-sighted students of prophecy behold clear signs of the near coming of the Lord, filling the earth and clouding the heavens. A great change in the general tone of preaching has taken place within a few years. The Gospel of comfort and encouragement to converted sinners has come to be applied to careless sinners, like plaster on unwounded flesh. The old method of "shaking them over hell," as it was sometimes termed, is discarded; hardened or careless sinners are assured that they are sons of God; eternal judgment is denied, hell is smiled at as an exploded myth; Satan is evaporated as an evil influence, and that in places which, by tradition and trust deed, were pledged to the old evangelical faith as the truth is in Jesus. The standard of truth has been lowered, and sermons have dwindled to sermons of ninny-hammers. The consequence has been that for the last thirty years there has been little conviction of sin such as appalled both sufferers and spectators in

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1859. Salvation has been made free and easy. The dictionary has been ransacked for adjectives so to describe it, and many churches have become little more than social and ethical clubs. Whereas Christians used to be spoken of as "serious," now neither God nor the devil, neither heaven nor hell, neither saint nor sinner, is to be taken seriously, and the Parisian succeeds the Puritan. Everything must be "sweetness and light, pleasant, cheerful, joyous, manly, enthusiastic" (Ezek. 33:8).

How has this easy-going state of things been initiated? Not by the world, but by the Church. The serious, the terrible, the judgment side of the truth has been largely overlooked. Preachers and teachers, with unsanctified learning, have to a great extent lost touch with it (I Thess. 5th).

The Spirit convicts the world of sin through men who are themselves profoundly convinced. Light thoughts of sin reduce atonement to "at-onement," and "the precious blood of Christ" to a degrading form of words, which we should not insult a loving God by repeating.

The dreadful phase of the Lord's Coming, once so earnestly and fearfully presented, "to call the nations to His bar," is not presented, nor even the blessed phase, "to reward His servants."

We have "professionals" in the pulpit, prattling in the dialect of "culture," simply preaching the ethics of Socrates and Emerson with absolutely nothing distinctively Christian, neglecting or ridiculing the promise of His coming, and exploiting the art of pleasing. They expand the love of God to practical "Universalism," minify sin and penalty, bleach out the scarlet line, boast of progress, broadmindedness, liberality, evolution, the universal Fatherhood of God and the universal Brotherhood of man (John 1:12; John 8:44).

If all men are indeed the children of God, they do not need a second birth, but only "Boston Culture." Sinners easily infer from their preaching and life that they are too good for to be damned, and that God is surely too good to damn His own children, and some who do not believe in a hell hereafter are making a hell here (Rom. 3:3).

These "up-to-date" pulpiters, who have too much education for their brains, despise the "narrowness," "bigotry," "long-faced and drab religion" of former times, sneer at "belated Puritans," who see harm in worldly amusements," utter perverted or half truths, and so fun, frivolity and frolic rule the hour. Nero fiddles while Rome burns.

They deal out pulpit soothing-syrup, liberally, preach on sociology, civic and social evolution, current events, travel, etc., and their arguments, from "the change of times," "yesterday framed in today," and "text books up-to-date," are leading men to lay aside the Bible as a "back number." They are the veiled prophets and pulpit pioneers of modern infidelity, and they are outdoing all the old-fashioned infidels (Matt. 7:15, 16).

The old orthodox name given them by our fathers was "Infidel," but the new, cultured, deceptive name is "Higher Critic." They mix up imperial egotism with patriotism, Church affairs with national affairs, and tell their churches that man is falling up- ward and "the world is growing better every day, no matter what they say," in spite of the Bible and the sworn statistics of the United States Government upon the increase of sin and crime. They rehash themes that are treated with far more ability in newspapers and magazines. Severe critics might call them half infidel and half fool.

Laxity of belief and life of course abounds, and doctrinal and moral discipline is almost totally abandoned. Indeed, defection has gone so far that nearly all our great religious bodies lack the courage to tackle it. "Peace" is the cry, unfaithful and cowardly.

Then, as spiritual life declines, and carnality increases, our worship must be embellished with artistic forms and amateur liturgies, to gratify the aesthetic taste of the natural man. Artistic taste is so refined that ill assorted colors on the ladies' hats can almost be heard to swear in the sanctuary. Two-thirds of the service is often occupied with a crude amateur ritual devised by the pastor, and a paid musician, in which lies are shouted to heaven which none but God can understand. The congregation must be entertained by "A Song Service,"—a service unknown in the Apostolic Church (II Tim. 3:5).

Then follows some sugar-coated ethics, with oily and florid utterance, inflated with optimism, the glorification of manhood, salvation by the merit of "character-building" instead of by blood, the pride of modern progress, and perhaps "the Twentieth Century Religion."

The dangerous half-truth is very popular, "For the love of God is broader Than the measure of man's mind."

These men, like Demas, who did not "love His appearing," but "loved this present age," minify the future and magnify the present, try to naturalize the supernatural, preach on all sorts of themes, and resort to all sorts of expedients and exploits of Chromo Christianity, to get a night audience, and boast of the "Twentieth Century Movement." They are often greatly exercised about the election of good rulers, but say nothing about "bringing back the King!" Why not more zeal for the crown rights of the exiled Son of God? (II Sam. 19:10).

Popular sins are condoned in boundless charity; God's obligations to man are unfolded, and many of these leaders appear to intelligent hearers to be mere professionals, governed by "the seven great principles—"the five loaves and two fishes." "Success" is the staple text (I Sam. 2:36).

The disciplinary power of preaching wanes and vanishes, and rich men, who are necessary to the extravagant expenses of the churches, as John Wesley long ago warned, are safely entrenched in worldliness and control behind their money-bags. The very palatial, gaudy and costly buildings erected for worship are often monumental evidences of compromise with the world for revenue. Better be "Barn-martins" than erect such apostate buildings. The poor cannot support them and will not enter them. The humble but expectant Bride of Christ does not now seek porphyry-lined houses and ivory palaces (Jas. 2:1-9).

The Church, turning away from the blessed and purifying hope of the Lord's coming, is fast becoming the nucleus of a confederation of social and dramatic clubs, a house of merchandise and a bureau of ecclesiastical amusements, in competition with the play-house. The oyster, the caviar and ice cream are employed as indispensable to the life of the church. Gay and giddy butterfly saints seem to join it as a purveyor of juvenile dramatics and vaudeville. They seem to expect the church to be a merry-go-round, and want Christianity set to music and dancing. Serious times are rapidly coming, and the leaders are chiefly to blame for this untimely frivolity. Many a church is celebrating and boasting that should be fasting, confessing and praying.
Thus comes in the apostacy of the "Institutional Church," in which the body is married and keeps house with the gay world. Formalism increases, celebrations and holidays multiply, wealth and social functions are worshipped, spiritual life declines, conversions diminish, debts increase, but boasting prevails galore (Rom. 12:1-2).

"And they of the Church and they of the World.
Walk closely hand and heart;
And done but the Master who knoweth all
Can tell the two apart.
Thus her powerful witness, alas, is lost,
And the precious times come in:
The times of the end so often foretold,
Of form and pleasure and sin."

A sad condition. All intelligent and spiritual Christians behold this picture with unspeakable sorrow, but many are cheered by these signs of the near coming of the Lord. It is a gigantic absurdity to try to reconcile this unbelief and worldliness with Christianity. We should know that the popular religion of the day is not the religion of Jesus Christ. The world knows it. Its votaries ought to discover, like a monk of the sixteenth century in reading the New Testament, "Either this is not the Bible, or we are not Christians" (II Tim. 3:1-5).

Now, I assert the fact that one leading cause of this worldliness in these last times, is the desire and saying of the evil servant, "My Lord delayeth His coming." As this "Blessed Hope" wanes in the Church, unbelief and worldliness will prevail. Men will try to keep one hand on the world and the other on Christ. While the church keeps a sacred bridal heart she is blest and made a blessing, but when she ceases to be the expectant Bride of Christ she becomes the harlot of the world (Matt. 24:29-51).

This sad defection is progressing with accelerated velocity, especially in the large and wealthy churches. Although many of these leaders use Christian phraseology, they are masters of finesse and ambiguity, and it is evident to thoughtful and intelligent observers that they are not sound on the fundamental doctrines of Christianity—Inspiration, the Divinity and Atonement of Christ, the Supernatural, Depravity, Regeneration, Heaven and Hell. They all eulogise Christ for his splendid intellect and magnificent manhood, as a Jewish mechanic of rare and reviving genius.

Some of these men read and rehash popular novels, and others even cater to a vicious taste by moulding their pulpit effusions on current topics, in the form of fascinating fiction, not omitting the "love story." While pulpiteers are orating on the popular and profitable theme of a golden age by a civilization that is only the product of human intelligence and natural forces, the sin, sorrow and discontent of the world is increasing with its progress in knowledge, wealth and mechanical inventions (1 John 5:19).

It is high treason to God Almighty for leaders to change the emphasis of God's message from eternity to time and from the great themes of Ruin, Redemption and a rapidly approaching judgment, to science, philosophy, sociology, evolution, politics, or the glories of an intellectual and a materialistic civilization. The Bible never promises or promises social or civic regeneration in this elective age, and it commands us to "preach the Word" (II Tim. 4:1-2).

No honest and intelligent man will make this change of emphasis and go to house-cleaning for the world, unless he has changed his belief.

With such leadership in "Forward Movements," worldly ideas prevail in the churches, and worldly societies in great variety and number split up and confuse the churches, and the air is filled with the clatter of machinery and the clamor of methods in the amusement industry. One great cause of this is the saying "My Lord delayeth His coming," and the cure is "Maranatha" (II Thes. 1:5-10).

More and more is the sad saying true where "That Blessed Hope" is ignored or rejected, that "We look for the church and find it in the world, and we look for the world, and find it in the church."

The faithful preaching of a quickly coming Lord will call out and complete the Bride and hasten the coming of the Bridegroom (Matt. 24:14).

The prophecies of the coming King and Kingdom furnish our light for the last days.

Hear Prof. G. W. Morehead:
1. The Spiritualizing and Allegorizing of Scripture has had much to do with the depreciation of the Bible, now so prevalent. That system robs the Jew of all his special promises and hopes, to appropriate them to the Church. This is post-millennial error.

2. All along, the post-millennial church has promised to bring in the millennium,—the Golden Age of the world. It has not done it. It cannot deliver the goods. Hence unbelief as to the church, the Bible and the hope of the world. In fact not a few men have given up all hope of a millennium, and look for nothing more than the end of the world, that is the extinction of the race as such on earth, while others still scream out their panacea for sin and sorrow.

3. I believe that socialism, sociology, reform organizations, etc., so plentiful in our day, at bottom mean, the church has failed to make good its promises of the world's conversion. And this springs from error in interpretation, and the eclipse of that "blessed Hope."

Indeed, it appears as if the world were converting the church. What must "Rome" think of our various specialties, worldly holidays, and rally days, apparently necessary to arouse flagging interest and to keep our forces from utter final demoralization? (Gal. 4:11-10). The great mass of our members, especially in cities, now play at religion, adopt the customs and costumes of fashionable society, and utterly refuse to secede from the world. They have no satisfaction in their religious forms, go to the world for pleasure, and are led astray in throngs by the strong delusions of these last times, such as "Christian Science." They seem to think that it is about right to do what they desire to do. The world has no confidence in their religiousness and pretty sentiment, and sees no essential difference between them and respectable worldliness. The church is warned in Scripture against the "friendship" and not the "enmity" of the world. A fashionable church is a church of the world (II Cor. 6:14-18).

It should be emphasized that "society" is now doing more to kill the spiritual life of our fashionable churches, especially in the cities, than even the saloons. It is impossible for any one to be loyal to Jesus Christ and Mrs. Grundy.

All branches of the church are blending alike, but God has some in all the professing churches who are as choice, devout, loyal and self-sacrificing as ever lived, among whom the Philadelphia spirit survives. They are like celestial angels among earthly men, and the line once seen between the professing Church and the world is being drawn around them inside. These names add lustre to redeemed humanity (Eph. 1:19).—E. P. Marvin, in Gospel Herald, Selected by P. J. Wiebe.

Life's harmony must have its discord; but, as in music paths is tempered into pleasure by the pervading spirit of beauty, so are all life's sounds tempered by love.—George Henry Lewes.
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To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

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HARRISBURG, PA. September 19, 1910.

A Texas Letter.

"Bless the Lord, O my soul and all that is within me, bless His Holy name." I come to you, my readers, in the name of the Lord with this precious promise before me—"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." During our journey towards Texas I was led to write to some saints in Philadelphia who are continually bearing me up in their prayers, to ask the Lord to show me in His own way the place where I was to locate. During the journey of four days and four nights I denied myself of a bed at night on account of the expense even though our children had sent money to pay all my expenses. I should have taken advice, I would not advise any brother or sister who is not a good sleeper to do as I did, such a long spell of traveling will wear one out pretty well. As we neared the journey's end when I tried to move around for exercise my head seemed to swim. When we arrived at Victoria and I stepped into the hot sun beating down as it did I had to rush for the shade. I was taken to a rooming house close by where I was made comfortable while my husband went to some of his friends about five miles out from the town. I rested good during the night, but had no appetite. If it had not been for the kindly comforter and the joy of the Lord which our strength it would have been hard on me. A letter received from Bro. J. H. Byer, of Lake Ann, Mich., informed us that he had shipped our goods but that the money we had sent was not sufficient to pay the freight. He had however shipped under his guarantee that the balance would be paid here. At once the thought presented itself that we should now apply to the Home Mission Board for assistance, but was at once checked. The author of The Christian's Secret of a Happy Life writes that we should heed the checks. So when I was checked in the matter of applying for aid to the Home Mission Board the Lord so definitely led me into the home of a very sick German lady who had come from Germany. (Psa. 37:25.) I found her in great pain and distress on account of a tumor or growth of some kind. A neighbor woman took me in and introduced me then left, saying she would send the doctor down at once. I whispered to my God to keep the doctor away, and give me a chance to witness to God's way of healing and what He commanded His disciples to do as He sent them out. I also told her what He had done for His hand-maiden, even. When I asked her whether she is a child of God she said she was confirmed in the Sunday-school and I asked would she be willing to kneel with me in prayer. When I bade her farewell she handed me five dollars which she had saved to give to the doctor after his last examination before going to the hospital. I feared to accept the money and later thought perhaps she meant to give me one dollar and by mistake gave me five, but the Holy Spirit said I must make no mistakes. When I visited her again she said that some little time after I had gone she was delivered from all her pain and the joy on her face showed that the work was done. I felt very humble all day, more like weeping than anything else.

I like the climate very much, but could not advise any one to make the change at the time of the year we came. It had a bad effect on me and if it had not been for the everlastling assurance with which I would have had to go to some spot more comfortable.

My husband came to take me out to the country for meeting next day. God has set His seal on His hand maiden's coming and opened a door for both of us free of charge when we come to town. He has a place for each one of us to fill in His vineyard, and as Jesus is soon coming to receive His bride it will not be asked to what church we belong but whether we have been faithful to our trust. O, I must blow the trumpet and sound the alarm wherever I go. I am glad I came, but I did not come before I had the witness from God that it was now time to go. O praise His name! My soul is filled with the glory of God and cries out silently between me and Jehovah! Amen! And if the Lord puts the glory and shout on me in outward demonstration He can help me not to quench the Spirit. Continue to pray for us.

MARY J. LONG.

Victoria, Texas.

The Cobbler's Guest.

While the cobbler mused, there passed his gate
A beaver drenched by the driving rain;
He called him in from the stormy street,
And gave him shoes for his broken feet.

The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back.
And paved him shoes for his bruised feet.

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MARY J. LONG.

Victoria, Texas.
OUR YOUNG PEOPLE.

Willie's Warning.

Mother! Mother! Look quick!” cried Willie, bounding in at the kitchen door. “Something awful is happening over at Mr. White’s. Two men who look like doctors drove up in a carriage and went in. When they came out they had Harold with them, and oh, mother! he looked dreadful! They could hardly get him into the carriage. His father tried to help, and all the time he and his mother and sister were sobbing. Mamie begged the men not to take him away. See! There is the carriage going now,” he continued, as his mother reached the door.

Mrs. Hamilton looked long and earnestly at the back of the carriage, then at the gloomy, desolate house opposite. With a deep sigh and an anxious, troubled face, she turned mumuring, “Poor boy! poor mother!”

“Aren’t they taking Harold to the hospital?” asked Willie eagerly. “Mamie told me yesterday that he was very ill.”

“Worse than that, dear. It would be worse than death,” answered his mother. “But the doctors drove up in a carriage and went into Mr. White’s. Two men who look like messengers, and had sent them out another way. They had made him sick and he has felt unlike himself ever since.”

Mrs. Hamilton had noticed how pale he had been, how hale he ate and his frequent absences from the house, but had suspected nothing until she had found the cigarettes on the wrong side of some buoy put out to warn. It looks so typical of life.

The Secret of Happiness.

“If none were sick and none were sad, what service could we render? Life would be disenchantcd.”

The second annual harvest meeting was held at “Bear Den Grove,” Old Oaks Farm, Perry county, Pa., July 23 and 24. The meetings were well attended. The interest of the congregation and the spirit in which the speakers handed forth the word of God, and the love that was manifested by those having the care of the meeting must only have been seen to be really appreciated.

—NAOMI KEEN.

Joy in Service.

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.” (James 1:27.)

If none were sick and none were sad, what service could we render? I think if we were always glad, we scarcely could be tender.

But round our feet the shadows creep,

To prove the sunlight near.

—SELECTED BY S. R. wgetter.

The Wreck Side.

At the entrance of the St. John’s River, in Florida, lies a fine steamship on the rocks. It is not a battered and shattered wreck. It stands well out of the water, but a few hundred yards from it, bobs an unperturbing little black buoy. But the ship is on the wrong side of the buoy.

One can’t but fall to moralizing as one gazes upon it and realizes that just those few hundred yards on the wrong side of the buoy brought all the disaster, for it is so typical of life.

Many a life has gone to smash on the rocks because it has gone on the wrong side of some buoy put out to warn. It hasn’t deviated far, but nevertheless it is a wreck.

The clerk who takes a little money intending to put it back on the wrong side of the buoy. How many lives have gone down because of this very act? What they have taken has been such a very small amount that the question of honesty didn’t seem to enter into it.

But honesty isn’t a matter of amount, despite our laws that send a man to jail who steals a five-cent loaf of bread and lets the guilty stealer of millions go free.

Honesty is a principle. There is no safe departing from it. One is either in the channel of honesty or out of it, with rocks ahead and shipwreck.

It pays to take heed of the buoy that warns, and yet there are so many who disregard it.

—NAOMI KEEN.

The Sunrise over the Santa Cruz.

Phil. (13:24.)

Dear readers: By the help and grace of God I will write a few lines for the Visitors, as I have felt for some time, that I should write something for the Young People’s Page.

I enjoy reading the Visitors very much, especially the Young People’s Page, and the dittos from the different missions.

I thank God for His love and mercy to me. O, I realize we need to live very near Him, that we may know His voice, and do His whole will. I find, although we may not be as obedient as we should be, and we may draw back and not follow so willingly, yet I’m glad God does not leave us to ourselves, but His Spirit still strives with us. This verse has been upon my mind for some time: “For hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.” (1 Peter 2:21.)

My desire is to more fully realize what it means to follow His steps. Pray for me.

Your sister,

NAOMI KEEN.

The Channel of Honesty.

Straight is the path of duty;

Who, trusts in God’s unchanging love

Thou’lt find Him in the evil days

The last shall ever follow thee.”

—EVANGELICAL VISITOR.

Joy in Service.

“Weary, discouraged and sick?”

Are you sufficiently deceived with the fatherless and widows in their affliction and to keep himself unspotted from the world.”

—SELECTED BY S. R. wgetter.

Leave God to order all thy ways.”

“I’ll tell you a wonderful trick; that will bring you contentment if anything can.”

Do something for somebody, quick.

Are you sufficiently deceived with the fatherless and widows in their affliction and to keep himself unspotted from the world.”

—SELECTED BY S. R. wgetter.

Leave God to order all thy ways; and none in him, what’er betide; Thou’lt find Him in the evil days; and the sunrise over the Santa Cruz.”

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The chief study of the Hebrews was always the law of the Lord. The practice of this was recommended throughout the Old and the New Testament. Moses commanded that the law of the Lord should always be as a memorial before their eyes and a signal in their hands. He would have them engrave it on their hearts and that they should teach it to their children; that they should meditate upon it, whether sitting in their houses or walking in their fields, and in the night time—"when thou liest down"—and when they awoke in the morning; that they wear it as a bracelet to the arm and write it on their door posts. This was the study of the prophets and the patriots and all the good Israelites. (See Exod. 13:9 and Deut. 6:7.)

The Apostle Peter informs us what was the most earnest study of the prophets. They searched "What manner of time the Spirit of Christ was in which they did signify" having "enquired and searched diligently" and prophesied of the grace of God that should appear to men. So we can see their study was by and through the Spirit of Christ revealing the truth. Then John the revelator declares, "Blessed is he that readeth and they that hear the words of this prophecy."

Again, in the 17th chapter of Acts, "These were more noble than those in Thessalonica, in that they . . . searched the Scriptures daily." therefore many believed as a result of earnest study with an honest heart.

Again in Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And search the Scriptures. When I was preaching in the Tennessee mountains, we had a convert, so called, an ex-gambler, and saloon-keeper, who forthwith became an exhorter. I never believed in him. "But see how humble he is," expostulated my friend, to whom I confided my misgivings. "Who can hear him confess his sins and doubt his genuine conversion?" To which I replied, "If ever he confessed that he had been a miserable drunk and dupe, and then felt so ashamed of it he never spoke of it again, I would trust him. But to hear him boast of having been a leader in sin, having made havoc with all the ten commandments at once, I incline to think he is still breaking one of them. I believe he is still a liar and a hypocrite." And he was.

The public confession of sin is sometimes a very wholesome exercise. But nine times out of ten I doubt its value, and at least one time out of ten it is hypocritical, egotistical, and a self-righteous delusion.

Now there is an element of this vice in the ministry. It calls itself humility, but it is egotism, and is a mild form of hypocrisy of the inverted sort. Years ago I attended a meeting of the Lake Shore Association in Cleveland, at which a young minister read a paper, but not the introduction. No discussion began, he said: "I like that paper, but not the introduction. No man ought to speak of 'inflicting' a sermon on his people. Let him magnify his office." It was a brand new idea to me then. It had not occurred to me that it was unseemly for a minister to make joking and depreciatory remarks about his own sermon. But I began to notice them, and I have never enjoyed such reference since. If I do it myself I think of it afterward and am ashamed of myself. If I hear another man doing it, I feel like saying to him what I heard Dr. Leavitt say.

I learned some years ago the folly of making apologies in the pulpit. What is the use of saying, "I trust the congregation will bear with me this morning, as I have a cold?"? They will learn soon enough that you have a cold, and will respect you all the more for not making an appeal for pity. Let them forget you, if they can, and you forget yourself and your cold, if you can, and preach the word. And if a sermon is felt by the preacher to be below his average, why should he say, "I have been interrupted in my preparation, and this sermon is not as good as I had hoped to preach?"? They will find out how poor it is. Or, what is better, maybe they will not find out! If the minister says to his God that morning, "O Lord, thou knowest I have not been negligent. I chose this text expecting to have many hours to study this week. But I had to go out and visit the sick, and comfort the mourning, and I am not taking beaten oil to the sanctuary. Oh, God, make the message strong through thy Spirit, and let not the weakness of thy messenger prevent the operation of thy grace"—if he says that to his God on Sunday morning, and can say it honestly, maybe no one will ever know how poor a sermon it really is! For sometimes a really great sermon grows out of those conditions. Yet the minister better not assume upon one such experience to the habitual neglect of his study, or some day he will say as Samson did, "I will now go and shake myself as at other times," and will wilt not that the Lord is departed from him.—The Advance. 

"BLIND, and cannot see afar off." (II. Peter 1:9.) It is a hard thing to say; but is true of most modern Christians. They are near-sighted. The present success of the church militant absorbs them. The vast field of prophecy lies unexplored. They see a Kingdom without a King. This near-sightedness comes from "lack of knowledge." (5:3.) Anoint your eyes with eye salve, that you may discern the mysteries of the kingdom.—Our Hope.

"Possibly most of the difficulties of trying to live the Christian life arise from attempting to half live it."
A Big Load.

Some thirty or forty years ago, during a season of religious meetings held in the town of R—, Me., a man presented himself at the altar of prayer, as a seeker for salvation. He prayed earnestly, and had the ordinary marks of a sincere penitent, but all the praying and laboring seemed in vain, and the man went unhappy and unsaved.

After a while he returned, and related a somewhat remarkable story. He said he had had a great deal of trouble. He had felt in his pockets, and they were full of wheat; and he had had a great saw-mill log upon his back; and a big hay-stack upon his back; but he had got rid of them all. He had been to the miller for whom he used to work tending his grist mill, and confessed to him that when he worked for him he had a coat with large pockets, that he was accustomed to fill at night with grain, which he would carry home, emptying his pockets when he arrived there, and continuing to do so until he had stolen a bag of wheat, and then he would bring it to the mill and get it ground as others did. He confessed his roguery to the miller, and settled with him for his wheat, and confessed his roguery to the miller, and settled with him for his wheat, and getting that load off from his back, and came around at last, rejoicing in the God and rock of his salvation. He was in earnest about the matter of eternal life, and would not halt or linger in the heavenly course.

Some persons enter upon the path with less determination. They love the wages of unrighteousness, and cling to gains that they have acquired in their courses of sin and iniquity. It is vain for such persons to lift up their hands in prayer to God, while they are filled with unrighteous gains. He will not listen to their petitions. Multitudes would be glad to obtain salvation if they could do it without confessing their faults and making right the wrongs of which they have been guilty. But there is no royal road to the kingdom of God. The new creation proves itself a divine work, for nothing but the power of God can make an old man into a new man, a bad man into a good man, or a sinful man into a saint of the most high God.—The Safeguard.

The Three Doors.

Notice the three vast doors through which the hugest and most elephantine sinner that ever made the earth shake beneath the weight of his guilt may go. Here are three doors: "Whosoever"—"Will"—"Freely." "Whosoever" is the first door. "Whosoever"—then what man dare have the impudence to say that he is shut out? If you say that you cannot come in under "Whosoever," I ask you how you dare narrow a word which is in itself so broad, so infinite. "Whosoever"—that must mean every man that ever lived, or ever shall live, while yet he is here and wills to come.

Well, then, the word "Will." There is nothing about character; nothing about knowledge, or feeling, or any thing else but the will: "Whosoever will." Speak of the gate standing ajar! This looks to me like taking the door right off the hinges and carrying it away. "Whosoever will." There is no hindrance whatever in your way. And then "Freely." God's gifts are given without any expectation or recompense, or any requirements and conditions: "Let him take the water of life freely." Thou hast not to bring thy good feelings, or good desires, or good works, but come and take freely what God gives you for nothing. You are not even to bring repentance and faith in order to obtain grace, but you are to come and accept the gift of God. What broad gates of mercy these are! How wide the entrance which love has prepared for coming souls! "Whosoever will!" "Freely!" Observe how the invitation sums up the work the sinner is called upon to do. First, he is bidden to come: "Let him that is athirst come, and whosoever will, let him take." It is graciously said—"Let him." It seems to me as if the Lord Jesus Christ saw a poor soul standing thirsty at the flowing crystal fountain of His love, and Satan standing there whispering to him: "You see the sacred stream; but it flows for others. It is what you need, but you must not have it: it is not for you." Listen! there is a voice from beyond the clouds which cries aloud: "Let him take it!" He is putting down his lip to drink—he understands it now—but there comes rushing upon him a host of his old sins like so many wriggling harpies, and they scream out to him: "Go back! You must not draw nigh—this fountain is not for you. This pure crystal stream must not be defiled by such leprous lips as yours." Again there comes from the throne of love this blessed password: "Let him come, and let him take." "It is finished!" hath rung through earth and heaven. Therefore—

Come, and welcome, sinner, come.

—C. H. Spurgeon.

Whatever be the frame of our minds, and whatever service we render unto God, we are invariably to fix our thoughts on the atonement of Christ as the only means whereby our persons or our services can find acceptance with God.—Bush.

He is truly great who hath a great charity.—Thomas a. Kempis.
Reuben Johnson's Pardon.

When I was in Ohio, I was invited to preach in the State prison. Eleven hundred convicts were brought into the chapel, and all sat in front of me. After I had finished preaching, the chaplain said to me:

"Mr. Moody, I want to tell you of a scene which occurred in this room. A few years ago, our commissioners went to the Governor of the State, and got him to promise that he would pardon five men for good behaviour. The governor consented, with this understanding—that the record was to be kept secret, and that at the end of six months the five men highest on the roll should receive a pardon, regardless of who and what they were. At the end of six months the prisoners were all brought into the chapel. The commissioners came; the president stood on the platform, and putting his hand in his pocket, brought out some papers, and said:

"I hold in my hand pardons for five men."

The chaplain told me he never witnessed anything on earth like it. Every man was as still as death. It seemed as if every heart had ceased to beat.

The president said—"Before I go further I will read out the names."

So he read out the first name, "Reuben Johnson will come and get his pardon, and he held it out, but none came forward.

He said to the warden, "Are all the prisoners here?"

The warden told him they were all there.

Then he said again, "Reuben Johnson will come and get his pardon. It is signed and sealed by the governor. He is a free man."

Reuben was well known; he had been nineteen years there, and many were looking round to see him spring to his feet. But he himself was looking round to see the fortunate Reuben Johnson. He had got his pardon, and the chaplain had got his. But Reuben, you are the man."

At last, catching the chaplain's eye, the truth began to steal over the old man. He got up, came along down the hall, trembling from head to foot, and when he got the pardon he looked at it, and went back to his seat, buried his face in his hands and wept.

When the others had got theirs, and the president had made a speech, the prisoners fell into their ranks to go back to their cells, and Reuben fell in with them.

"Reuben," called the chaplain, "get out of the ranks! you are a free man; you are no longer a prisoner."

And Reuben stepped out. He was free!

That is the way men make out pardons—for good character or good behaviour; but God makes out pardons for men who have not got any character. He offers a pardon to every sinner on earth if he will take it. Christ commissioned His disciples to preach the Gospel to every creature. —D. L. Moody.

Filling the Sacks.

What a fine stroke of courtesey! generosity is that command of Joseph to his steward, "Fill the men's sacks with food, as much as they can carry, and put every man's money in the sack's mouth!" This bountiful provision for his brethren, and famine-stricken kinsfolks at their home, is a fine illustration, also, for the way that Jesus supplies hungry souls. The most universal famine is heart-famine. It rages as badly in the brown-stone mansion counting-rooms of the rich, as in the squalid hovels of the poor. Sin starves the soul. It is pitiful to see how eagerly people around us are cramming their sacks with wealth, and are trying to feed on what is as empty as the east wind. This inward gnawing drives one man to an inordinate greed for money, for "business" to him means something to fill the aching void. The more he puts in, the emptier he feels. "He that loveth silver shall not be satisfied with silver," is one of the truest of Bible truths. It is heart-hunger that drives tens of thousands to the convivial club, to the play-house, to the midnight rout, to all the "pleasures of sin for a season." They hardly know what they want; and the starving soul cries like a hungry child. When the devil gets a soul into his "far country," he feeds him with the finest wheat. Reader, bring thy sack!—The Common People.

"So nigh—so very nigh to God I cannot nearer be;

For in the person of His Son, I am as near as He."

So dear—so very dear to God,

More dear I cannot be;

The love wherewith He loves the Son, Such is His love for me."

God in Man.

Many harps, but one the breeze; One the wind in many trees The air in many flames; One our God in many names.

Many waves, but one the sea; Many leaves, but one the tree; One the ocean, many storms: One the Life, but many forms.

Many dew-drops in the sun, Source of all their sparkles one; Light of light and Life of life; God with souls hath peace or strife.

Many branches, one the Vine; Human we and He Divine; We the flames and He the air; What is his power aught who fears?" Breathe within our breathing thor; Beat within our pulses now; Conscience of our conscience be, Soul of souls, eternal.

The late Joseph Cook.

MARRIAGES.

KRATZ—STORM.—Married, on September 7, 1910, by Asa Bearss, at Mr. Peter Storm's home, in Humberstone, Ont., the only child of A. Wesley and Bertha Poley, Wesley Raymond, only child of A. Wesley and Sister Hollinger, died at Trappe, Pa., aged 2 months and 5 days. Services were conducted by Bro. Eli M. Engle and Sr. Susie G., daughter of Bro. and Sr. John and Mary Wright, of near Mount Hope, Pa., at their home.

DORUITE—BRUBAKER.—On August 26, 1910, Eld. H. B. Hofer officiating, there occurred the marriage of Bro. Monroe S. Doruite, son of Bro. and Sr. John and Mary Wright, of near Mount Hope, Pa., and Sr. Susie G., daughter of Bro. and Sr. Allen B. Brubaker, of near Mount Hope, Pa., at their home.

SCHMIDT—RIDER.—On August 18, 1910, Adam Schmidt and Sr. Catherine Rider, all of Harrisburg, Pa., were married at the home of the officiating minister, Bro. Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa.

OBITUARIES.

HOLLINGER—On August 24, 1910, Omer, son of Noah and Sister Hollinger, died, aged 2 months and 5 days. Services were conducted by Bro. Eli M. Engle and Bro. Henry Q. Musser, at the home of the bereaved family. Interment was made at the Evangelical cemetery.

POLEY—On August 19, 1910, there died at Frappe, Pa., Wesley Raymold, only child of A. Wesley and Bertha Polley, and grandson of Samuel Polley, aged 1 year and 13 days. Interment was made at the Evangelical cemetery.

God called this gentle lamb away. To dwell with Him above; But, O, how hard it is to part, With those we dearly love.

Farewell my Raymond, dear, farewell, Thy sweet young voice is still; A place is vacant in our hearts, That never can be filled.

But now we give him up to Jesus, Angels ever bright and fair; Take, O take, dear Raymond to your care.