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## Evangelical Visitor- June 1, 1904. Vol. XVIII. No.11.

George Detwiler

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# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XVIII.

HARRISBURG, PA. JUNE 1, 1904.

NO. 11.

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### The Economics of Drink—In a Nutshell.

Suppose four farmers came into town, each with \$30 in his pocket. One goes to a dry goods store, one to a hardware store, one to a boot and shoe store, and the other to a saloon, and each spends his money in the place he visits.

After two weeks I come to you and say: "Let us go and see those producers; see what they have received for the money they gave those non-producers." We drive to the home of the man who spent his money at the dry goods store. "What did you get?" "Do you see that dress which Nellie is wearing and the coat that Tom has on? Well, I gave the merchant \$30, and he gave me in exchange these things. He is better off; we are better off." Exchange of value; both are benefited.

We go to the man who traded at the hardware store, and we say: "What did you receive?" "Do you see the stove, and the axe, and those kettles?" "Yes." "Well, I gave him \$30, he gave me these. We are better off; he is better off."

We go to the man who spent his money at the boot and shoe store.

"What did you receive for the money you paid?" "You see these boots which I am wearing, and the shoes Nellie has on, and the boots that Will, Dick and Harry and the rest are wearing? I gave that merchant \$30 for them. We needed the boots and shoes, and he needed the money, and we traded." An exchange of value; both are benefited.

Now we go to the man who spent his \$30 in the saloon and say to him: "Sir, you paid that non-producer \$30. What did you get back?" "Come here and I will show you." Will he say that? No, he will hang his head and say: "I got this flaming nose, these bleared eyes, and have been sick ever since."

"My farmer friend, would you not have been better off if you had put the \$30 in the fire and burned it, and never had gone to the drinking place at all? Yes; because you would have had a clear head, hard muscle, and could have gone to work at once and produced more wealth to take the place of that destroyed. The liquor dealer took your money and unfitted your brain and muscles for the production of more wealth."

### An Accuser Silenced.

Two fellow travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusation to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he

could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied: "Well, no; I couldn't find fault with him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to him; and the more I looked at him the more I found I wasn't like him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love him when I found out that he had died for me? Ever since then I truly love him, and all the evil which professed followers of his may do cannot turn me away from him. My salvation hangs on what he has done, and not on what they are doing."—*Horatius Bonar*.

He who glories in his work makes the most of it. He who frets over it and complains because he receives so little compensation is the one to whom little compensation will ever be given. He who makes the best of what he has shall have more. Such is the promise: "To him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have."

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.—*John Mason*.

# EVANGELICAL VISITOR

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## EDITORIAL.

### Sister Davidson's Visit.

Sister H. Frances Davidson's brief stay with us in Harrisburg was much appreciated. She spoke about the work in South Africa, especially of the work at our Matoppo Mission, to an appreciative audience on the evening of May 12th, and again on Sunday evening, May 15th. Judging from her appearance her health has not suffered much, and although the home-land, and the home people and friends have large interest for her, yet her heart is with those in the darkness of heathendom, and is ready and anxious to return to the work so dear to her heart. We were anxious that she should write something for the VISITOR, but her engagements will hardly permit her to do so now. No doubt many are surprised that she should resign from the Matoppo Mission, of which she was one of the founders. Humanly speaking, perhaps, all would say its a mistake, but "God moves in a mysterious way, his wonders to perform," and Sister Davidson is fully persuaded that she is in the divine will in this step. Her mind is that the Lord wants her more in the interior of Africa, beyond the Zambezi river, and she is looking forward to the time when she will, under the leadings of the Master, turn her face and steps towards Africa again where she hopes to labor where no missionary has ever been. And when she goes there is one of her boys at the Matoppo Mission who feels the call of the Lord to accompany her, as

also a young man whom she met in Cape Town on her way home. She is not in the mission work in order to have an easy time. She rather is eager for hardships and feels it rather a discredit to her to have an easier time than the Master had who "had not where to lay his head." Her stay in the home-land may occupy a year, and she is anxious to visit the different districts in the Brotherhood and come into touch with the people, witnessing of the grace of God among the heathen, and if possible create a larger concern among our people for missionary enterprise. We hope she may find open doors everywhere, and not only open doors, but also open hearts, that her efforts may be accompanied by the divine power so that our people may become greatly aroused to a sense of their responsibility in the carrying out the Lord's last and great commission. May the Sister enjoy much blessing as she goes from place to place, and may she be a blessing to many.

We are sorry to learn of the serious sickness of our aged elder of the Ringgold, Md., district, Aaron C. Wingert. He has passed the four-score limit considerably, but until recently was quite well and active for a man of his age. We hope he may yet be spared to further usefulness if the Lord so wills, but if the Lord should will otherwise we are glad to learn that death has no terrors for him. We also sympathize with our brother, Simon Shumberger, our co-laborer in the ministry, in his severe affliction. At this writing he is in the hospital in Philadelphia, where the physicians purposed to perform an operation, but when they saw the real condition of affairs they decided that the undertaking was too dangerous and so had to give it up. Brother and Sister Shumberger need the sympathy and prayers of God's children. We are also sorry to learn of the serious sickness of our aged Sister Margaret Eyster with whom we became acquainted while living in Abilene, Kans. Nearly a year ago she and her daughter, Lizzie, went to California, sojourning at Pasadena, where recently the mother became seriously afflicted. We learn by the Abilene "Reflector" that she has been brought to Thomas, Okla., by her daughter, where she is now closer to her children. One of her sons, Jesse, is a missionary in Africa. We trust her confidence in God is unshaken. We also learn just before making up the forms for the press that Sister Lininger, of Good Hope, Pa., widow of the late Brother John Lininger, passed over into the

beyond after much suffering. Thus the ranks are thinning here as one by one passes over the river, but we trust they are swelling there. May God comfort all sorrowing hearts.

The Pennsylvania contingent that started from here for Conference on Monday, May 18th, numbered fifty-one. They went via the Pennsylvania line to Buffalo, N. Y. We learned that about one hundred and twenty were in the company when leaving Niagara Falls, Ont. From Toronto the G. T. R. R. sent the company through on a special train, reaching Stayner, Ont., on time, 5.10 p. m. It is reported that it was a good Conference, and there was much work waiting for attention. Elder W. O. Baker, of Louisville, O., was the Moderator. Elder M. H. Oberholser, of Culberson, Pa., first assistant, and Elder B. F. Hoover, of Mansfield, O., second assistant. Brother S. R. Smith, of Harrisburg, Pa., filled the office of Secretary, with the Brethren W. J. Myers and D. V. Heise as assistants. A number of the Pennsylvania delegates, returning, arrived in Harrisburg, Pa., on Sunday morning, May 22nd. As we were not privileged to attend Conference we cannot say much about its work, but we trust that what was done may meet the approval of Jehovah, and may be productive of good in advancing the cause of the Master, whose we are and whom we serve.

The Patent Medicine business is immense. The money spent in advertising these medicines would no doubt reach into the millions every year, and the venders of them have made and are making immense fortunes. The money comes from somewhere, it comes from the people who swallow the medicines. The traffic is enormous. People swallow ignorantly powerful poisons, and we believe it is truly said, "every dose makes the next a necessity." Edward Bok, editor of the "Ladies' Home Journal," sounds a timely warning concerning this danger. From what he says we learn that alcohol in various percentage forms part of all the popular patent medicines. He enumerates 36 different patent medicines many of which are largely advertised in religious papers, and the percentage of alcohol in none of them is less than 12 per cent., while Paine's Celery Compound has 21 per cent.; Peruna, 28.5 per cent.; the different Sarsaparillas from 13 to 26 per cent., while Hostetter's Stomach Bitters has 44.3 per cent. and Richardson's Concentrated Sherry

Wine Bitters contains 47.5 per cent. The fact is that beer and whisky are innocent beside some of these. Better not be deceived by this great deception. Breathe pure air, keep clean, eat good nourishing food, drink pure water, be temperate in labor and you will not have much use for the drug practice.

Rum and tobacco are twin evils and they seem to hold the people of this country in their grasp. Three-fourths and more of crime, poverty, insanity and other evil conditions are the result of the use of these articles by the people. It seems every effort to stop this stream of destruction is destined to fizzle out or to fail. Politicians are afraid to carry out their promises to the people for fear of losing their office. Party politics keeps the people from making the destruction of this great-evil the one issue on which to unite, and so through these great evils the race is degenerating. The following words by the editor of the "Christian Conservator" are true, and show up this government in rather an unenviable light. Under the head of *Sowing and Reaping* he says:

"The French government prohibits the use of tobacco by students in the public schools. The Swiss government will not allow it to be sold to minors, the Egyptian government will not allow it to be cultivated, but the United States government places scarcely any restriction on either its cultivation, its sale or its use, even by minors. The people of this country, almost without let or hindrance, are being soaked with whisky and smoked with tobacco. And future generations, even more than the present, must reap the harvest of evil sowing in the physical, intellectual and moral deterioration of the race."

Missionaries going to foreign countries find that the language is something that is of prime importance. The usefulness of a person is in great measure determined by his aptness with the language of the people among whom he expects to labor. So the question of the study of the language is an important one. Sister Davidson has had much experience on this line and can speak with authority. To intending missionaries therefore it no doubt will be of interest to have her opinion about learning the language. If she were asked she might give a more extended opinion, but incidentally she remarked that the person who understands the grammar of his own language will find great help from it in the study of any other language.

Prospective missionaries should make a note of this, and in some way make themselves acquainted with English grammar.

The outgoing missionaries sailed from Southampton, England, on April 23d, and on the 29th touched at the Canary Island from where they sent some mail. They report being well, and, with the exception of some rough sea, were having a pleasant voyage. They expected to reach Cape Town, South Africa, on, about, May 16th, where no doubt they had to spend some time and arrange for their passage and shipment of goods to Bulawayo. Yet we hope when this reaches our readers they will be at the end of the long journey, praising God with the Brethren at Matoppo.

The presence of a returned missionary at Conference seems not to have been without a salutary effect. Sister Davidson's earnest plea for the enlargement of the work found sympathy in the hearts of those present and we were glad to hear that a fund of some four hundred dollars was pledged to buy land in a new location, presumably in the section where Brother and Sister Steigerwald and Sister Davidson visited some time last year, as related in one of Brother Steigerwald's letters to the VISITOR.

We learn with pleasure and thankfulness that sinners are turning to the Lord in different parts. Since our last number was issued baptismal services have been held in the three districts in Lancaster county, Pa., and also in the Lebanon and Dauphin district. We have not learned the exact number baptized, but is likely close to forty. In other communities there are those who are ready and will also soon obey the Lord in this important ordinance.

We learn that the Brethren of the Rapho district, Pa., made choice of a brother for the ministry since our last issue. The choice fell on Brother Henry O. Musser, son of Brother H. B. Musser, of Florin, Pa. We hope the choice may be of the Lord and that he may equip the young brother with a divine equipment so that his ministry may be fruitful to the glory of God and the salvation of souls.

We have so far not said anything about Bound Volumes of last year's VISITOR. For the information of all those who may desire to secure a copy we will say that we have not had any bound, but are expecting to combine two years in one at the end of this year. If however some one desires to

have one bound specially we can get one ready. The price will be one dollar and twenty-five cents.

The article on page 14 entitled, "How to Keep Order in God's House," is a reprint of a booklet issued many years ago in German, written by one of the early fathers of the church, Elder Leshner, who died many years ago.

Any one desiring to write to Sister H. Frances Davidson will please address her at No. 38 N. Twelfth street, Harrisburg, Pa.

Our supply of the last few issues is quite exhausted. We are sorry we could not supply quite all that were called for.

An employment, the satisfactory pursuit of which requires of a man that he shall be endowed with a retentive memory, quick at learning, lofty-minded, and graceful, is the friend and brother of truth, justice, fortitude, and temperance.—Plato.

#### These Are They.

"These are they that have come out of great tribulation."

"They are coming this way!" he said—the angel who kept the gate,  
"They enter the city here. Would you see their cohorts? Wait.  
Within is a great feast spread, and the air with music stirs,  
For the King himself shall sit this day with the banqueters."

The heroes of earth! For these, in their march up the aisles of palm,  
I would wait from within came forth the surge of a swelling psalm.  
At thought of the nearing hosts I shrank in awesome dread,  
Chief captains and mighty men, who should pass with their martial tread.

Then, slowly, out of the mists up the way whence I looked to see,  
With glory along their crests, and the light on their panoply,  
The warriors splendor-shod, with whose names Time's annals ring,  
Came a band of pilgrims, worn as from years of journeying.

Slowly, with halting steps, they come; their unsandaled feet  
Are bruised by the jagged stones, are scorched by the desert's heat.  
Their faces are white and lined with vigil and patient pain;  
Their forms are beaten and marred by the storm and the hurricane.

But the stronger uphold the weak and their leader upholds a cross.  
Impatient, I look away down the slopes where the palm plumes toss;  
Impatient, I turn to him the angel who keeps the gate—  
'But the heroes? Where are they—for whom you bade me wait?'

For answer, the gate swings wide, and dawn streams out on the night.  
And that way-worn band pass through, their raiment white as the light.  
For answer, I hear a voice from the heart of the halos say—  
While the veiled angel bows: "Earth's heroes? These are they!"  
—Emma Herrick Weed.

## OUR CONTRIBUTORS.

## A Confession.

"You ask me how I gave my heart to Christ?  
I do not know.  
There came a yearning for him in my soul  
So long ago.  
I found earth's flowers would fade and die—  
I wept for something that could satisfy;  
And then—and then—somehow I seemed to dare  
To lift my broken heart to him in prayer.  
I do not know—  
I can not tell you how;  
I only know  
He is my Savior now.

"You ask me when I gave my heart to Christ?  
I cannot tell,  
The day, or just the hour I do not now  
Remember well.  
It must have been when I was all alone  
The light of his forgiving spirit shone  
Into my heart, so clouded o'er with sin;  
I think—I think 'twas then I let him in.  
I do not know—  
I cannot tell you when;  
I only know  
He is so dear since then.

"You ask me where I gave my heart to Christ?  
I cannot say.  
That sacred place has faded from my sight,  
As yesterday.  
Perhaps he thought it better I should not  
Remember where. How I should love that spot!  
I think I could not tear myself away.  
For I should want forever there to stay.  
I do not know—  
I cannot tell you where;  
I only know  
He came and blessed me there.

"You ask me why I gave my heart to Christ?  
I can reply;  
It is a wondrous story; listen, while  
I tell you why.  
My heart was drawn, at length, to seek his face;  
I was alone, I had no resting-place;  
I heard how he loved me, and with a love  
Of depth so great—of height so far above  
All human ken  
I longed such love to share;  
And sought it then  
Upon my knees in prayer.

"You ask me why I thought this loving Christ  
Would heed my prayer?  
I knew he died upon the Cross for me—  
I nailed him there!  
I heard his dying cry, 'Father, forgive!'  
I saw him drink death's cup that I might live;  
My head was bowed upon my breast in shame!  
He called me—and in penitence I came.  
He heard my prayer!  
I cannot tell you how,  
Nor when, nor where:  
Only I love him now."

—Selected.

FOR THE EVANGELICAL VISITOR.

## The Great Hope.

## NUMBER ONE.

Hope is the expectation of future good. It is the reaching out of the spirit of man toward a supposed object in the future, the attainment of which it is believed will benefit him or will fulfill some desire of the soul. We may call it either a faculty or a condition. When hope is weak, it is not much more than desire looking

forward to the future, but when it is strong it becomes a *conviction*, holding the soul firm and steadfast.

Hope is a peculiar property of the human race. If the brute creation have it, it must be in a very limited degree.

But man is distinctively a creature of hope. It is an inborn principle. In early childhood it begins to brighten and to beautify his horizon like the morning star of God's creation, in youth and in manhood it leads and animates and sustains him—sustains him midst all the cares and toils and trials and disappointments of life—and leaves him not till he lays himself down to die.

*"Hope dwells eternal in the human breast,*

*Man never is, but to be blest!"*

Hope is indeed the Great Sustainer, man's Great Sustainer! Yes, she is the Great Inspirer and Sustainer! Without hope of some kind man can not live. *With* hope—with a hope great and strong he may achieve wonders and attain an illustrious career.

On the other hand, hope is not always a true friend or a true leader. Though sometimes a sweet angel of mercy and of light, illuminating the darkness, lifting up the fallen, healing the bruised and the broken, re-animating the drooping and disheartened, pointing and beckoning the soul to some better goal, yet sometimes is she a deceiver, deceiving and blinding us, and leading us astray.

In a false world, with a depraved human nature, there must needs be many false hopes. In a world where there is so much that is small and mean there must be many hopes small and mean. And in a world where many of the most alluring things are so transitory there must be many transitory hopes. A false hope is one whose object is not attained or realized. A small hope is one whose object is poor and trivial. A transitory hope is one whose object, though realized, is not enduring.

Now, it becomes man—it becomes a creature of the powers and dignity of man—it greatly becomes him to have hopes of the highest and the best, in view of their bearing on his future portion and destiny.

It is wise so to arrange matters that we may have our best things last. *But that is not all!* Our character as well is largely determined by the nature and strength of our hopes. Great hopes make great men. Noble hopes make noble men. And small hopes make small men. As a man hopeth so

is he! A man with hopes strong and positive does not possess his hopes, but is possessed by them. They take possession of him and control and shape his character and destiny.

A man with sordid and mercenary hopes predominating will become sordid and mercenary and miserly. His conduct also, and his attitude toward his fellows, will, in time, be in accord therewith. A man finally becomes like what he seeks. If he seeks the earth, he will become earthly. If he seek the true and the beautiful, true and beautiful will he become.

How important, then, that our hopes be good and safe and true—not hopes that will merely illumine our pathway for a time, leading us on to seek some shining thing before, not hopes that will merely infatuate us for a time leading us to mountains of exultation, which descending, we are made to tread the dark valley of bitter disappointment with no ray of light beyond—hopes that will not only stimulate and sustain, but will, at the same time, elevate our souls above the ignoble and the groveling, and ultimately lead us to objects worthy and enduring!

But how shall we know? How shall we know what to seek and how? In a world of things and conditions and creatures so unstable, so transitory and so false—in a world where the wisest make many mistakes—how shall I, a creature of mistakes, a fallible, short-sighted creature, how shall I know what things to seek? What know I of the morrow, a creature of yesterday? How know I what is going to happen? How shall I know what investments to make, what hopes are best and most secure? How shall I, except a wiser than I teach me? But where is the wise man to teach me? The men of this world do seek the things of this world—wealth, splendor, power, renown, luxury, pleasure, learning or pride of scholarship. Their hopes are, at best, circumscribed by a life of three-score years and ten.

Even then, in their sober moments of discouragement, they may confess to you that the acquisition of the objects of their fondest hopes fell short of the anticipation and failed to give satisfaction. The anticipation was greater than the reality. Sometimes, indeed, will they see all these things as vanity and vexation of spirit. But still do they continue the same course and the same career. It is the best that the world knows—to make money in order to make more money—to gain power in order to greater power—to continue the pursuit of pleas-

ures that do not satisfy—to toil and slave and scrape—to eat and drink and sleep and dance and play, till the giddy round ends in weariness or in death.

Seeing there be many things which increase vanity, who shall show us what is good? The real, enduring good who shall show? When poor, restless, fallen man was wandering about in his blindness, far away from the true good, then came from above him a voice, saying, "I will show thee, O man, what is good, the good that endureth and satisfieth!"

'Twas the voice of a higher revelation—a call from above that man might look above! A call to draw his gaze and his heart away from this earth, away from its glitter and enchantments, away from the lust of the flesh and from the lust of the eyes and from the pride of life, to riches above imperishable and transcending.

"Look up, O man, and choose a royal portion! Be enamored no longer of these trifling toys! Set your hope no longer on the perishable! Cut loose your moorings and sail away to a fairer shore and a fairer clime!"

It is a call—a calling. There is a Book that tells us of *the Hope of his Calling*. Let us listen to it "That ye may know what is the hope of his calling." (Ephes. i. 18.) And again: "Even as ye are called in one hope of your calling." (Ephes. iv. 4.) Let us notice here that it is *one* hope for all that are thus called, not different hopes. Not one hope for one and another hope for another, *but one and the same hope* for all the called ones. "There is one body and one Spirit, even as ye are called in one hope of your calling."

Let us investigate and examine this one Great Hope, look at it from all sides, even the hope of his calling. Paul thought it necessary to pray that the eyes of their understanding might be enlightened that they might know the hope of his calling. Therefore let us also pray the God and Father of our Lord Jesus Christ that by the eternal Spirit the eyes of *our* understanding may be enlightened, while we search to know the length and breadth and height and depth of this hope of his calling.

J. VAN HALTERN.

Clay Center, Kans.

The only thing which severs us from God is sin. So long as we walk with God, God will walk with us; and if our path dips down from the sunny upland lawns into the valley with its clinging mists, he will go at our side.

For the EVANGELICAL VISITOR.

#### The Power of Words.

Solomon says that a "word fitly spoken is like apples of gold in pictures of silver."

A word or short sentence, spoken in season, has often changed the whole course of a person's life. There is a mighty power in good and right words, whether spoken or printed, when backed up by the energizing power of the Holy Spirit, to arrest the attention, awaken the slumbering conscience and send an arrow of conviction to the heart of the erring one.

Bishop McCabe was one night driven from the train to a hotel. As he stepped from the hack he shook hands with the driver and said, "Good night. I hope to meet you again in glory," and then passed into the house and to bed. The hackman drove away thinking deeply on the words about meeting the bishop again in the better land. He was a wicked man, but he knew enough that he must change the course of his life if that desire should ever be realized.

So strongly did the Spirit impress him of the urgent need of salvation that he could not sleep after he retired, and rising from his bed he returned to the hotel and told the manager that he wished to be shown to the bishop's room. They went up together and knocked at the door. On being told who they were the bishop hastily dressed and invited the two men in. Then the hack driver said, "Bishop, I am the man who drove you here this evening, and I am greatly troubled about the words you spoke to me at parting, and more, if I am to ever meet you in glory, I must change the whole course of my life, for I am a lost sinner, and I want you to pray for my soul."

They fell on their knees, while the good bishop poured out a fervent petition at a throne of divine grace in behalf of the penitent one, and before they arose the man had found Jesus and his great salvation.

A gentleman was once packing his trunk previous to going on a journey. He seemed very careful about putting in everything that he should likely need.

A little child standing near said to him, "Mind thy soul." The words were like an arrow shot from a strong bow, and reached his heart. He, however, left and went a day's journey thinking all the while on the words that the child had addressed to him.

Some mighty power from above called him to stop his present course

of life, and he returned to his place of starting, found the little child and asked her who it was that told her to speak to him as she had done about minding his soul. "I think it must have been Jesus," she replied.

The gentleman delayed his journey and began to seek the one thing that would insure the eternal happiness of his soul, which he soon found in the blessed Savior of sinners.

Good words used in season have proved a blessing to countless souls. And it is perhaps true that there is a way to the hardest heart, if only the right word is seasonably used to unlock it, and arouse the conscience from its slumber to life and action.

Fredonia, Kans. W. R. SMITH.

For the EVANGELICAL VISITOR.

#### How to Pray.

There was no one so capable of giving this instruction as our Lord. No one had ever made such a success of prayer. He came from the very bosom of the Father, and knew, as no other being, the prayer that would most please God in every respect. How careful then we ought to be to give the Lord's prayer our closest attention if we are to pray acceptably. It is not so much the repetition of the prayer that we are to consider but that it teaches us how all prayers should be given.

First. "Our Father." The Jews had looked upon God not in such a loving and tender relation. He was the Almighty, Jehovah, etc.; but Jesus comes as our brother to teach us the beautiful relation that God holds toward us as a Father.

Second. "Hallowed be thy name." Though we hold such a close relation, see the importance of our not forgetting our position as saved from a wicked life by grace. Let us always "come boldly to the throne of grace;" but O, with such an appreciative love of his holiness, as will cause us to deeply reverence his hallowed name! The sin of Nadab and Abihu, sons of Aaron, when devoured by fire from God, was from a want of reverence in approaching his holiness. Following their death, he says to Aaron, "I will be sanctified in them that come nigh unto me."

Third. "Thy kingdom come." After we have thus approached God as our Father, and revered his blessed name, now we are to consider first, not our interests, not our wants, but since our love to him is to be first, his interests should be first. See how this work of the kingdom lay *first* on

the heart of our Lord, and see how he desired that this great truth should be first and uppermost of all our desires.

Fourth. "Thy will be done." Still continuing with the interest of God. If this kingdom is to be promoted, it will not be by our plans or ways, but by fully surrendering our ways and seek only to know and do God's will. Jesus said: "I came not to do mine own will, but the will of him that sent me." God has a divine plan for every life, and the success of any life is in fully yielding to his will. And "this is the will of God even your sanctification," as a necessary requirement for service.

When we seek first by prayer and labor the kingdom, how confidently we can then pray and expect God to supply our daily needs. Bless his name!

E. C. COOK.

FOR THE EVANGELICAL VISITOR.

#### Crumbs.

It is only that which comes out of you when going through a hard trial or test that shows what is in you.

God generally gives us two blessings for each trial. One before we enter the trial, the other when we have passed through.

Giving the tenth of all our income to God is one of the best antidotes for stinginess.

We can never tame our tongue, but God can and will if we let him.

The baptism with the Holy Ghost and fire is not merely a blessing, but it is the receiving of a person, namely the third person in the trinity.

God only commences to work with us when we are willing to take our place before him.

If you confess to the bottom you are sure to come out on top.

Unbelief is one of the seeds of sin.

The devil's just believe in one God, and they tremble because of him.

God will hold us guilty if we exaggerate our evils before people. What he asks of us is an honest confession.

Some folks are like a loose shovel on a handle. They are all right when set aside, but they fly off the handle when God wants to use or test them.

Jesting is a great leak in the spiritual life to every soul that indulges in it.

It is all right to be determined if we work in harmony with God's word.

Our spiritual senses just become rightly awakened when we get wholly sanctified.

Abiding in the Lord, means a hundred times more than most people think it to mean.

We dare covet the things of God without limit.

When we seek God to find out our own standing before him, we are sure to find him if we seek him with all our heart.

God never patches up a man, but he makes him over again in a new order.

D. L. GISH.

FOR THE EVANGELICAL VISITOR.

#### God's Field.

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt. xiii. 24-25.)

The text before us is one of profound importance. God claims it to be his field into which he sowed his good seed. Before we proceed any farther with this important subject we wish to be understood that this is an individual work between us and God. In this parable Jesus says that the field is the world, and we are all part of that world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." (John iii. 16.) Jesus says in this same chapter, "that a sower went out to sow his seed, and some fell by the wayside, others fell on stony ground, others fell amongst the thorns, and some fell on good ground." Jesus, in this parable, sets forth four different characters, of which only one was in proper order to receive the word of God in a good and honest heart.

The mind of man represents the heart of man. God says he will write his laws into our hearts and minds. This has reference to the good seed he (Jesus) is sowing in his field, but while men slept, God's enemy sowed tares in God's field. Now the wheat and tares were in the heart of man, which represents the field. God's servants said "shall we go to gather them (tares) up?" but God said, "nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers: gather ye together first the tares, and bind them in *bundles* to be burned; but gather the wheat into my garner." The question might be asked, why were the servants not permitted to gather up the tares until the harvest? Because the heart of man could not be thoroughly cleansed until the law was fulfilled, and the gospel completed. Now there was good seed sown in the

heart of man (God's field) by the law and prophets; but there was none that was without *sin*. "For God has included all under *sin*, both Jew and Gentile, that he might have mercy upon all." John Bunyan, in his writing says that when he came to the interpreter's house he was taken to a room, where he saw one sweeping, and the dust flew up so vehemently that he was almost *choked*; but suddenly he saw a damsel sprinkling the floor, and it was cleansed with ease. Then saith I to the interpreter, "what meaneth this?" The interpreter in reply said that the one who first swept was the law and the damsel that sprinkled the floor represented the Gospel. So we can very readily see that the heart of man could not be cleansed by the law. The efficacy alone exists in Christ's *blood*; but the harvest was not fully come till Christ shed his *blood* and was buried, and rose triumphantly over death, hell and the grave, and had gone to his Father; for he said to his Apostles, "it is expedient that I go to the Father, for if I go not to the Father the Comforter will not come." But Jesus sent the Comforter in mighty power on the day of Pentecost (the mighty saving baptism with the Holy Ghost and with fire) and there were born of the Spirit 3,000 souls, and added to the church (the church of the first born) on that notable day. These were the most profound conversions that this world ever knew of.

Dear reader, we wish, more especially, to draw your attention to the fact that this text before us has reference to individuals. Paul says, "Be not deceived for God is not mocked, for whatsoever a man soweth that shall he also reap, and he that soweth to the flesh or (carnal mind) shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We believe that these are evidences enough to prove that the harvest has already come over eighteen hundred years ago, to which the Savior was alluding when he said to his disciples that in the day of harvest his servants should gather the tares and bind them in *bundles*, to be burned, and gather the wheat into *my garner*. Note, the injunction of Jesus, "Whose *fan* is in his *hand* and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 12.)

Dear ones, let us further notice that Jesus says, that the *good seed* are the children of the *kingdom*, but the tares

(evil seed) are the children of the *wicked one*. Notice those seeds of distinctive character, which Jesus mentioned in this parable, are not human beings in themselves, but they both are inclined to occupy the hearts of human beings. The good seed is incorruptible seed, which human beings have not in possession in their unregenerated state, therefore the good seed are not human beings; but the good spirit, by which we must be born again. And again let us take a view of the tares (evil seed), that they also are not human beings, but are spirits sent out by the *wicked one*, and it is inevitably true that those tares (evil seed) have no rest unless they can get into the hearts of human beings to torment them, and seemingly this will relieve them of torment. Note the injunction of Jesus; when the *unclean spirit* is gone out of a man (or woman) he walketh through *dry places*, seeketh rest and findeth none, etc., but he will come back and see whether the house is occupied with the Holy Spirit (good seed) and if he finds it empty garnished and swept, he will take in with him seven other spirits more wicked than himself, and the last state is worse than the first. Let us observe that those eight tares (wicked spirits) were far from being human beings. Now if this man by which the unclean spirit has been cast out had received the filling which is the Holy Spirit (good seed) those eight tares (evil seed) would either had to go into a herd of swine, or into the awful deep of the damned spirits in hell.

Hell is not prepared for man, but for the devil and his angels (tares) and I do honestly believe that if all the human race would be saved by the precious *blood* of Jesus, that *hell* would be lined with *demons*. However, if man will not have God's Spirit to rule over him, but will stifle the holy convictions sent to him by God's Holy Spirit, he also has to go to that *awful hell* where those *demons* are, prepared for the devil and his angels.

However it is also true with God's kingdom that it is not prepared for tares (or evil seed) but for God and his angels (good seed) and this good seed can never die. "He that liveth and believeth on me (Jesus) shall never die." "And I (Jesus) will give unto them *eternal life* and they shall never perish, and no man is able to *pluck* them out of my hand, and the Father who gave them *me* is greater than all, and no one is able to *pluck* them out of *my Father's hands*." Hal-lalujah!

Dear Brother Editor, this article is already too long, but have a little patience, a few striking points and I will close. Jesus told his disciples of the glory he had with his Father before the foundation of the world, hence if all the human family would be lost, heaven would be lined with angels (good seed). However we don't mean to say that there is not room in heaven for the whole human family; yes, "in my Father's house are many mansions." The Father said, "as sure as *I live I delight not in the death of one sinner*," but will have *all* to come to the "knowledge of the *truth* and live." The Son of man shall send forth his angels (or servants) and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 8:41.) After all those tares are gathered out of the heart (which originally was God's kingdom) and bound in bundles, and are burned. "For Jesus says that every plant which my heavenly Father has not planted, shall be rooted up." (Matt. xv. 13.) "Then shall the righteous shine forth as the *sun*, in the kingdom of their Father." "Who hath ears to hear, let him hear." (Matt. xiii. 43.) J. S. LEHMAN.

#### Secret Orders.

There is a mania for secret organizations. All classes of men enter them, and women are found in some; all objects are sought by meetings under cover. The aim may be good, the object one that commends itself to the better judgment of men, but instead of organization in the open, on the broad principles of right and candor, signs, passwords, mystic symbols, and even oaths, are made to hedge men about. To make the organization more imposing, and to give it greater power over its members something of a religious character is often introduced, and within the bolted door, "chaplains" minister and religious forms seem to give sanctity to the proceedings.

We hold that such organizations spring from a wrong source, are degrading to mankind, injurious to society, and a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers of the world's redemption, have no right place in them. The Church of Christ is on a higher plane, and should lift men up to the level of the life of Jesus.

There is a surrender of independence when a man enters an organiza-

tion in which his personality is largely submerged, in which, for example, he is bound both as to his working and wages by the order of one or a few. Association is legitimate and useful, results not otherwise attainable may be accomplished by union with others, and in such union there is of necessity some surrender of personal freedom, but this does not require secrecy, or membership in an order that commands the individual. When a man goes into an organization, in which he must give up his independence, and it may be his conscience too, to a door-keeper, he reduces himself to a low plane.

Such organizations are against public policy. They are a combination of the few against the many. They are working for certain ends, but their methods and doings are not known. If the ends themselves be good, the secrecy is not in the least degree necessary to these ends, and introduces an element that may work great injury. The members of a secret organization may plot against institutions and form conspiracies against the state, but they are under cover. They may paralyze industries, but they cannot be arraigned. They may commit crimes, but the perpetrators are surrounded by a strong body-guard bound to secrecy.

Aside from this, secret orders are against the public good in that they separate those who should be most closely united, raising impassable barriers where there should be only bonds of love and confidence. Citizens are locked out of the confidence of each other by pledges of secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The church is shut out from inquiry concerning the doings of its members when they meet in the oath-guarded room.

Can we imagine the Lord Jesus entering a secret order, however seemingly good the avowed object? He spoke openly. We are called to be his disciples and followers, his witnesses to the ends of the earth. Do we ever think of these seeking to initiate converts into secret associations? Why not?

Associations are desirable, but secret orders are a class by themselves. They do not partake of the nature of the kingdom, they do not promote its coming. But in that kingdom the ideal age will be found; in that day earth will be nearest heaven. Whatever tends to separate men, to group them in walled circles is a hindrance to its coming, and should be avoided by the disciples of



him who taught us to say, "Our Father who art in heaven, thy kingdom come."—The United Presbyterian.

#### Evidences of Inspiration of the Bible.

[Delivered before Kansas Joint Council, S. S. Conf., April 6th.]

Inspiration of the Bible is commonly understood to mean truth inbreathed from God, and refers both to the thoughts and the words.

No doubt we all nominally hold the Bible to be inspired. What are our reasons for believing it to be inspired? The Apostle said we should always be ready to give to every one that asketh us an answer for the reason of the hope within us. The evidences of inspiration are abundant. Both its internal character and its external testimony amply prove this fact. We do not propose to exhaust all the evidence to-night. We can but merely skim the surface.

In dealing with Scriptural inspiration we may expect to meet with the sophistry of men. There is a school of thought known as Higher Criticism, and by its irreverent manner of handling God's word it is safe to presume the wisdom they possess is not from above, but from beneath. They deny the verbal inspiration of the Scriptures. They claim the Bible contains myths, legends, poetical license, forgeries and contradictions. And yet that it is a moral book, in the main inspired; that God gave the concept or idea to men's minds, and left it to the one inspired to express the thought, as best he may, in his own imperfect language. This is why, they say, there are errors in the Bible. All this we positively deny. We cannot conceive of God giving so imperfect a revelation. The history of Higher Criticism shows it to have been born amid avariciousness and licentiousness, rocked in the cradle of infidelity, fed on the milk of carnal reasonings, and nurtured by the conceited egotism of worldly wisdom. It challenges the verity of the Scriptures, and repudiates the faith of the Church for centuries. We believe that "Scripture came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," and as such "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works;" and that not a jot or tittle of the same, coming from these holy men of old will in any wise fail till all be fulfilled.

The natural depravity of man, despite all the progress, enlightenment, cultivation and refinement of centuries, with all the examples of pure living and the dire consequences of sin we behold, afford us little reason to revise the declaration of the Psalmist: "I was shapen in iniquity and in sin did my mother conceive me," or of Isaiah, who proclaims the whole head sick and the whole heart faint, with no soundness in them, but wounds, bruises and putrifying sores. "We are all as an unclean thing," he says, "and all our righteousnesses are as filthy rags." We do all fade as a leaf; and our iniquities like the wind take us away.

We have need to continually despise, crucify and mortify the flesh with the affections and lusts—we have no reason for confidence in it, because there dwelleth no good thing therein. Even with the access to God and increase of holiness we are permitted in this dispensation to enjoy, yet how far below God's standard in this respect we come. How much his pure eye yet beholds us below the model he gave us as a copy. We see "the way of the transgressor is hard," that there is no peace nor rest to the wicked; that "wicked men and seducers wax worse and worse." Yet "blinded by the god of this world," men rush on heedlessly and carelessly to their doom. If it were not for the inspired word of God, the sure guide amid the wreckage of all this sin, failure, blindness and weakness, some of us would have despaired long ago.

When we read intelligently, under the microscope of God's Spirit, the Ten Commandments and the Sermon on the Mount, so exacting, so perfect—how the holiest of people are baffled by them, because embodying, as they do, ethics so deep and full, that no human fountain could be said to issue forth such living water; so deep and vast that no human being save One, and he because divine, could ford it. How then could we have hope save through the patience and comfort of the Scriptures, which point to a living Savior and say: "these things are written that ye might believe, and that believing ye might have life through his name."

Its impartial history is an evidence of its inspiration. Unlike our human histories it tells the truth respecting friend and foe. It paints sin just as black in the lives of good men as those that are wicked. You are all familiar with these facts without the need of my citing the instances. The sins of David, Solomon, Jacob, etc., stand out

as vividly as those of others, and need to be forgiven and atoned for before blotted out. It verifies the declaration of the prophet, "There is none righteous, no, not one," "all have sinned and come short of the glory of God"—and all alike need salvation, "a Savior or we die, a Redeemer or we perish." It does not hide the sins of Israel more than any other nation. In fact, her rebellion, disobedience, idolatry, abominations, unbelief and self-righteousness stand out in bold relief—and with strong condemnation attached. If left to Israel to compile such a book, it would be insane to think she would so blacken her reputation by exposing herself before the world. God wrote the account, and Israel scattered and peeled because of her sins, yet confesses it to be her most sacred literature. Though portraying her in such true and hideous colors, her sin "written with an iron pen," yet she prizes the Book as God's inspired word.

It would be difficult to find forty writers, embracing as the Bible does, "every class of society, every condition of life, every degree of culture, kings, legislators, priests, scholars, shepherds, fishermen, tax-gatherers, stretching over a period of 1,500 years, that could be so impartial, humble, true, uniform in their testimony and so denunciatory of sin, were there not a divine mind moving and guiding the messages through the channels of these amanuensis. They concentrate upon one great theme—man sinful and lost, God holy, just and merciful, desiring to save him.

Such high ideals and unnatural injunctions to holiness as the Bible contains, could not possibly originate or emanate from sinful man. He is not capable of conceiving such sublime truths the Scriptures treat of—"It is not in man that walketh to [so] direct his steps."

The greatest statesmen, jurists, scientists, historians, writers and thinkers the world ever knew, have accepted the Bible as the Book of books, God's inspired word; and have founded their laws, judgments, discoveries, facts, logic and reasonings in accordance with its precepts. Time forbids me to cite some of the names so well known.

Men are endowed with various mental, physical or moral faculties. There are minds peculiarly mathematical, scientific, philosophical, poetical, political, etc. But who ever knew of a prophetic mind? Who can tell with certainty events that will transpire next year, or next week? You may

draw certain deductions, that if such and such things occur as events are tending certain results will follow. That's arguing from the law of cause and effect. But without law in the premises who has the knowledge to foresee and foretell future events? This belongs to God alone. Here rests, perhaps we may say, the strongest evidence of inspiration of the Bible.

Dealing with the prophecies concerning Christ, we find more than 300 in the O. T.—His race, Gen. xii. 3; tribe, Gen. xlix. 10; lineage, I. Chron. xvii. 11, 14; birth of a virgin, Isa. vii. 14; birth-place, Mic. v. 2; name as Son of God, Ps. ii. 7; name as Son of Man, Dan. vii. 13; his prophetic office, Deut. xviii. 15-19; priestly office, Ps. cx. 4; kingly office, Jer. xxiii. 5; his anointing by the Spirit, Isa. xi. 2; ministry, Isa. lxi. 1-3; sufferings, Isa. liii. 3, 4; vicarious endurance, Isa. liii. 5, 6; the time to the week, of his cutting off, Dan. ix. 26; his manner of death, Ps. 22:16; burial, Isa. liii. 9; resurrection, Ps. xvi. 9-11; ascension, Ps. lxxviii. 18; intercession, Isa. liii. 12; these and numerous predictions concerning the Lord Jesus, were minutely fulfilled, and could have been fulfilled in no one else; and "they were unquestionably written long before his appearance."

Then there are the prophecies concerning Israel as a nation. Granted that the contention of the Higher Critics may be true—which, of course, we will not admit—that Lev. and Deut. were written in the days of king Josiah and Ezra, forging the name of Moses six or eight hundred years after his death. Still as they admit they were written long before the Lord scattered Israel "among all people, from the one end of the earth even unto the other," it clearly indicates they were prophecies over a thousand years old. If any of us could tell so minutely and exactly events that would transpire 100 years hence, it would be quite remarkable. Some infidels while ridiculing sacred prophecy, make a great deal of capital out of the bogus "Mother Shipton's Prophecy." They assert it was written three or four hundred years ago, when in reality it is no older than about the year 1860(?) But behold how the Lord, through his prophets, speaks concerning Israel:

"I will make your cities waste, and bring your cities into desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished. And I will scatter you among the

heathen, and I will draw out a sword after you; and your land shall be desolate, and your cities waste," Lev. xxvi. 31-33; "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. xxviii. 64. And speaking of what nations and men would say when this came to pass, Deut. xxix. 28 records:

"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." The predictions of other prophets were tantamount to this, and were fulfilled strictly to the letter long after they were written.

The very particulars concerning the siege of Jerusalem by Titus, 70 A. D., and the events in connection with it, were literally fulfilled according to the Jewish historian, Josephus. The character of the Roman invaders is thus described in Deut. xxviii. 49, 50:

"The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." The manner of bayoneting the infants, and maltreating the women, and not sparing the old, indicated the Lord knew a long time ahead what was coming as a result of not trusting him. But the prophecy continues: "Thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters." Deut. xxviii. 53. It is a literal fact that women during the great famine ate their own children. The prophet also says "the Lord shall bring thee into Egypt again with ships," alluding to a great number of the captives taken there after the siege to labor as slaves in the mines. It was also said, "ye shall be left few in number." Though scattered over the earth they are yet not numerous.

Then think of the mighty, powerful cities and empires of ancient times: Nineveh, Babylon, Tyre, Sidon, Memphis, Egypt, Edom, Moab, Medo-Persia, Greece and Rome. The finger of prophecy in God's inspired Book pointed out their destiny, and nothing could avert it. Though it took in most cases centuries to complete the fulfillment, yet the spade of the excavator, the tablets and monuments of buried cities, the tombs and treasure-houses of their ancient kings and nobles, are God's resurrected witnesses of their former grandeur, power, wars, conquests, captives, cruelties, idolatries, revelries, drunken-

ness and desolation in consequence. Little did those kingdoms dream of the utter desolation which should come upon them—a testimony that "the Scripture cannot be broken"—"Heaven and earth shall pass away, but my word shall in no wise fail."

Listen to some of the prophecies: "He will stretch out his hand against the north, and destroy Assyria; and will make NINEVEH a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds. . . . This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in!" Zeph. ii. 13-15.

Of Babylon it was spoken: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. xiii. 19.

The ruins of Babylon is thus accurately described:

"They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord." \* \* "Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing without an inhabitant." Jer. li. 26, 37.

Of Tyre, noted for its commercial importance and wealth, it was said: "They shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God." Ezek. xxvi. 4, 5.

There is so much spoken of Egypt in the Bible that one or two passages may suffice to show her doom: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Ezek. xxix. 15.

"Her foundations shall be broken down \* \* \* The pride of her power shall come down \* \* \* There shall be no more a prince of the land of Egypt." Ezek. xxx. 4, 6, 13. So I might go on with citation after citation but time forbids.

Daniel, whose authorship and veracity is so much challenged by Higher Critics, prophesied of but *four* world-empires until the second coming of Christ—Babylonian, Medo-

Persian, Grecian and Roman empires. Gibbon, the infidel historian, confesses to the wonderful accuracy of Daniel's description. All attempts by Charlemagne, Charles V and Napoleon Bonaparte to set this aside by their ambition and military genius to establish universal empires, were baffled.

(Concluded in next issue.)

#### The Joy and Bliss of Heaven.

(An extract of Bunyan's conversation that he had with the Prophet Elijah while in a trance describing the joy and bliss of heaven.)

The true worth of the saints below is very little visible, the least part of it being seen. The earth is fruitful in its plants and flowers, but its riches are in mines of precious metals and veins of marble hidden in its bosom. True grace appears in sensible actions, but its glory is within, but where their excellence is open to view the glory of the blessed God is revealed in them, and oh, how attractive is the divine likeness to a holy eye!

How does it ravish me to see my fellow saints shining with an immortal loveliness and their love is reciprocal proportionate to the cause of it. An equal constant flame is here preserved by pure materials; here all are perfectly amiable and perfectly enamored with each other, and oh, how happy is this state of love. Well might the Psalmist break out in rapture, "Behold, how good and pleasant it is for brethren to dwell together in unity." Had he then seen the happy union which he now here enjoys with all faithful ones? Love is the strength and beauty of all society, and the great pleasure of our lives below. How excellent then must be the joy of the blessed here who witness the accomplishment of what our Savior prayed for when on earth "that they may be one as thou Father art in me and I in thee, that they may be one in us.

The blessed God is absolutely one in his glorious nature and will, and therefore is unalterably happy, and the inviolable unity of the saint's love is a bright ray of the essential unity between the sacred persons. Here love effectually transforms one soul into another and makes the glory of each saint redound unto the joy of all. Such is the power of his celestial fire, where we burn it melts and mixes souls in such an entire union that by complacency and an intimate joy the blessedness of all is, as it were, proper to every one, as if every one were placed in the hearts of all and all in the heart of every one, and surely

where there is love like this all must needs be delight. And how can it be otherwise, since in this blessed society there is a continual receiving and returning of love and joy with mutual reciprocation of endearment, and their conversation and intercourse is ravishing. Think Epenetus (that is what the prophet called Bunyan) what an entertainment of love and joy there is in the presence and discourses of dear friends here below; how do their mutual aspects like a chain composed of spirits luminous and active, fasten and draw their souls to one another, and though there are no friendships on earth without alloy, yet the felicity of love consists in their conversation. —Bunyan's "World to Come," page 265. Selected by Elias Good.

#### Longevity.

The secrets of living long, it is said, lie in the will power of the individual. It is possible to fortify the human system against the assaults of disease. That does not mean that we are going to live forever, but the majority of mankind die very much sooner than they ought to. Scores become thoroughly shattered in health through the cares and anxieties of life. The consequence of living day in and day out in a state of rush and worry, paying no heed to the principles of health, is more than the human system can bear without injury. And sooner or later the victims fall a prey to disease, and finally death. All people cannot be Methuselahs, but a hale old age should be enjoyed by every one.

To be in good health and attain old age you must know how to live a natural, calm and collected life. Give your emotions unlimited play, and you weaken your body to such a degree that in the course of time you are fit for nothing. We are to care for these bodies of ours. And that is best accomplished through a life of faith in the Son of God, through the life of a will constantly devoted to God. "Cast thy burden on the Lord and he shall sustain thee." Paul wrote "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." (Phil. iv. 6.) "Casting all your care upon him; for he careth for you." (I. Pet. v. 7.)

People often become reconciled to suffering which is all right when the human body is beyond recovery. Some fail to apply rational remedies to recover their injured or diseased bodies, attributing the same to a lack of faith in God. We read of some in God's word who were made whole

through faith alone, while others were made whole through faith and works, as in the case of the man that was born blind whom Christ restored to sight through making clay of the spittle, anointing the eyes and washing in the pool of Siloam; or as in the case of Hezekiah. Isaiah said take a lump of figs and they laid it on the boil and he recovered. When we read the promises of God, should we not be encouraged to glorify God for the promises in his word, as in Prov. iii.: "Let thine heart keep my commandments: for length of days and long life, and peace, shall they add to thee. It shall be health to thy navel, and marrow to thy bones."—Selected by N. E. Brilinger.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle—for no one is safe in business, in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with his church, and yet has no "anchor sure and steadfast which entereth within the vail," and "binds fast to Christ himself;" and if you ever reach heaven, my brother, you will come in as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. "There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth, and sea, and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

Since we stay not here, being people but of a day's abode, and our age is that of a fly, and contemporary with that of a gourd, we must look somewhere else for an abiding city, a place in another country, to fix our house in, whose walls and foundation is God, where we must rest, or else be restless forever.—Jeremy Taylor.

## OUR YOUTH.

### President McKinley to Young Men.

No man gets on so well in this world as he whose daily walk and conversation are clean and consistent, whose heart is pure and whose life is honorable. A religious spirit helps every man. It is at once a comfort and an inspiration, and makes him stronger, wiser and better in every relation of life. There is no substitute for it. It may be assailed by its enemies, as it has been, but they offer nothing in its place. It has stood the test of centuries and has never failed to help and bless mankind. It is stronger to-day than at any other previous period of its history, and every event like this you celebrate increases its permanency and power.

The world has use for the young man who is well grounded in principle, who has reverence for truth and religion, and courageously follows their teachings. Employment awaits his coming and honor crowns his path. More than all this, conscious of rectitude, he meets the cares of life with courage; the duties which confront him he discharges with manly honesty. These associations elevate and purify our citizenship, and establish more firmly the foundations of our free institutions. The men who established this Government had faith in God and sublimely trusted in him. They besought his counsel and advice in every step of their progress. And so it has been ever since. American history abounds in instances of this trait of piety, this sincere reliance on a Higher Power in all great trials in our national affairs.

### Picking Cherries.

"There's a deal of difference in the way those two boys pick cherries," said the farmer, nodding in the direction of the young trees glistening with red fruit. "They're boys about the same age, and both eager for the job, but that merry laughing fellow has whisked about to a half dozen places while the other one stood still. He's a good worker, that quiet one; he picks steadily, and he never moves his ladder till he's gathered everything within reach where he is.

"It'll be the same out in the world, by and by, if you watch the two. One will be always hurrying round after good chances and fat pickings, while the other will make every round of his ladder count for all he can gain from it, he will change his positions slowly, and only as he works his way to

them. He will make the most of everything that comes within his reach, and his pail will be full while the other is still hunting for chances."—*Wellspring.*

### A Costly Comma.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good night.

"Near enough," was the reply, "and I'm thankful; for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that you are almost right?"

"Why I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, Mr. Walker said, "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To anyone but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you the story about one.

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker; "but the clerk who copied the bill never had been taught accuracy, and, instead of

copying the hyphen, he changed it to a comma, making it read "fruit, plants," etc. It was a trifling error—not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign "fruits" had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—*Selected.*

### Don't Act a Lie.

When I was quite young I once acted a lie, and my heart is sad when ever I think of it.

"One day, when my mother had company, she took the china sugar bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work, I knew I ought not to do it, but I thought I would try to cut a little; but as I brought down the knife I hit the handle of the sugar bowl and down it fell; and in a moment I put the handle in its place and shoved it against the wall, so that it need not fall off. I had hardly done so when my mother came back and went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face, she would not have said, Why! Can it be that such a jar should break the handle? but I was careless in setting it against the wall.

"I was on the point of saying, 'No, mother, it was I that was careless; I did it,' but something said, 'Don't tell it all now, it can't be helped,' so I kept still, and acted a lie. I did not say I did not do it; but I meant a lie, and it is the thoughts we have in the heart that God looks at.

"Not many months after that my mother was taken sick. I was sent away from home to stay most of the time, and she died before I could tell her. Oh, what bitter tears I shed as I looked upon that sweet face and remembered how I had deceived her.

"Many years have passed since then; but my sin still comes up before me. I never think of it but my heart is heavy. I hope God has forgiven me, though I can never forgive myself."—*Selected.*

Spiritual growth must have its soil, which is Bible-reading, meditation, prayer, Christian conversation.

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## CHURCH WORK.

### Love Feast.

#### OHIO.

Wayne county Dist., at Sippo, . . . June 4-5.

#### PENNSYLVANIA.

Silverdale M. H., . . . . . June 4-5.  
Dauphin and Lebanon district, at the home of Brother Clayton Engle, June 1, 2. Come to Clifton station, on the M. and H. road.

Pequa M. H., Lancaster county, . . June 4-5.  
Come by Lancaster and York furnacetroley to Benjamin Morton's blacksmith shop. Car leaves Lancaster every two hours. Teams will convey passengers to M. H. from trolley.

Lykens Valley, at the home of Brother Watson Romberger, Millersburg Station, . . . . . June 7-8.

#### ONTARIO.

Black Creek, . . . . . June 4-5.  
Howick, . . . . . June 4, 5.  
Wainfleet, . . . . . June 11-12.

Waterloo, at the Rosebank M. H., Wilmot Twp., R. R. station, Petersburg, June 11-12.

#### MICHIGAN.

Carland, . . . . . June 4-5.  
Elmer, . . . . . June 18, 19.  
Greenwood, . . . . . June 25, 26.

#### KANSAS.

Clay county, . . . . . June 4-5.  
Belle Springs, . . . . . June 11-12.

A cordial invitation is extended to all these love feasts.

### Foreign Mission Fund.

427—Hope Kans., S. S. Coll., . . .	\$11 20
428—Clay Center, Kans., . . . . .	3 00
429—Abilene, Kans., S. S. Coll., . . .	7 35
430—Messiah Home S. S. Coll., . . .	9 76
431—Newbern, Kans., S. S., . . . . .	5 00
432—Mrs. D. Barkman, Ill., . . . . .	4 00
433—East Petersburg, Pa., . . . . .	4 00
434—Bethel, Kans., . . . . .	57 75
435—Clay county, Kans., . . . . .	8 00
436—Zion, Kans., . . . . .	5 75
437—Black Creek, Ont., . . . . .	85 00
438—Zion, Kans., . . . . .	25 20
439—N. Franklin, Pa., . . . . .	63 00
440—Manor Dist., Pa., . . . . .	53 50
441—Donegal Dist., Pa., . . . . .	13 00
442—Wainfleet, Ont., . . . . .	39 00
443—Rainham, Ont., . . . . .	18 00
444—Walpole, Ont., . . . . .	2 00

### At Mother's Grave.

A mother's tomb; O hallowed shrine  
Made sacred by revolving years;  
Our hearts' affection round thee twine  
As o'er thy dust we shed our tears.

Time tolls the knell of youthful days,  
When loving hands prest our young brow;  
Yet mother's prayers and songs of praise  
Are like rich fragrance to me now.

Youth had its pleasures, life its aim,  
God's voice was heard, his call obeyed;  
A parent's hope proved more than dream,  
And lo! from heaven came promised aid.

Our path we tread, but none alone,  
Christ strengthened weary heart and hands,  
His blood did for our sins atone,  
And grace made joyous God's commands.

A parent dear now robed in white,  
At heaven's gate has waited long,  
To welcome us to realms of light,  
To chant with saints redemption's song.

The goal is near, in sight the crown,  
Life's lengthened race is nearly run;  
We wait to lay our armor down  
And hear the Savior say, "Well done."  
—Selected by Sarah Wiebe, Shippensburg, Pa.

### A Letter of Encouragement.

Dear Readers of the VISITOR: As I have been one of the shut-ins, for a short time, I was impressed by the spirit of God, while on my sick couch, in great weakness, to write an article for the VISITOR in the way of an encouragement to those who are out in the Lord's service laboring for him and for the lost of earth, as I am always anxious to hear and find out how the Lord's work is prospering and what others are doing. The missionaries' letters are generally the first ones I read. I suppose it is because the Lord has burdened my heart with mission work. Although I do not have a great deal of time to go out and work, yet I find many opportunities at home in many ways, even among my own family of little children, and in various ways in helping those along who are out in the work of the Lord. I just delight in helping some one along who is engaged in such a noble work as rescuing lost and perishing souls and would say to all those who are thus engaged, be true and faithful to God and walk worthy of the vocation wherewith you have been called, knowing of whom you have been called. "Therefore my beloved brethren and sisters, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

We as a father and mother realize the call of God upon us for mission work, but as yet our way is not fully opened to go out. But we are trusting an allwise God and Father who knows all things best, to open our way in his own proper time, for he promised already in David's time, that if we commit our ways to him that he will bring it to pass. Praise the Lord for his promises. The third, fourth and fifth verses of the thirty-seventh Psalm are very precious to me, giving me so much encouragement. I'm glad that I have learned the truth and that the truth makes us free, and free indeed. I hope these few lines which have been written in weakness may redound to the honor and glory of God and the encouragement of his true believers. Pray for me.

Yours in the Master's service.

ANNIE E. WENGER.

### Experience.

Dear brethren and sisters and readers of the VISITOR: I was empressed for some time to write some of my experience; and by the help and grace of God I will try and do so. No doubt through the training and prayers of a dear pious mother I was convicted when about eight years of age; but the adversary made be believe I was too young. I prayed much. Again, at the age of about fifteen I was so heavy under conviction that I almost came out on the Lord's side. I prayed and read the Testament much, but again the enemy got the better of me, and I put it off again with this promise that I would at some future time. But I went from one sin to another until I was about thirty-three years old, then I was again under conviction and I prayed and wished that I might make a start, but the enemy was also busy. I had pictured to myself that if I would come I would have to go through a very heavy repentance. I once promised that I would,

by the help and grace of God, give my heart to him; and I went to the mourner's bench in our town. Then I could not feel myself a sinner as I thought I would; but one Sunday (I could now go within a few feet of the spot where it took place), I felt so light as though I could fly. But soon the enemy was here and is trying to get me into doubt ever since.

About six years ago I was taken with nervous dyspepsia and ever since the enemy is working me terribly. No one knows, but God and I, the conflicts that I have to pass through when I am in those conditions. I feel as though I must now die and there is no salvation for me. Again he comes with this temptation that I should take my life to end my misery (terrible delusion). I know I was sincere: I tried to make all my wrongs right. I want to do nothing but the will of God. All that know the worth and value of prayer, pray for me that if I am really and truly not right with God I might get right before it is too late, and that I might be healed from this bondage in which I am. Pray for me that I may be an humble follower of the meek and lowly Savior.

LEVI HERSHEY.

#### Testimony.

Dear Brethren and Sisters: I greet you in the precious name of Jesus who died for you and me. I felt impressed this afternoon to write a word for Jesus who died on the cross that I might be saved. I am glad we have such a Savior to come to in time of need. He pardoned my sins and set my soul free, and my desire is to follow him wherever he will lead me. I ask you to pray for me that I may always be willing to do so.

"More about Jesus would I know,  
More of his grace to others show;  
More of his saving fullness see,  
More of his love who died for me.

"More about Jesus let me learn,  
More of his holy will discern;  
Spirit of God my teacher be,  
Showing the things of Christ to me."

HEDWIG SCHMUTZ.

Green, Kans., May 8, 1904.

## MISSIONARY.

### Matoppo Mission.

BULAWAYO,  
May 20, 1904.

To the Readers of the VISITOR, Greeting: We will again try, in our imperfect way, to let you know about the work here. We workers have all been kept well all through the rainy season, which is now over; baby Doner has not been very well for the last few days on account of his teeth coming through, but is better again. The boys have had some fever but are all well at this writing. The Lord has kept us so nicely that we must praise him for all he is doing.

We miss our sister and co-laborer in the Lord who has left for a visit to the homeland. Sister Davidson was one of the first ones who came to this place and is the last one to leave, but we hope to see her back again. If the Lord so directs we know she will obey.

Since Sister Davidson left us Matshuba has been teaching and is getting along nicely. All pray for him that he may be kept in the narrow way and be able to

teach many of these children God's word. He is young and needs experience and patience. Oh, how much we all need this one thing—patience. Especially is this true among this people.

We are twenty-one in number at present, workers and all included. Our native family has increased some lately; one who never was here before and three who were here before attending school. One boy has been sick for some time who came here for us to take care of him. The princess who left about a year ago is also back again. Some time ago she wrote and said she would like to come back. I suppose she thought we would not allow her to come because she ran away; being tempted and discouraged she left one morning early before the rest were up. We did not go after her but kept praying for her that God might keep her and bring her back to us again. Many prayers were offered up in her behalf, by us workers, and also the boys would often in our family worship pray for her. God heard and answered, and to-day she is back again.

We did not know how to get a letter to her, not knowing exactly the place where she was staying. I, with the rest, had felt as though it had come our time to do something, as we believed God was working and wanted us to do our part. Under this conviction I, with one of the boys and two pack donkeys to carry blankets and food for the journey, left in search of her, and to bring her back with us if possible. We walked twenty-eight miles to where we had heard she was, but on inquiring found it was farther on, which place we reached after traveling about fifteen miles farther. She was glad to see us and on being asked whether she would return with us on the following day, said smilingly she would. We were somewhat in doubt as to whether her uncle with whom she was staying would consent to her leaving, because he has power to sell her, being her nearest living relative. Any one who knows a heathen native, knows how he values his daughters, or any girl he may fall heir to. He looks forward to the time when he may get three or four cows for her, or six or eight sheep as the case may be.

We stopped under a large tree outside of the kraal, took the packs off of the donkeys, spread our blankets on the ground and rested for some time. We made up our mind to do all we could by prayer and other means to win the good will of this man. Knowing how fond a native is of meat, I concluded to try and shoot a deer and invite him to help eat it. We hunted for sometime and finally succeeded in shooting one. We promptly called his people and the kraal nearest to him to come and help eat it, to which they responded. While they were all sitting around the blazing fire roasting the venison it gave us a good opportunity to tell them about Jesus. They listened to us with eagerness. After they had finished, and I may say, not a scrap of meat was left; only one hind leg which we had saved for our homeward journey, they kindly thanked us. I said we should thank God for all these things because they all come from him; so we knelt down and thanked God for his kindness to us, also asking him to watch over us during the night, after which they all went away.

Next morning when we were ready to

leave we sent up to tell the girl we were ready. After some delay she came down to us. I saw at once that there was something wrong. When asked what it was she said her uncle would not consent to her going. While this was not unexpected, yet it came like a shock to us. We prayed and then sent word to him to come down. After another delay he came. I asked him why he refused to let the girl go with us. He was silent for a moment, then said that she had a garden and if she went there would be no one to harvest her crop, which was very reasonable. I said we had come a long way with the hope of taking her with us and now that we must return without her gave us very heavy hearts. However we had not given up hope yet; but turning to the girl I said, "will you consent to go with us if we get some one to gather your grain?" She answered, yes. Knowing it to be the only way out of it I took two dollars and fifty cents from my purse and handed it to the man saying, "Here, take this, and reap her grain," to which he consented at once. We were off at once for fear he would object, after thinking over the matter more carefully. After walking for eighteen miles without a stop, we had dinner and started on our way again, and reached home in safety after six days, walking about one hundred miles.

I hope the readers of the VISITOR will excuse this long letter, but I felt to give this to show what we sometimes have to contend with among this people. Oh, what a different people they will be when the gospel once gets into their dark hearts!

Pray for us and the work.

H. P. STEIGERWALD.

#### India Letter.

SRIPAT, PURUNIA, P. O.,  
BANKURA DIST.,  
BENGAL, INDIA, April 19, 1904.

Dear Readers of the VISITOR: "The Lord is my Rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation and my high tower." (Ps. xviii. 1.)

We greet our dear readers in Jesus' precious name. There never was a time when we appreciated the presence of the Lord as we do in these days of testing. God has cared for us in a very wonderful manner and we take this as an evidence that he will continue to care for us, for he says: "Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. xiii. 5.)

I have mentioned tests. The missionary has tests and trials that others know nothing about. Many think the missionary has an easy time. If there is any individual that the devil arrays himself against it is the man that wages war on his kingdom in endeavors to rescue sin-bound souls. If he can he will hinder in every way. But we realize that while he is hindering, yet God brings us off more than conqueror, and the Lord only works his tricks out to his glory and thus the devil overreaches his mark. We have been passing through financial tests to such an extent that we scarcely knew how we were going to get through, but God met us and has supplied and again we could lay in needful supplies. Praise his dear name!

We wish to make a special note of the arrival of the recent donation of a beautiful sewing machine and nice steel range. God bless all those that had any part in the matter. It is a thing we have been wanting ever since out here in the jungle and God was pleased to lay it upon some interested hearts and as we looked upon it we thought of those who gave for the helping to send the same. And prayers have gone to God to richly reward the givers. Before opening the boxes we sang together the doxology. We are getting a place ready to set up the stove as soon as we can. The boys that have been taught to do the cooking can hardly wait till they have an opportunity to try it. The sewing machine gives good satisfaction. The latter has also been a needed article since we have opened the new station and hope to open others as the Lord opens the way before us.

We are in the midst of the hot season and a time when little village work can be done. Some of our number are going to the hills for rest and recuperation. In India the mountains are God's refrigerators where one can run from the heat and get cooled off and for a time recuperate for more energetic work for the Master. Thus far we have not had the usual April showers and the need of water is becoming very great, and on account of this cholera has broken out in different villages. We have not had rains in these parts to amount to anything since the close of last rainy season, which is about six months. The people are murmuring because the god does not give water. We tell them the only remedy is repent and forsake their idols and turn to the true God.

One scarcely knows what next to expect of these people or what will next happen them. God is dealing with them, but they do not know him. How sad! They attribute all their troubles to their gods. Just a few days ago was the festival to the Moha Davé, or the great god. To him they gave rice and fruit that this coming year they may have good crops.

We had a series of meetings in our own home lately that proved a great blessing to all concerned. Our hearts are made to rejoice over the news of souls being saved in the home lands. May the good work go on and may the foreign lands find it out that there has really been a revival at home. Amen.

Yours, only for souls,

D. W. ZOOK.

Sometimes God sends severe blasts of trial upon his children to develop their graces. Just as torches burn most brightly when swung violently to and fro; just as the juniper plant smells sweetest when flung into the flames; so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice tree.—Theodore Cuyler.

It is knowledge and life of God that change the world of mankind for good; and great and wonderful and glorious as is God, so likewise great and wonderful and glorious are the changes which he effects in the life of the individual, of society, of the church, and of the world. Not too great things can we look for at the hands of God, for he is "able to do exceeding abundantly above all that we ask or think."

—Rev. G. M. Donaldson.

### How to Keep Order in God's House.

#### DIRECTIONS ACCORDING TO THE WORD OF GOD AND THE KNOWL- EDGE WHICH GOD HAS GIVEN.

How children of God should demean themselves among each other, and how the family of God should be conducted agreeably to the order of the visible Church of Jesus Christ, by such children as are born of God, and baptized by the same spirit into one body, I. Cor. xii. 13, and in whose hearts the love of God has been shed abroad by the Holy Ghost, Rom. v. 5. And as such love him of whom they were born, they will also love such as were born of him, I. John v. 1. And as the love of God will therefore urge upon them the necessity of keeping his commandments, I. John v. 3. II. Cor. v. 14, they will also become desirous of having water baptism, according to the commandment and example of Jesus Christ, Matt. iii. 13, 16; Chap. xxviii. 19, thereby to embody themselves with the visible Church of Christ, to represent therein the burial of sin, and the resurrection with Christ in newness of life, Rom. vi. 3. Colos. ii. 12, to show that their sins have been forgiven and buried in the blood of Christ, Eph. i. 7. Colos. i. 14, and that they have been raised up and made alive with Christ, Eph. ii. 5, and that they do daily mortify the deeds of the body through the Spirit, Rom. viii. 13. Galat. v. 24. II. Cor. iv. 10, 11. And as such have now come to the fellowship of Christ with the Father and his Son Jesus Christ, I. John i. 3, and have through the Spirit supped with the Lord, Rev. iii. 20, they will become desirous to commune with one another according to the established order and command of Jesus Christ and his Apostles, with bread and wine, Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; I. Cor. x. 16, 17; Chap. xi. 23, etc. In order to show our love and union among each other in Christ Jesus our head, he also commanded us to wash one another's feet, John xiii. 14, to indicate our watchfulness over one another, and our subjection to one another, and to remind and inculcate upon each other the doctrine to tell and to be told according to Matt. xviii. 15; and that because we are yet existing in flesh and blood and subject to many infirmities over which we often neglect to watch sufficiently therein, we ought therefore as members of one body to watch with sincere and fervent love over and for one

another. But above all, every one is in duty bound to watch over himself in all his disorderly and evil dispositions and desires. For the Lord Jesus says, that "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Therefore says Jesus "if thy right eye offend thee pluck it out," also "cut off hand and foot." I would suppose no one to be so silly as to understand it in a natural way. No, it is to be understood in a spiritual manner, as we read Colos. iii. 5: "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." These are the members which we are to mortify through the Spirit, Rom. viii. 13, and in the following manner: whenever the evil desires will incite you to look upon any thing by which the irritation will be increased and strengthened, then turn away your eye from the object, and turn in the spirit to the inward presence of God; pray to him for assistance, and then will the power of God in your infirmity be mighty, II. Cor. xii. 9, so that you may through the Spirit mortify the deeds of the body, Rom. viii. 13. This is called the plucking out of the eye. And whenever thy inordinate inclinations will move thee to go to some ungodly place, or covetousness urge thee to go somewhere to gain great profits by buying, selling or trading, then turn to God, and consider how easily the vanity and riches of this world may draw your attention, devotion and love from God to them, and therefore this is called idolatry. And also when thy evil disposition will move thy hand to touch or do any thing inordinately, turn thyself with all thy heart to God, that thou mayst receive power to resist, James iv. 7. This is called cutting of hand and foot. It will be also necessary to add another caution concerning the tongue; because every one will have to answer in the great day of judgment, for every idle word spoken, Matt. xii. 36, if not previously pardoned by true repentance. The Apostle James says, "the tongue no man can tame; it is an unruly evil full of deadly poison," James iii. 8. But God can tame it, and if we sincerely exercise ourselves before God in watching and praying, we shall always obtain power to govern it in all circumstances. But since inattention and negligence will so easily take place with one or the other of the members of the Church, so that watching and praying is neglected, or at

least not so earnestly attended to as in former days, therefore the cutting off of the hand and foot, and the plucking out of the eye as above explained, will be neglected and discontinued, so that they finally fall into a secure and carnal state; as the Apostle says, "if you live after the flesh ye shall die," Rom. viii. 13; therefore the Apostle John says, II. John 9, "whosoever transgresseth and abideth not in the doctrine of Christ hath not God," and is therefore dead to spiritual life. Therefore Jesus speaks again of cutting off the hand and foot and the plucking out of the eye, Matt. xviii. 8, that also the dead members of the body of Christ shall be cut off, I. Cor. v. 13. The body of Christ is the Church, Colos. i. 24; I. Cor. xii. 27; Rom. xii. 5. If it so happens sometimes that a member through negligence or inattention offends, we must be cautious and careful not to proceed imprudently or inconsiderately in cutting him off or excluding him from the Church; because not all sins are mortal sins, but may be divided into two kinds, I. John v. 16, 17, namely: venial sins that happen through inconsiderateness; and vicious sins that are designedly and wilfully committed, and therefore are considered mortal sins. Paul enumerates a disagreeable catalogue thereof in Galat. v. 19, 22 and I. Cor. vi. 9, and therefore they cannot all be treated according to the same rule or precept. The first kind, namely the venial sins, are to be treated according to the direction given by Jesus in Matt. xviii. 15. If thy brother shall trespass against thee, and if it should not just be against thee, but still be a transgression of the ordinance of God, which can happen in small matters through weakness or precipitation, and is therefore not a mortal sin, and if no one knows anything about it, do thou neither tell anybody, but reprove him between thee and him alone, so that, you will have to bear no blame on his account, Lev. xix. 17. But go with lowliness and meekness, and reprove him kindly and restore him in the spirit of meekness, Galat. vi. 1. Otherwise you may easily do more harm than good, or spoil more than you make amends for.—For the servant of the Lord must not strive, but be gentle unto all men, and bear with the evil disposed with meekness, so that he becomes not impatient and injure himself and others. Therefore it is necessary to arm oneself by devout prayer to God. For the ancient fathers used to say, "whosoever reproveth his brother and has not

previously prayed to God for him, is an unmerciful physician." Through prayer we obtain power from God, that we may reprove the obstinate with meekness in the spirit, so that if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by his will, II. Tim. ii. 24, 26. If he shall hear thee then hast thou gained thy brother and if he amend himself, forgive him, and if he offend thee seven times a day and would come to thee seven times the same day and say I repent, thou shalt forgive him, Luke xvii. 3, 4. But if he will not hear thee, expose him not yet, but then take with thee one or two intimate and well spoken brethren, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; if he then hear the Church and acknowledge his transgressions with repentance and confession, and begs pardon before the Church, the Church shall forgive him, and shall not expose him before the world. But if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

This is not yet a full excommunication or ban, as some call it; for with publicans and sinners Jesus ate and drank, Matt. ix. 10, 11; Luke xv. 1, 2. We may also do so, but shall not practice the kiss with him, neither allow him to break bread nor practice feet-washing with us; because the kiss is practiced with both, neither are we permitted to allow it to heathens, publicans or any unconverted person. II. Cor. 15, 16. And in such a manner should we treat him until he repent, and obtain grace and pardon from God, and then we should also receive him again; yet not otherwise than by the council of the Church. But if a brother or a sister trespass or commit a sin that is not unto death, against a neighbor who is not a member of the Church, or does some inordinate acts which have become known to the world, it will not come under the rule or precept of Matt. xviii. But yet brotherly love requires that one or two brethren should kindly remind him of his fault, and if he hear them and go to the offended or injured person and try with all possible means on his part to satisfy him or her, as it may be, he will have done the required duty in such a case, Rom. xii. 18. But then it is not the same with the above precept between brother and brother. For he has yet to reconcile the Church

and remove from the world the stumbling block and offence which he has given. The most proper way for him to do this, is to acknowledge his fault in a public meeting and ask their pardon and then shall the Church forgive him. But if he hear not and will do nothing towards a reconciliation, the Church has to treat him like the former one, that would not submit to the council of the Church; namely as a heathen man and a publican. So also if a brother or a sister should walk disorderly and not after the order of the Apostles or the institutions of the word of God, we shall withdraw ourselves from such a one, II. Thess. iii. 6, and also treat him like the former, as a heathen man and a publican. But if any of the above mentioned offenders will remain refractory and finally embrace objections against the Church or even go so far as to calumniate the word of God, or some of the members of the Church, it then may become necessary to remove them farther, so as to avoid all company with them, as the Apostle says, II. Thess. iii. 14: "If any man obey not our word by this epistle, note that man (by a letter) and have no company with him that he may be ashamed." The noting by a letter will be necessary for this account, when members live in different parts of the country, that no verbal information can be given, the notice then must be given by a letter, so that if it should happen that the excluded member will come to them, they may have previous notice thereof, and have no company with him that he may be ashamed.

Now we have yet to consider a kind of sin that may arise in the Church, and indeed the most dangerous of all, of which the Lord Jesus and his Apostles and the ancient fathers next following the Apostles, have so greatly warned us; namely disagreement and disunion in which Satan applies his greatest masterpiece and summons up to it all his wit and might of hell, in which the element of hell is mostly manifested: which is an eternal disorder, confusion and adversity. What one establishes, the other demolishes; and if Satan once can bring into the Church the seed of this hellish weed, no one can believe but he that has experienced it, what extreme sadness and heart-breaking this will cause to the sincere children who wish to have and to keep house according to the doctrine of the gospel, the unity of the Spirit in the bond of peace. Eph. iv. 3. Jesus prayed to his heavenly Father that his disciples might all be one; "as thou



Father art in me and I in thee, that they also may be one in us; that the world may believe, that thou hast sent me." John xvii. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. Paul exhorts that love should be without dissimulation. "Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Be of the same mind one toward another." Rom. xii. 9, 10, 16. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." I. Cor. i. 10. "Fulfill ye my joy that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than himself." Phil. ii. 2, 3, 5. "Let this mind be in you which was also in Christ Jesus:" and further, Be like minded one toward another according to Christ; Rom. xv. 5; Eph. iv. 3; Phil. i. 27; Chapt. iii. 16; I. Peter iii. 8. And if we resist the devil by love and the spirit of Jesus Christ he will flee from us, James iv. 7, and when once the accuser of the brethren is expelled we may and can encourage one another. "Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." II. Cor. xiii. 11.

(To be continued.)

#### A Brother's Legacy.

A telegraph messenger ran up the steps of No. 10 — Place. At his quick ring the door opened and a young lady took the message. There was but one line, yet it stood out in the morning light with terrible distinctness: "Your brother Ralph died this morning at 5 o'clock."

The color faded from the girl's cheek, and she leaned heavily against the doorway, gazing at the paper as if stricken dumb. The boy waited a moment, then softly touched her shoulder, saying, "Please, ma'am there's ten cents to pay." "Yes, I forgot," she said; then mechanically drew out her purse, paid him, and entered the house. The boy ran down the steps, saying, "I wonder what was the matter?" What was the matter? Only one line of writing yet how much it meant! "Ralph was dead"—he, the loved and absent brother, would re-

turn no more to the hearts that missed him. Far, far away, whither he had gone to win a place for himself, with the dew of youth upon his head, he had laid down and died.

There was a sound of great weeping in that home, for the terrible shadow of death was there. Two weeks afterward the bell rang again, and the expressman carried into the house a trunk marked "Ralph Gray." Kind letters had come, telling of the brother's sickness and death, telling also of his life and the honored name he left; pleasant words were these to the loved ones; but nothing had made his death so real as the sight of Ralph's trunk without Ralph. Helen Gray knelt before her brother's trunk, and, with trembling hand raised the cover. Kind hands had neatly packed the things within, and as Helen took out the folded clothes, still bearing the impress of the bearer, each garment seemed to speak his name. At last, as she opened his desk, and saw a few boyish treasures within, a great wave of grief swept over her, and with a burst of tears, she said: "O, Ralph, come back, come back!" Then her tearful gaze rested on a worn little book, half diary and half account book. Opening it, she saw pasted on the first page a newspaper slip, containing these words:

"A worthy Quaker thus wrote: 'I expect to pass through this world but once. If, therefore, there is any kindness I can show or any good thing I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.'" This, then, had been the motto for the last year of Ralph's earthly life, and the record following showed that it had not been forgotten. The expenses recorded were comparatively few for himself, but a long list of items showed how his small income had gone. There was written down:

"A present for my mother."  
 "A present for my sister."  
 "A donation for the Sunday-school."  
 "Bought flowers of a poor woman."  
 "Books for my class."  
 "A Xmas present for my landlady."  
 "A Xmas present for my washer-woman."  
 "Fifty cents to a poor cripple."

And so the generous list went on—a great number of small kindnesses, giving beautiful evidence of the noble life that Ralph Gray had tried to live. As Helen closed the little book her tears ceased to flow. Surely this young life, though brief, had not been in vain. A glow of grateful gladness

came over her face, and looking up to heaven, she exclaimed: "Dear Ralph, this is your best legacy!" "Sorrowful, yet rejoicing," Helen Gray went on her way, holding very precious the name of Ralph, and cherishing in her heart the sacred words from his legacy: "I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."—Selected by Fannie B. Heisey.

Happiness consists in loving and being loved. There is enough to love in the world; but to be loved we must deserve it. We may be admired for our beauty or talent, courted for our influence or wealth, but we can only be loved as we are good. Therefore, happiness consists in goodness.—Selected.

Whoever follows Christ, follows health, happiness, and power.

#### OBITUARIES.

SLOAT.—Died, on Friday, May 6, 1904, Fannie, wife of Samuel H. Sloat, living near Yorkana, Pa., death resulting from appendicitis. The deceased was the daughter of Brother and Sister Andrew Lehman, of Golden, York county, Pa., and was born May 30, 1875, aged 27 years, 11 months and 6 days, and is survived by her husband and three small children. She is also survived by her parents and three brothers and four sisters; all living in York county, Pa., excepting Ella, wife of William Miller, near Cordelia, Lancaster county, Pa. She made a start in the Christian life while young in years and became a member of the U. E. church of Yorkana, of which church she remained a member until death; leaving the testimony in her last sickness, of her resignation to the will of God, and a comforting hope of her acceptance with him, to her sorrowing friends. Funeral services were held on Monday, May 9th, at 11 a. m. at the U. E. church of Longstown, Pa., conducted by Rev. E. D. Keen, pastor of St. Paul's U. E. church of York, Pa., and the Brethren A. Z. Hess, of Mt. Joy, and Eli M. Engle, of Columbia, Pa. Text—Job xiv. 14 (last clause). Interment in cemetery adjoining the church.

LENHART.—Sister Sophia Lenhart died at the home of Brother D. M. Eyer, Rowenna, Pa., May 11, 1904, aged 63 years, 1 month and 3 days. Sister Lenhart was converted forty-two years ago, and remained a consistent Christian until death. Although an invalid for thirty-one years, the last few weeks were marked by intense suffering, and death came as a happy relief. She is survived by five sisters. Funeral was held May 13th, at Reich's Church, conducted by the home Brethren. Text—Rev. xxi. 4-8.

BASSLER.—Mary Bassler was born in Juniata county, Pa., Jan. 23, 1832, being a daughter of Rev. David and Annie Shel-lenberger Moist. She was married to Samuel Bassler, September 1, 1853. Her age was 72 years, 2 months and 27 days. She had her home with her daughter, Mrs. Ralph Keagy, at Valley Center, Kans., and was brought to Woodbury, Pa., for burial. Funeral services were conducted by the home brethren.