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

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The Ten Commandments.

We have been brought up to look upon the ten commandments in a way we do not regard the rest of the Jewish law. They hang on the wall, framed; upon the ten commandments in a way we do not regard the rest of the Jewish law. We have been brought up to look at it as something sacred; at the fourth commandment differ from the rest of the law, and the Protestants followed in that belief.

The ten commandments were given to the Jew (See Exod. xx. 2, and Deut. v. 1-6). They are called a covenant, the covenant (Deut. iv. 7: Heb. ix. 4). This covenant is said to be done away, in Heb. viii. and in Gal. xxiv. 21-31. The ten commandments are called the law (Rom. vii. 7). We are said to be dead to the law (Rom. vii. 4; viii. 2; Gal. ii. 19).

The fourth commandment does not teach that we observe the seventh day, then are absolutely without a Sabbath command. We have the first and second in I. Cor. viii. 4; the third in I. Tim. vi. 20; James v. 12; the fifth in Eph. vi. 2; the last five in Romans xiii. 9. In vain we search the fourth. It is no where mentioned. The Epistles to the churches are absolutely without a Sabbath command.

Advocates of the seventh day fail to notice two things about the fourth commandment which makes it differ from all the rest. First, You can find all the commandments in the writings of Paul, Peter and others who address the church, except the fourth. We have the first and second in I. Cor. viii. 4; the third in I. Tim. vi. 20; James v. 12; the fifth in Eph. vi. 2; the last five in Romans xiii. 9. In vain we search for the fourth. It is no where mentioned. The Epistles to the churches are absolutely without a Sabbath command.

Second. In the two accounts of the commandments, as recorded in Exod. xx. and Deut. v., nine of them are mentioned. The Epistles to the churches are absolutely without a Sabbath command.

The only way to become capable of lofty sacrifices is first to begin with humble ones. The doing of the little duties at our own house door, the love of our neighbor perhaps uninteresting and rather stupid, are the first steps in the ladder of goodness, at the top of which sparkles the martyr's crown. For there are martyrs now, who live out their quiet years, die in their beds, wear every-day clothes, enjoy homely worship, yet lay their lives at their heavenly Master's feet as full and as acceptably as either Ignatius or Ridley. It is the habit of making sacrifices in small things that enables us for making them in great, when it is asked of us.—P. W. McGuire, in Church Advocate.

What a glorious thing a revival of faith would be in the whole church! No pastor nor church need wait till it comes, or is general. Let the cry at once arise, “Help my unbelief!” and the blessing of a revived faith will not be sought in vain.—Presbyterian.
EVANGELICAL VISITOR

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EDITORIAL.

Deliverance from the Adversary.

In our last issue we gave room on this page to a selected article entitled, “Justified by Blood,” being a study of Exodus 12, as given in Notes on Bible Study, prepared by R. V. Bingham. Following that lesson is a companion lesson, a study of chapter 14 of the same book, which deals with the deliverance of Israel from their adversary by being swallowed up in the Red Sea. We trust our readers will be interested to have this lesson also and that we may all study the same with profit:

Our lesson marks a distinct stage in the experience of Israel. It is well to remember that the work of redemption is absolutely and eternally complete through the death of Christ upon the cross. By that one act he made possible the complete deliverance of mankind. It is just as necessary, however, that we bear in mind, that, as far as the experience of man is concerned, the reception of the benefits flowing from the one perfect work of Christ is received in distinct stages. At least three different blessings proceed to us from the cross. First, Justification; second, Sanctification; third, Glorification.

No one supposes that justification and glorification are one and the same work, and it is useless to speak lightly of those who make the same distinction between justification and sanctification, for a careful study will reveal the fact that the whole analogy of Scripture in the history of Israel as well as in the plain teaching of the New Testament writers, is in favor of a marked division between the human apprehension of the experience of justification by faith, and the apprehension of an experimental knowledge of sanctification by faith. Man, in his fallen condition, has a two-fold need. First, he is judicially guilty and condemned under the judgment of God; and, secondly he is morally defiled, and in consequence, enslaved to the powers of evil, and to meet this two-fold need a double work is necessary.

In our last lesson we observed Israel delivered from just judgment through the blood of the atoning lamb; in our present lesson we see the justified people delivered out of the hand of their adversaries through the power and personal presence of Jehovah. In the one case the blood came between them and death, in the other case Jehovah comes between them and bondage. The Passover sets forth the work of Christ for us, while the Red Sea tells of the believer’s identification with Christ in his death to the old life, and his resurrection to the new.

Let us consider this analogy in our lesson:

1. Observe the high hand with which Israel took advantage of the work of Jehovah wrought on their behalf, through the blood of the lamb, verse 8. This is in accord with the usual experience of the justified Christian, a buoyant feeling of victory and overflowing joy, causing them to feel elated with the redemption wrought out on their behalf.

2. Observe the dogged way in which the adversary pursued the escaping victim. Only three days’ grace in which to revel and enjoy the benefits of the redeemed, and then Israel becomes conscious that their old adversary is hard after them. They had not contemplated this and were in sore terror when they became aware of the fact. How like the new-born child of God. One would almost think, to hear their testimony, that the conflict is eternally past, but how short-lived is this confidence.

3. Observe the way in which God himself arranges and permits Israel to be cornered up by the adversary. God had ordered their encampment by the sea, with the mountains on either hand, and God arranged for the attack of the adversary at this place. Israel must learn the lesson that they are as helpless to combat with the powers of the old life as they were to avert the judgment of God. God will unerringly lead the Christian to a similar crisis. Peter must be hedged in by the adversary until he learns to put no confidence in the flesh. The crisis with him, though it caused him to weep bitterly, was the step to the life of victory. We must learn the lesson of our utter helplessness and inability to deal with the old man.

4. Observe God’s way of deliverance. It is well to note that God had developed in Moses that precious element of faith. The people could do nothing themselves, they were utterly helpless, nor had they any other way of deliverance. But Moses believed God, and we read that “by faith they passed through the Red Sea as by dry land.” Nothing but faith could say, “Fear ye not, stand still and see the salvation of the Lord. The Lord shall fight for you.” In response to this faith, the waters divide, and as they pursue the life of faith Jehovah comes between them and their adversaries, and still further on, their adversaries are overwhelmed and utterly destroyed. We see here perhaps the distinction between the act of faith and the effect in experience. When faith leads Israel to step into the Red Sea, Jehovah takes his position between them and the adversary. At that moment Pharaoh actually becomes as dead to the Israelites as when, later, he is buried in the Red Sea.

To unbelief, nothing but an immaterial barrier separated between them, but faith could rest in the fact that no adversary could reach Israel through Jehovah. Later on, that which is already a fact in faith, becomes a fact in experience. Just so with the believer. As the Israelites were baptised into the cloud and into the sea and became dead to Egypt and the old life, so the believer in the same figure of baptism is united to Christ, and becoming identified with him in his death, and risen with him in his resurrection, faith lays hold of the fact that Jehovah stands between us and our old life, our old man, and as we stand in the position of faith God will make it a real fact in our experience, and the body of sin will be destroyed. I Cor. x. 2; Rom. vi. 3-11.

A Delayed Announcement and Appeal.

In some way, we know not how, we failed to publish at the time a resolution or recommendation of the Pennsylvania State Council held on May 6th, last, as was decided we should. Through this failure of ours the matter in question was not brought before the readers of the Visitor, and brotherhood in general as it was intended it should, and the brother in
whose behalf the appeal was to be made may have suffered loss. We regret that we failed in this matter.

Now as to the matter in question. A brother in Montgomery county, Pa., some years ago suffered a fire loss by the burning of his barn. His membership in the church dated back to his young years, and was a member of the Brethren's Fire Relief for over twenty years and during that time paid his share every time there was a call. A short time previous to the burning of his barn, being in financial difficulties, and having drifted away from God, there was a call from the Fire Relief, and he failed to pay the amount for which he was assessed. Soon after this neglect or failure on his part, his barn was destroyed by fire, a loss which he was unable to bear alone. He made application to the Fire Relief Board for the amount of his insurance with the request that the amount of his last assessment be deducted from the amount to which he was entitled. The Board took the matter under advisement and decided that because of the failure of the brother to pay his dues, his insurance was lapsed and that it, the Board, could not honor his application or claim.

For several years the brother continued in his back-slidden state, seemingly ruined financially and spiritually; but nearly two years ago he was reclaimed again and brought back to the fold. He claims the Lord made of him a new man, physically and spiritually, and is restored to church fellowship again.

Having confidence in the integrity of the church and its servants, and also hoping that mercy and charity would possibly out-weight strict justice according to a legal interpretation, he appealed his case to Pennsylvania State Council as above intimated. Here he was permitted to state his case briefly, and in connection he also fully confessed his failure in the matter, and, while the Council did not assume the right to order the Board of the Fire Relief to pay him the amount of his loss, it did accept his request as reasonable and decided to make an appeal to the general brotherhood for voluntary offerings, such as the individual might feel prompted by the spirit of love and charity to give.

Now, as stated above, this appeal was delayed, how it came about we are unable to explain, and we now give it hoping the case will appeal to the sympathy of all the brethren and sisters. The brother is, as it were, starting life anew, has good courage and hopes under God's blessing to be successful in the spiritual life, as well as temporally in the support of his family. His wife, who was a faithful sister during all the time of his wandering from God, is afflicted since early last Winter. The brother is consequently much hampered in his earnest endeavors to regain lost ground and his difficulties would be much lightened by a generous response to this appeal. We thus, dear brethren, lay this case on your hearts, remember the brother and his family in your prayers, and if you do so with heart sympathy the Lord will no doubt remind you of what you are to do in a matter of aid, and being quickly obedient you will have the blessing.

The brother's name is John Harley, Collegeville, Pa., R. R. No. 2. Bro. S. E. Brehm, of Hummelstown, Pa., was appointed treasurer of this fund, and all contributions should be sent to him.

Some Matoppo Mission Notes.

As we go out among the Visi­tor readers we find that many feel a special interest in any word it may contain from across the water, and say that is what engages their attention first. Many wonder why they don't write more frequently. If we could be there and see how busy they are we would perhaps not blame them for sending so few letters. This applies especially to Brother Steigerwald, the elder at Matoppo.

In a private letter dated July 19th, we get a little glimpse of his engagements. We herewith give a few points so that our readers may know, and then judge whether it is right that the church should let him carry a load so heavy. Mind he is not complaining, and what he says was not intended for publication.

We sent him some funds and in acknowledging the same he said their funds had run a bit low, indeed they had to borrow from the Special Fund for their last supply of food. But he adds, "we have no special want, all our needs are supplied as far as food goes. There might be some other things outside of food that might add much to our comfort in working, but we feel all will come right in its time."

He says they are just ready to commence making brick, but Brother Doner being still sick, he is alone in undertaking this work, with what help he can get. There is plenty of broken brick to be gathered, and they can prosecute the work with the least discomfort possible? Can not the Foreign Mission Board be authorized to supply the missionaries with such funds as are needed by them, without having to resort to special funds for special improvements?

In connection with building the church Brother S. says that some advice to have the brick laid by contract, since they have so much work. He has the offer of having it done for about two hundred dollars. He says he has an offer from a party of twenty-five dollars for this work and in case two others would give twenty-five dollars each they would add another twenty-five dollars, which would make one hundred dollars, half of the amount needed. Surely there will be a quick response to this proposition and then four more will be found who...
It has been the practice hitherto for some of the districts to send their mission contributions with the delegates to Conference, to be handed over to the treasurer. This was done at the late Conference, and as we were not present it was given to the charge of Brother S. R. Smith. He was very busy all during Conference, and after his return found that a bank draft of $121.00 was missing. It is in his mind that it was given by one of the Ohio delegates. Now, in order that the matter may be cleared up, will not the brother who handed over a draft of that amount, whether of Ohio, or elsewhere, write to Brother Smith at once so that the matter can be traced up, and Brother Smith be relieved of the loss of such amount.

All those who write to any of the missionaries in Africa or India, should be very careful to fully pay the postage on their letters. It costs 5 cents for every half ounce or fraction of the same. Have your letters weighed, and if the weight is over half an ounce put on a 10 cent stamp. Brother Myers writes that while Canadian letters come to Cape Town for 2 cents per half ounce, yet for letters to Rhodesia, the Province in which Bulawayo is located, even Canadian letters require 5 cents. It is hard for the missionaries to have to bear the expense of extra postage.

The time is rapidly approaching when the little band of members who feel called to the India mission field, will leave home and home-ties, for the journey across the water to take up the work in that needy field. It is indeed a serious and important undertaking. They are preparing for the journey and for living when they are once located. Possibly there are those who feel an interest in them and would feel to contribute donations of fruit, etc. Those who desire to do so should seal up all such articles in tin cans, as that will preserve them better than in any other way.

We had hoped to say something definitely in this issue as to where next Annual Conference would convene, but are not able to do so yet. It is, however, likely that northern Ohio will have it. Invitations or applications have come from three districts in Ohio, as also from Dallas Center, Iowa, and later from Des Moines, Iowa, but it is likely that one of the districts in northern Ohio will be selected. We hope to say something definitely very soon.

When the editor and his wife returned on August 22d, from attending the harvest meeting at Grater's Ford, they were agreeably surprised to meet Brother and Sister Shockey, of Abilene, Kans., who have come east for a visit of a month or so among friends in Franklin county, their former home. They spent several days pleasantly among us. We were very glad to meet them, and hope they may have a pleasant and profitable visit.

The Messiah Home and Messiah Home Orphanage are being kindly remembered by friends and brethren in Lancaster, Cumberland, Franklin, Lebanon and Dauphin counties with donations of fruits and vegetables of different kinds. We thank all for their open hearts and can assure them that their kind remembrance of us is appreciated. May the dear Lord bless you all, and surely you will receive the blessing that comes to the cheerful giver.

Since our last issue we were privileged to attend the harvest meetings at Manor, Lancaster county, Pa., and at Grater's Ford, Montgomery county, Pa. We enjoyed these meetings very much and found pleasant entertainment while among the brethren and sisters. At Manor we attended four meetings over Saturday and Sunday, and the same at Grater's Ford. We hope the Lord was honored and God's children edified.

After what we say elsewhere about the place of next Annual Conference was in type, we learned through Brother S. R. Smith that the brethren in northern Ohio have agreed on Wayne county, near Smithsville, as the place where the Conference for 1905 will be held. More definite particulars will be given in a later issue.

We must ask the indulgence of some of our brethren whose correspondence will require answers by private letters. We are kept very busy continually, causing much delay in our private correspondence. We expect to answer all letters as soon as possible. We ask your patience and forbearance.

For certain reasons we would request that all matter intended for September 15th, October 1st and October 15th issues be sent in as early in September as possible. Please take notice of this.

The Light of Patience.

God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope or revelation or inspiration seem to darken, when we feel like crying, "Why hast thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should .. . quietly wait for the salvation of Jehovah?" Patience is one of the humblest lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowsingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—Sunday-School Times.

Intercessian.

O blessed feet of Jesus, weary with seeking me, Stand at God's bar of judgment and intercede for me.
O knees which bent in anguish in dark Gethsemane, Kneel at the throne of glory and intercede for me.
O hands that were extended upon the awful tree, Hold up those precious nail-prints and intercede for me.
O side from whence the spear-point brought blood and water free, For healing and for cleansing, still intercede for me.
O head so deeply pierced with thorns which sharpest be, Bend low before thy Father and intercede for me.
O sacred heart, such sorrow the world may never see, As that which gave thee warrant to intercede for me.
O body scarred and wounded, my sacrifice to be, Present thy perfect offering and intercede for me.
O loving, risen Savior, from death and sorrow free, Though throned in endless glory, still intercede for me.

—The Brotherhood Star.
OUR CONTRIBUTORS.

Summer Evening Breeze.

Spirits that breatheth through my lattice: Thou that cool'st the twilight of the sultry day! Gratefully flows thy freshness round my brow.

Thou hast been out upon the deep at play,
Riding all day the wild blue waves till now.
Nor T alone,—a thousand bosoms round Gratefully flows thy freshness round my
NEED OF CLEANSING PREVIOUS TO AN-
Go forth into the gathering shade; go
And languid forms rise up, and pulses
And they who stand about the sick man's
And softly part his curtains to allow
Which is the life of Nature, shall restore,
Some have tried in vain for years to
The sun rises in the East is a fact, and to deny
Got the sun and know better.

That the unbeliever is altogether
Again, there are some who are de-
No. III.

For the Evangelical Visitor.
The Promise of the Father.

NEED OF CLEANSING PREVIOUS TO AN-
There is a negative as well as a posi-
We bestow this confidence upon all

We bestow this confidence upon all intelligent believers that they are aware that no one can consecrate self to God, nor yet be anointed with the Holy Spirit while self exists in the heart; and that the only sure and safe remedy is to have him crucified and cast out. "Cleansed from all sin, crucified with Christ," or "dead to sin, inbred sin taken out," "old man crucified," and all similar terms are synonymous. These terms are used to deal with the negative side. There are few, and these few are only those unenlightened ones, who do not believe that self must be crucified before this special anointing takes place.

Point being agreed with and this fact being evident to most believers, that self must first be cleansed from the heart, there naturally arises the question, "Where does self manifest itself? In the unbeliever only, or not also in the believer after conversion?

That the unbeliever is altogether

This point being agreed with and this

This thing of claiming to be cruci-

"crucified," and all similar terms are

no less obnoxious to him if one claim, to have been sanctified after conver-

Again, there are some who are de-

See the Evangelical Visitor.

promise of the Father.
neither the things that are in the
deceive God. "Love not the world,
we have our heart full of pride?
and follow, let us not be ashamed
to show the world that we have Christ
in our hearts, and not let the devil be
tempting us with those unnecessary
things. Then we will spend eternity
with Jesus for ever and ever. Amen.
Susie G. Caseley.

Acme, Kansas.

For the Evangelical Visitor.
Seek the Kingdom.

"But rather seek ye the kingdom of
God, and all these things shall be add-
ded unto you." (Luke xii. 31.)

On these words lays our life: if we
trust the Lord as he says here, we
shall forever live. We need not worry
about things to come; we are only
trusting him. So often we want to
see before we believe, like Thomas;
he would not believe that Christ was
raised from the dead until he saw it,
but blessed is he that believes and
does not see.

I am glad I can say, I believe and
have my whole trust in him. This
chapter became so impressive to me.
Through trials and persecutions we
come to a place where we can say the
Lord is all and in all. The more gold
is tried in the fire the purer it becomes.
The same chapter also warns
against laying up treasures for self
and is not rich toward God. But when
we can trust in riches that thieves do
not break through and steal, how
much more blessed it is, and we shall
never be in want both spiritually and
naturally.

Christ said unto his disciples, "take
no thought for your life what ye shall
eat; neither for the body what ye shall
put on. The life is more than meat
and the body more than raiment."

As Christ said to his disciples so
he also says to us if we give ear to
him. He will give us all we need.
We shall never be in want. He
wants these bodies of ours to be
wholly his. If we would let the Lord
rule and reign in us how much bet-
ter it would be for us. We would be
temperate in all things, and that we
must be before the Lord has full pos-
session of us.

We would also have to give to poor
hungry souls. We can eat and drink
as much as we want, and some is
wasted, both in spiritual and natural
things. I desire to be passive in the
hands of the Lord which is a happy
life. (Luke xii. 34.) "For where your
treasure is there will your heart be
also." My treasure is in heaven which
is Christ, and him I want to obey so
that when he comes I may be found
one of his faithful servants, for he
cometh at an hour that we think not,
therefore we should be ready.

This is a very important chapter
and I am not able to write my impres-
sion of it. I desire to live it, as the
Lord is leading me. I would ask the
prayers of the brethren and sisters
that I may be what he wants me to
be, and go where he wants me to go,
and say what he wants me to say.

Your unworthy sister,
Lizzie M. Heisey.

Fiorin, Pa.

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against laying up treasures for self
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and say what he wants me to say.

Your unworthy sister,
Lizzie M. Heisey.

Fiorin, Pa.

For the Evangelical Visitor.

A Word from Brother Bock.

"The sower soweth the word" (the
preacher or minister preaches the
word.) (St. Mark iv. 14.)

It was questioned, or hinted, in the
Visitor of July 1st, why so many
make a start in revivals and after-
wards prove not faithful.

Now I think if we read this whole
chapter it will bring the why to our
mind and understanding. I will
throw out a few thoughts as the Holy
Spirit directs me. From verse 26 to
29 we learn the seed grows secretly.
In another place we read one plant-
ed, another watered, but God gave the
increase. From verse 30 to 34 we
learn that the small seed grows up
greater than all herbs (elsewhere it
reads it grows like a tree) and the
fowls of the air lodge under it. (Verse
32.) We need to pray much so that
we may understand what this all
means. Jesus says the fowls of the
air is Satan. It would be well to look
very prayerfully into this. There are
many ways the devil uses. Sometimes
he uses the professing Christian (?)
and sometimes the preacher himself
as a tool.

Some, or all, new beginners when
they start out to that new celestial city
need the sincere milk of the word
(I. Pet. ii. 2.) Here think of the
parable of the tares. The new con-
vert hears some one else preach, pos-
sibly hears a false doctrine which
seems a little more easy. The convert
becomes wavering and doubting. Then
the devil will persuade him that what
the first preacher said was not true.
(It would be well if we all preach the
same thing.)

A Roman Catholic said to me not
long ago, John, why is it the protest-
ants all preach different, but the
Catholic priests all say the same
things?

One will preach the full doctrine of
Christ including the holy ordinances
of God, to which I say, amen. Another preacher says (?) it is of no use; be of God, to which I say, amen. Another preacher says (?) it is of no use; be of God, to which I say, amen.

When a man, filled with the Holy Ghost, preaches in a place the truth pierces every heart, many turn to God, but when that preacher goes away he has duly planted the plants. A call comes from some other place for help; he leaves those young and tender plants for others to water so that they may grow, but the watering part is neglected; they dry up because they were not rooted and grounded deep enough in the faith. The reason of neglect is because the shepherds of the flock are taken up too much with the cares of this life, for they have to work for their own support. They have large families and farms to attend to or some other occupation in order to sustain life. They work hard every day in Summer from early morning till late at night, then they have to rush to meeting when all tired out at night, read a few verses or perhaps a chapter of God's word, sing a few songs, and pray. The hour is limited, especially when all are tired with work. Now look at these facts, how can the minister properly care for that new-born babe? How can he water that tender plant when he is raise up and send forth more Holy Ghost men, and then let us heed their teaching and obey the Lord. And don't criticise them and say they go to the extreme, for if you do you find fault with God and some one might stumble over you. I hope no one will find fault as I felt thus led to write. Much more could be said. I pray others will. I love you all and I love God above all. Pray for me.

Your brother in Christ,

JOHN BOCK.

Cloyne P. O., Ontario.

We ought to make the most of our life; idleness or shyness may dwarf all our possibilities.

Whosoever it is that presses thee, go, tell thy Father, put over the matter into his hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, go, tell God of it, and acquaint him with it; yea, burden him with it, and thou hast done for matter of caring; no more care, but quiet, sweet diligence in thy duty, and dependence on him for the carriage of thy matters. Roll thy cares and thyself with all on thy God.
gates of the different mission churches.

Though there were represented twenty-five different churches, or different missions, yet you would hardly conceive, if I were to recommend the spirit of love that prevailed through the entire conference. Dr. Stewart of the United Free Church of Scotland, was the chairman (moderator). Though past three-score and ten, yet he possesses tact and true vital piety, and all through conference he handled business most amicably. It would have surprised you dear ones of the home land, if you could have seen with your own eyes the many old missionaries present. It was a real inspiration to my mind to see the plainness of the many old men, missionaries of the Dutch Reformed Church (Boer), Swiss, Sweden, Berlin, Evangelical Society, East German, East Africa, and so on, as we have stated, twenty-five more different churches and different languages. The Germans speaking English in their broken way, were listened to by the English people with profound reverence as the conference business was all done in the English language.

To us, dear readers of the Visitor, this occasion was one of marked enterprises, and we feel to enthuse or stimulate you, dear ones at home, as we feel so keenly that you know too little of what really mission work is. Now, brethren, we have had on too stiff a coat of sectarianism or, as some one has said, church polity. Here I wish to say, I pity our brethren and sisters who have not had backbone enough to stand for the doctrine of what the Brethren in Christ church stands. Yes, we answer, in that we believe the doctrine is, and I am more confirmed in the faith of our primitive brethren or forefathers in the church. In this conference churches were not recognized in conference. The salvation of immortal and precious souls was in question, and how to reach the heathen. We did not need to lower the standard of our doctrine as we understand the Bible. We listened to a splendid essay read by the Bishop of Lebombo; he is of the Church of England, and he dwelt as he naturally would of that church on doctrine and ignored the man who does not stand for what he believes, and if he does not feel himself at home or agreed on doctrinal points he should be at liberty to leave his church and join another. But he dwelt especially on the point that we all have seen a great weakness among us as well as our sister churches in receiving members, that we are too fast or ready to receive them and even set them at once equal, or perhaps even promise them elevation to official position to draw to us. He advocated strongly to hold them for a while on probation, and I take sides with him, not to lower the standard of the word of God, but in such cases a word of encouragement to our people. Let us shoulder the work which has come to the front so strongly as the higher enjoyments in what Jesus has said that he has come that we might have life and that we might have it more abundantly. A Holy Ghost church must be a missionary church. Our church had nearly died. I fear we had come nigh to the church of Sardis and when the crisis came the crash was so great that it almost broke us in pieces. You, who were with me, were on the verge, not knowing what we would fall; but to-day we rejoice, though away off in this far distant land, Africa, in him through whom we have the victory, even our Lord and Savior Jesus the Christ. And in behalf of our dear fraternity, our church as represented in this conference. While we were, in a manner, silent as regards the discussions, yet we are sure that we filled Paul’s words, “ye are our epistle, written in our hearts known and read of all men.” We feel sure that in the hearts of the observer we were recognized as Christians, and were asked whether we belonged to the Society of Friends who also were recognized in conference.

Brethren will you sustain us in this mission-tour by holding us up by your prayers that we may stand up for the faith once delivered to the saints? And we will continue to hold to the Lord for means for travel, as everything is so much dearer than at home and all who have the faith in their prayers, that God for the sake of the gospel would strengthen our bodies, physically, as we are past the age in which to undertake a journey of this kind. Yet we pray that our faith may be that of Abraham, who counted him faithful who had promised. Glory to his great name, we report blessed victory. This morning we are quite well in body, and as to the future we have no special plans. We can be addressed at Fordsburg, box 116, Transvaal, or at our address as given in the Visitor. Our purpose is to go further toward the sea coast, D. V. We are not our own but his, and at times there seem to be impossibilities, but Abraham believed God and so we do, and feel sure now that we made no mistake in coming to this land. But we need the Holy Spirit of God to guide and use us here. We are making our home at present with Brother and Sister Eyster, and the other brethren and sisters welcome us most cordially. Bro. Smith and his dear wife, of the Free Methodist mission wish us to lengthen our stay somewhat with them. We pray God to bless the dear ones who are so self-sacrificing.

We would again come back to the thought of conference, as we gained considerable acquaintance and therefore have many invitations to visit other stations, and as already referred to, the aged missionary, old Bro. Pixley of the American Zulu mission. He is seventy-five years of age and has been out in the mission work for forty-eight years among the natives. He seems quite smart. He is a plain old man, his locks of hair hang to his shoulders and he wears a full beard. He looks like an old patriarch or one of the old prophets, and there are not a few who have been in the work for a long while. We are right here in the midst of the gold mines, yet we know that it is not all gold that glitters, and we know very well that we need do as the apostle has said, “prove all things and hold fast to that which is good.” We would again apply ourselves to your sympathies as so many wished us to write to them, and it does seem as if it were not possible to write to all, and as we keep an account since we have landed here of all we write and have written quite a large number of letters but received few, and all letters cost us five cents, and from at home or Canada the same, but quite often the dear ones at home don’t think of it and put a 2-cent stamp on and we missionaries here must pay six cents more, and, if over-weight, ten nence is added, and as much as we like to write and do write it is not only tiresome, but when you write so much it takes pen, ink, paper envelopes and stamps. Well, praise God, our Father is rich, only we don’t trust him and so he withholds for our good.

In this Winter season, as we are made to experience, we need good warm clothes. It was cold, ice froze, but at present it is lovely, only, as there are no rains, it is very dusty, and the climate is hard on clothes, and people need to be well dressed. There are in and about Johannesburg about one hundred and fifty thousand natives working in the mines to whom the missionaries have access to preach the gospel. Will you, dear ones, make it your watchword to
pray the Lord of the harvest to send forth laborers into the field?

Yours, looking for the speedy coming of the Lord.

JOHN H. MYPE AND WWP.

For a, Box 116, Transvaal, South Africa, July 21, 1904.

Letter from Matoppo.

Dear readers of the VISIT.

Greetings in Jesus precious name. I wish to express myself with the: Psalmist, "Bless the Lord O my soul, and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." Praise the Lord.

I do have many things to thank the Lord for; surely he is very good to me. I am neither lonely nor homesick. It is wonderful how Jesus can satisfy and comfort us though separated from all our loved ones. It is blessed to gived up all for Jesus: am so very glad that I ever consecrated my life to him, and that he put that eternal reco) to have us come. We are so glad for the privilege of lifting up a crucified and risen Christ to these people. While on the visits we meet many things that we never saw before. We can see what Christianity will do even when we get to the homes of those of the boys who have been staying at the mission. They have their huts nice and clean, also wear clothing. It means much for these boys to stand true in their homes. Pray much for them.

This has been another day of blessing to us, the Lord met with us. The services were well attended, about one hundred and twenty natives were present. This afternoon some of us went to see a sick boy. This boy they took away from their krall and built a special hut where they keep him. We believe there is some superstition about this. When these people take sick they do all they know and if they do not get help, then they will send for the umfundisi (missionary). This shows that they have faith for us.

Such are our daily experiences, and we rejoice in doing a little here and there for Jesus.

God is supplying all our need according to his riches in glory by Christ Jesus. We are blessed far above what we deserve.

We will work till Jesus comes. Pray for us.

Yours for the lost of earth.

SALLIE KREIDER.

Bulowayo, South Africa.

Mission Work in Virginia.

Dear Brothers and Sisters. Jesus says if we ask in his name he will give us, so now in his name I am making strong pleas for help, in order that this work may prosper and grow. And to get people interested that souls may be led into the kingdom, we must have the word, the truth, preached here, and to have this I am compelled to ask for assistance to build a small mission house, large enough for worship and a small Sunday-school room. It will not take much, nor long if all will lend a helping hand. There is a lot alongside of our house on which we can build. So you see we will not have to lay out anything for ground, which is indeed a great help. Of course it cannot be bought just at present anyway, but I have had the privilege given me to use it for this purpose only, it belongs to us. So you see it will really not cost much to put up a frame mission building with benches, stoves and other small necessaries as are needed in a mission.

Oh friends, will you not one and all help me to this end. Oh my heart just yearns to do something here that his name might be honored and glorified. That souls might be saved, that the real truth might be preached. Will you not make this plea a special prayer and also make it known among your friends and neighbors? I would like to have something here by Winter before the cold season sets in. Time is surely being wasted not having the word preached, and we must have a place to invite people into.

At present I am at the Philadelphia mission, have been her for some time working for this cause. So if any of the brotherhood have written me and have received no reply you may know the reason why, as my mail is being held by the postmaster at home, and when I go back you shall hear from me.

Philadelphia mission sent me three boxes of clothing for the poor and helped me otherwise too, and Harry Sollenberger and Ezra Sheffield also sent me down a large box of clothing. I am still in this line of work, of going around in the highways and hedges; and now that Winter is coming on food and clothing will also be in demand, and all that will be sent me will be thankfully received. Oh let us be up and doing, the Lord has been so good to me, done so much for me, set my feet on a rock, made me a child of a king, gives me blessing upon blessing. I sometimes wonder why he has blessed me so, I am so unworthy, so weak, so none of myself, but Jesus gives me grace and strength. Oh I am so glad I ever found this wonderful Savior. Pray for me and especially for the work, that we might before the cold weather comes have a place in which we can hold meetings. You all agree with me that people must hear the truth before they can grasp it; then let us do something that the word might go out. I feel this morning as though I can not find words strong enough to make this plea, but I beg of you, in his name, to consider this well and remember it is for our Lord. Pray for us. May the eye of him who never sleeps ever watch over you all. Your sister in him who redeemed us.

BERNTHA BOUTER.

Wachapreague, Va.
A Decreasing Sense of Moral Obligation

No government can rest on love alone, not even the government of the family. Government means law, and it has not been found possible to secure obedience to law if it have no sanctions, no attached penalties for its violation. Whether this is possible in the kingdom of God either on earth or in heaven he would not like to affirm. It seems to us it is not; that wrath as well as grace is necessary, and that if the sanctions attached to the laws of that kingdom were amnullled there would not long be a kingdom of God.

Now, one of the universal sanctions of moral law is found in man's moral sense, or the consciousness of moral obligation. Knowing the right, there instantly and universally comes with it in every case a sense of obligation to do it. If we refuse, or neglect, to do it, pain follows. An offended conscience is a serious penalty, and may be the worm which never dies. The law is enforced by this faculty, and we generally find it most comfortable to do what conscience requires. If it had the clear light; if there were no such thing as deceiving it, hardening it, perverting it, dulling it, conscience and the love of God might keep us from sin.

But conscience not only has suffered through the fall, but in various other ways its power is weakened. There may be a decreasing sense of moral obligation. In that event there will be serious defects in moral character. There will be moral delinquencies that escape detection. There will be an increasing number of sinful Christians. And, of course, the number of those who are being deceived and blinded and led to ruin will steadily increase. It is no small calamity to the church and the world if the moral sense of Christian people should become blinded and deadened. For then the light will become darkened. The church, instead of being the light of the world, exposing and condemning its sinfulness, will impart to it a sense of security and moral complacency. Is it true, then, that there is in the church to-day any evidence that there is a decreasing sense of moral obligation? It is so held by men of wide and varied observation. In England several of the most competent ministers to judge in a matter of this kind have given their testimony to this effect. They insist that there has developed within a quarter of a century a remarkable lack of godly fear and disregard among church people of the obligations of morality in its manifold phases. And so great a man as Mr. Gladstone in sadness of heart wrote: "The decline or decay of a sense of sin against God is one of the most marked and serious symptoms of these times."

When we come to this country, the testimony of competent judges is equally clear and emphatic. One can not help but think this testimony is true when a little careful observation is made touching certain common moral delinquencies. The condemnation to-day visited on the church is not for doing things which to others seem wrong, but which those who do them freely acknowledge to be wrong. That is the serious feature about it. Religious people do the things which they condemn. They could not do this if their sense of moral obligation were not measurably deadened.

What is the cause of this state of things? Largely it is owing to two facts. First. The disproportionate preaching of love. Such preaching as leaves out of the question the wrath of God, the penalty of the law and the certain damnation of the impenitent. Second. Minifying the awful guilt of sin. Sometimes this is done by our theories of heredity, environment, the controlling influence of associations, or the trend of opinion around us. We manage in some form to find excuses for our sins. We get into the habit of thinking less severely of sin. We speak pityingly of the sinner, as if it were a hard thing for God to condemn him and visit him with just penalty. The terrors of the law are forgotten. There is no conviction of sin expected. The result is unavoidable—a church whose moral status is as low as that of the world around it.—Dr. Forney, in Church Advocate.

What the Bible Teaches About Heaven.

Heaven is one of the subjects of the Bible which has something in it that is of interest to every thinking person, and as some one expresses it, "As we have no distinct conception of those joys which never have been and never will be experienced by us in their full extent in this life, we have, of course, no words of human language to express them even in the Holy Scriptures. Hence, the Bible describes this happiness sometimes in general terms, designating its greatness (Rom. viii. 18-22; II. Cor. iv. 17, 18), and sometimes by various figures, images and modes of speech, borrowed from every thing which we know to be attractive and desirable."

1. Christ teaches in our lesson (John xiv. 1-3),
   1. That heaven is an abiding place.
   It may be translated, "In my Father's abiding place are many abiding places." A mansion is a place to remain in.

2. Where nothing is disclosed to us about heaven, we may take it for granted that all is good. If it were not so, Christ would have told us (John xiv. 2).

3. Christ is always at work for his own.
   The only reason why he left this world was to make ready another and better world for us (John xiv. 2). Heaven is a place, a real place prepared for a prepared people.

4. The best possible definition of heaven is that it is the place where Christ is.
   The Christian's foretaste of heaven here is the thought of eternally dwelling with Christ there. The greater joy will be the sunlight of his eternal presence.

5. Heaven is also a place of abiding satisfaction.
   If we knew nothing else of heaven, only that we shall be satisfied, it would be enough to induce earnest seeking after the things of heaven. This satisfaction consists in being in the likeness of God (Psalm xvii. 15), and implies absolute satisfaction in everything.

II. Other thoughts suggestive of heaven, as in Rev. xxi. 1-8
   1. Everything is made new (Rev. xxi. 5).
   All the good old things will be there, only they have been made new. Christians are new creatures in Christ, made new for heaven (II. Cor. v. 17).
   2. There is to be no more sea in heaven, such as John saw (Rev. xxi. 1).
   A sea that means loneliness, isolation; but there is to be a sea of glass (Rev. xv. 2), over which God's redeemed shall walk in safety to their own.
   3. God wipes away all tears from their eyes (Rev. xxi. 4).
   This is suggestive of the thought that when God wipes away all tears he wipes away all weeping forever more.
   4. The possibilities of heaven are wonderful to contemplate.
   A place of blessedness beyond description (J. Cor. ii. 6-10). Perfect knowledge and perfect vision (I. Cor. xiii. 12). Perfect home, perfect associations. But another possibility for some will be no heaven (Rev. xxi. 8).
   —C. F. Rogers, in Church Advocate.
At the Necktie Counter.

"Black neckties, if you please." Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties—silk."

Drummond threw a box down. The customer opened it. "These are red and not silk," he said quickly.

"Nobody wears black silk now."

Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No; that kind of goods went out years ago. We don't keep 'em," says the salesman, insolently.

"I know; but what's the good of looking at a thing like that when you have none?"

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village and three brothers all left the village.

"A lucky family! How was that?"

"They all had capital to start with. The man with capital wins out every time."

Perhaps you have neckties—black silk?" the old man said to Sanders. He had been lingering near the counter all the time, watching the clerk.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I am giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I am sure I shall find them."

The box was found at last, and a necktie of the right width chosen, wrapped and handed to the troublesome customer, with a smile.

The next morning Sanders received a printed slip notifying him of his promotion in the store.

Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form was written: "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the slight partner of the firm," said one of the men.

Sel.

The Two Invitations.

This interesting story is given in one of our exchanges. It has a lesson for our young men:

Last Winter the confidential clerk of a firm in an inland town was sent to Philadelphia on important business. He had always been a steady fellow, was married, and was fond and proud of his home, wife and child.

But he was young, and it was his first visit to a large city. He was elated with the importance of his errand and had a vague idea of "seeing life." A single secret sip of the intoxicating pleasure of a large city could surely do him no harm. He hid the thought away almost out of his own sight.

Arriving at the city on Saturday night, he went to one of the principal hotels, registered his name carefully, reading it over after the manner of unacustomed travelers, and went to supper.

Before he had finished, the waiter brought him two letters.

Already! why, these are from the city! Nobody knows I am here!" he exclaimed.

"City folks mighty wide-awake!" ejaculated John.

Our traveler tore open one envelope. Within was an invitation to a variety theater of a bad reputation that evening, with a hint of a "sacred concert" on the next day, and "unlimited fun."

The young man's face reddened and his heart throbbed hotly. The door was opened for that secret glimpse into iniquity. What harm could it do him—or anybody?

He opened the other letter. It contained a few words:

"Dear Sir:—In order that you may not pass a lonely Sunday in a strange city we enclose a list of churches open to-morrow near your hotel, in any of which you will be cordially welcomed. Our rooms and libraries are also open at your disposal. You will find friends there who will be glad to serve you."

It was signed by an officer of a Christian Association.

"These invitations of both kinds are left at the hotel and directed to each guest as soon as he registers his name," explained the clerk. "Which will you accept?"

The young countryman colored and laughed. "The first is tempting. But that," touching the second, "has the true ring about it. I'll accept that."

He kept his word. It seemed to him as if he was close to his wife and little boy all day. Going to the hotel in the evening he saw a group of pale, bloated creatures coming out of the "sacred concert hall." One or two were arrested for disorderly conduct.

"They have been 'seeing life.' " said the clerk. "They accepted the other invitation."

One thing is certain in regard to fame; for most of us it will be very brief in itself; for all of us it will be transient in our enjoyment of it. When death has dropped the curtain, we shall hear no more applause. And though we fondly dream that it will continue after we have left the stage, we do not realize how quickly it will die away in silence while the audience turns to look at the new actor and the next scene. Our position in society will be filled as soon as it is vacated, and our name remembered only for a moment—except, please God, by a few who have learned to love us, not because of fame, but because we have helped them and done them some good.—Henry Van Dyke.

Am I becoming daily better able to do God's will?
### EVANGELICAL VISITOR

#### PUBLISHERS' NOTICE.

To Subscribers—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription will expire.

4. If you do not receive the Visi­tor within ten days from date of issue, write us at once and we will send the number called for.

To THE POOR—who are unable to pay, we will send the paper free on the recom­men­dation of others or upon their individual requests.

5. Personal requests must be re­ceived every six months as a matter of good faith.

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

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

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detweiler, 1185 Bailey St., Harrisburg, Pa. Canadian Currency is discounted with us.

#### CHurch Work.

**Love Feasts.**

**Maryland.**

Ringgold, H. M., October 22d and 23d.

A warm invitation is extended to all who may be able to come.

**Oregon.**

Markham, September 17, 18.

**Nottawa, September 24, 25.**

Black Creek, September 24, 25.

Wapello, October 1, 2.

**Waterloo, at the Rosebank. M. H., Oco­ber 8, 9.**

Nearby railroad sta. at Peter­burg.

Canada Joint Council, Markham, near Gormley, September 15.

**Illinois.**

Polo (love feast and harvest meeting) Sept. 15-16. It is expected that Sister H. Frances Davidson will be present at this meeting.

**Pennsylvania.**

Philadelphia Mission, September 24-25.

New York.

Clarence Center, October 15-16.

A Harvest Thanksgiving meeting will be held at Valley Chapel, Stark county, Ohio, September 30th, at 7 p.m.

**Philadelphia Mission.**

Report for month of August.

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**Total.**

**$281.92**

As arrows are in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them. (Psalm xxvii, 5.)

This observation of the Psalmist in Israel in the olden times is no less true to-day. It was spoken concerning the individual father and is an expression of that oriental customs, which looked upon barrenness as a reproach, if indeed it was not a curse. It is a universal feeling of joy when children enter the family circle under the proper conditions, i. e., conditions which are sanctioned by the special status of the particular community. Children bring light and happiness into the home, and many a cheerful household has been transformed and made to thrive with new affections and interests by the advent of a little babe. The innocence, weakness, and absolute dependence of the child are characteristics of infancy, that hard, unresponsive, and withered souls and noblest qualities in men and women, so that hard, unresponsive, and withered souls have suddenly been transformed into ten­der, sympathetic loving personalities through the unconscious influences of dependent children. No marvel that Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Jesus recognized their purity and power and made childlikeness a
EVANGELICAL VISITOR

September 1, 1904

On Our Mission.

To the readers of the EVANGELICAL VISITOR we send a salutation I Peter i. 2-9.

The present report dates back to July 6th, when the meetings at the line sixth in Nottawasaga, Ont., were in progress and which continued up to the 12th, when the meetings closed with a missionary meeting and an offering for the work of the Lord in India. One more seeker was added to the number previously reported.

The brethren and sisters and others of the vicinity lend a helping hand in gathering up some good and useful things for the workers in the foreign field. Those that contributed to the work abroad did it so cheerfully and no doubt will be rewarded in the Lord's own time and way for Paul said the Lord loves the cheerful giver, and that is more blessed to give than to receive.

Beginning on the night of July 11th, we held forth the word in the M. E. Church in Stayner for one week. The fair attendance at the meeting. The conversions that were present gave encouraging testimonies and professed a willingness to go forward and obey the Lord. We did all we could to encourage them to take up the cross and follow Jesus into the liquid tomb, which according to Apostolic teaching and practice is the next step after conversion. We hope and trust that the Lord who found the Lord in the pardon of their sins may at an early day follow the Lord in this precept and example, and we hope they may make a full consecration of soul and body to God and enjoy the blessings of a sanctified life, "The life that hid with Christ in God," (Col. iii. 3).

On Sunday, July 25th, we returned to Collingwood and preached in the evening. Here we packed our missionary goods into two boxes ready to travel, and on Saturday, the 27th, we took steamboat at 1.30 p.m., for Owen Sound, a distance of forty miles. The day was pleasant and the water smooth. They carried our missionary boxes free, it being missionary goods.

At Owen Sound we met at the dock by Sister Zook, by request of the officers of the mission workers: your servant was conveyed to the country by Bro. C. Miller to preach on Lord's day morning, the 28th. Sister Zook remained with the mission workers and attended the Sabbath school on Sunday morning, they reported a time of blessing and victory.

These three sisters that have charge of the mission are really consecrated workers, and truly to God and enjoy the blessings of a sanctified life. They have the whole of their time, they have a prosperous mission and have a good building for the purpose, the audience room seats capacity for 200 or more if crowded.

On Monday at 2 p.m. a monthly foreign missionary meeting was held, and by request of the workers we told what we know about the needs of India and of the work being done by some of our loved ones in that distant land. A large and interested gathering was given of about thirty dollars for the foreign work, and will be sent to some workers in some needful field, as those shall direct who have charge of the money that gathered. These workers are beginning to hold a foreign missionary meeting on the last Sunday of each month. A noble effort worthy of imitation by other mission workers. What all Christian people need is to get rid of selfishness and become interested in the work of the Lord in carrying out the greatest of all commands of Jesus, "Go ye into all the world and preach the gospel to every creature."}

On Sunday evening we preached the word to a well filled hall, which was generally well received. On Monday, August 1st, Sister Zook, by request of the Mission workers, held a special meeting at 3 p.m., to a well filled hall of married and unmarried women. They reported a blessed time of victory, and it is our humble opinion that more such separate meetings should be held for both men and women.

We greatly enjoyed our visit in the Buelah mission and with the workers, and our prayer is that their labors may continue to be honored of God and blessed in the salvation of many precious souls. On Monday night, August 1st, we had our last
service at the mission with a good audience and good interest.

On the morning of the 9th we took train for Palermo, where, by arrangement, we were met by Bro. J. A. Reichard, of Howick township, and conveyed to their home, where we were welcomed and cared for. We were anxious to spend a week here but, as it was such a blessed time in the Winter when souls sought the Lord and were happily converted to God, and we were anxious that they should become followers of the meek and lowly Jesus, we were appointed and we visited among the dear ones through the day and endeavored to impress upon the converts the necessity of obedience to all the will of God in order to have a life of victory over the devil, the flesh and the world. We are glad to say to the glory of God that some were willing to take the Bible way, which is the only safe way. Consequently, on Tuesday, August 9th, we met at the church at 2 p.m. to receive applicants for baptism. Five young maidens (all brethrens' children) were received upon their confession and were buried by baptism according to the dear ones through the day and eternity. We endeavored to impress upon the converts the sacred rite of Christian baptism. 

On the 9th we took train for Elmer, Mich., and were met at the train by Bro. William Vanderveer and conveyed to his home. Sister Vanderveer is an invalid and almost blind. She is happy to walk and her fingers are disjointed by rheumatism. She can barely distinguish daylight, but cannot discern any object. But we are glad to say she is happy in the Lord and spends a good deal of her time singing songs of salvation. Praise God for a salvation that enables the invalid and blind to praise him. Meetings began on the evening of the 10th at the Brethren's M. H., to be continued as the Lord directs. There are only a few members of the Brethren in Christ in these parts. All who are interested in the cause of Christ pray that their mission may prove fruitful in the meetings here in the salvation of sinners and sanctifying of believers.

Yours for the coming kingdom,

NOAH AND MARY ZOOK.


Regarding the St. Louis Mission.

To the Readers of the Vislor, Greeting: Christ said to his disciples, “Be ye perfect even as your Father which is in heaven is perfect,” and Paul pointed to a church without spot or wrinkle. It seems we are not there yet, yet we should work with all diligence to get there. Some mistakes have been made as regards the St. Louis Mission work. I have neither inclination, time, nor space to justify, prove or reflect. I wish our faces would prove or reflect. I wish our faces would shine as Moses’ did. As long as we are as yet in the self-justification state mistakes are many, excuses and reflections easily found. It was conditionally agreed, as stated in the Vislor, that I would go to the meeting at July 4th. Why conditions were not fulfilled I cannot say; every one has to give an account for himself. If God’s heavenly messengers were not allowed to bring accusation, and were hindered from addressing them in their course twenty-one days, and the Apostle Paul also was, what can we expect of such weak vessels as the writer. In place of starting on the 4th of July accompanied by others, I started on the 4th of August myself alone. Coming here the 9th, I visited quite a number of tent and other places of worship, see and come in contact with the different teachings of the many outcomes going out on extreme points, denouncing church organizations, and the teaching of Christ and his apostles. In proportion as we consecrate ourselves and come in contact with sin in low and high places, Baal and high-place worship, can we fully realize the great need of mission work.

When the Spirit led me to this work I promised to do as many can, and in my surrender and consecration I promised the Lord to follow whithersoever he goeth, and it was an everlasting covenant, and is just as binding as the day it was made. And now the burdens of those on the Lord’s side and the consecration of his people as I cannot do the work myself; never had an idea of that kind. The members of the body are all joined together and are of his flesh and bone. That is, if a part is cut off, it is paralyzed. I wish the members could see and feel as I do. We know if we are located in Boston we have a faint idea of San Francisco. The ravens and widows are not living, and the Lord will take care of his prophets.

I will state some of the circumstances and conditions, if the editor consents to insert the same, I have here in my possession a suit of new clothes for a suitable place and tent, and now have the offer of a tent, 60 feet in diameter with seats for about 200 people, for $105, including lot rent for three months. In my improvement of a vacant lot in my name, as any tent meeting I have been to. Away from the tumult of the city and yet at a public place where the many different nations can meet. I have put up the front of the building and would like to entreat the Mennonite call “Come out and help us.” Will say to those with whom I had a face to face talk, heed your calling. May the Lord lead, guide and bless is my prayer. Will yet say I hope the brethren and others will not allow the enemy to use the World’s Fair as a zareh. Daniel and his three brethren stood firm and undaunted of the king’s meat and drink, and I could do wonders, make kings tremble and nations fear. And the Lord is the same yesterday, to-day and forever. His calling and possibilities with us are unlimited.

Remember the weak.

BENJAMIN GISH.

3225 Olive Ave., St. Louis, Mo.

August 22, 1904.

For the Evangelical Visitor. Pressing Forward.

Dear Readers: Greeting in Jesus’ name. “Surely God is good to Israel even to such as are of a clean heart.” Amen.

I feel impressed to write briefly of what God is doing for the Mt. Carmel Orphanage, Morrison, Ill. Many of the Evangelical Visitors have been interested in the work and have sent encouraging letters and offerings, which have encouraged our hearts many times. It is on four years since God opened the work at this place, and while the discouragements and difficulties are many, we have reason to thank God. His unfailing arms have been underneath us and he has given us the victory again and again. We have learned to know his arm is not shortened that it cannot save, but his grace has been abundantly full to meet this emergency.

God has laid the work of the neglected and outcast children of this land on our hearts, and as we have looked out over the white harvest fields and seen the need, and yet unable to reach forth a helping hand, even to those who have plead with us, again and again to save them from their evil surroundings. We have cried to God from the depths of our hearts when our borders, that we might be able to rescue many more. While we are asking him for this be let us feel within ourselves that we cannot do down after more souls, who have fallen in deep sin and vice. More sacrifice, more toil, more burdens and responsibilities, which to our hearts say, “Not for fame or worldly pleasure; not for ease or earthly gain,” but all for Jesus and lost souls. The cross is not too heavy or the way too rugged. Bless God.

It was made clear God wanted us to launch out and enlarge our borders, as the cries of the need have been coming to our ears. In Jesus’ name, we have undertaken this great work for God. A larger building now under way. God has given us a force of consecrated Workers to help the Lord. The Lord’s work must not be prayed out. We are trusting the Father of the fatherless to speak to hearts concerning this need and feel confident that
his great heart of love is touched as he beholds a child of his household. He has graciously answered prayer and sent us means from sources unknown. Bless his name.

An unsaved neighbor received one of our little papers "Soul Food," which he sent to a friend far away, who wrote to us asking for prayer for the healing of her afflicted daughter. We sent him our little papers: of God and donated one hundred dollars to the work. We had never heard of this friend whom God raised up to help carry on his work. Money also has come to us from foreign lands. A day of prayer and fasting when the children joined us, brought fresh blessings and assurance to us all. The work was being hindered because of lack of means. We shall be able to push the work on only as fast as means come in.

We also greatly need the prayers of God's children, that grace and wisdom may be given us. Take the work upon your hearts, dear ones, and share in the reward, when we gather, with our company of blood-washed, rescued souls, around the throne. Ah, you may never know how much your prayers have availed; how many souls have been saved until the final day when the books are opened. You may never know how your encouragement and help your offerings, sent with prayer, brought to weary travelers on their long journey, to the Lord. Many lives may be spared with just the cups of cold water which you gave, and the golden opportunities which God has given us forever slip by? God help us to improve them and rescue the souls that are perishing down.

In his service,
A. MYRTLE ZOOK.
Mt. Carmel Home, Morrison, Ill.

For the Evangelical Visitor.
I—Testimony of Healing.

Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. v. 14, 15.) Praise the Lord!

Oh how blessed to trust in the Lord, just to take him at his word. Come let us ex-tol the name of Jesus, the wonderful Savior. I am so thankful that I can take him at his word. Come let us ex-tol the Lord and be healed.

In his service,
ANGELINE SNYDER.
Fordwich, Ont.

Divine Healing.

I am the Lord that healeth thee. (Exodus xv. 26.)

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. (Jer. xxx. 14.)

Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. (Jer. vi. 21.)

For they have healed the hurt of the daughter of my people; see, they are healed, and carried away in peace; though thou hadst said, He is my sickness and my wound incurable, which refuseth to be healed: Therefore thus saith the Lord, If thou re- frain from us to go to Egypt, and thou shalt stand before me. (Jer. xv. 18, 19.)

Therefore thus saith the Lord, If you will not hearken to me, nor take all my commandments, and say, What hast thou smitten us, and is there no healing for us? (Jer. xi. 14.)

Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. (Isa. lviii. 8.)

Heal me, O Lord, and I shall be healed; save me, and I shall be saved. (Jer. xvii. 14.)

For I will restore health unto thee, and I will heal thee of thy wounds: (Jer. xxx. 24.)

And come, let us return unto the Lord; for he hath hewn us asunder, and he is as one that girdeth us with wounds. (Hosea vi. 1.)

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. iv. 2.)

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of dis-ease among the people. (Matt. iv. 23, 24.)

And the Lord will take away from thee all sickness. (Deut. xxxii. 39.)

Therefore thus saith the Lord, If thou wilt hearken to my voice indeed, and wilt put off sin from thine heart; (Jer. xxx. 11.)

And when he had called unto him his twelve disciples, he gave them power to cast out all unclean spirits; and to heal all manner of sickness and all manner of disease. (Matt. x. 8.)

But stand thou still awhile, that I may show thee the word of God. (1 Sam. ix. 27.)

And ye shall serve the Lord your God, and he shall bless thee and thy way. (Deut. xi. 11.)

But, blessed be God, he could not help me, or give me healing when I was hurt. (Hosea v. 13.)

For he saith, Be ye wise in the seasons of this year, and in the time of my crawling; and for the Lord shall make thee strong. (Nahum iii. 10.)

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the kingdom of God, and healed them that had need of healing. (Luke ix. 2, 11.)

And a woman having an issue of blood twelve years; had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his cloke; for she had heard of him; that she was much troubled, who had need of healing. (Luke ix. 2, 11.)

And he took her by the hand, and lifted her up, and she stood. (Luke xxvii. 11.)

and healing by the same Spirit; And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings. (Acts v. 16.)

and for ever. (Heb. xiii. 8.)

—double prophethood, thirdly teachers, after that miracles, then gifts of healings. (Acts v. 16.)

And the prayer of faith shall save the sick, and his sins shall be forgiven him. (James v. 15.)

And he took him by the right hand, and lifted him up, and he stood. (Luke xxvii. 11.)