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## Evangelical Visitor- November 1, 1904. Vol. XVIII. No. 21.

George Detwiler

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# Evangelical Visitor.

Jan 1905  
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No. 1

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., NOVEMBER 1, 1904.

NO. 21.

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### A Helpful Guest.

The morning services in the little sanctuary were over, and the people of the congregation were dispersing to their homes, subdued and thoughtful. The gospel story, as it fell from the preacher's lips, had never seemed so to search the inmost thought and purposes. Simple and plain, with no attempt at fine language or studied oratory, the preacher's words had fallen upon them with a sweetness and power they could never forget. And now they were wending their way homeward; only the preacher, he who had given so freely of his sympathy and counsel and skill for their relief, had no sheltered, quiet place he could call home. No salary lay between him and his daily needs; none pledged him support and care. And yet none were more cheerful or at rest in heart. No shadow of anxiety about to-day's noon-day meal, or night's lodging crossed his mind. He seemed to have read the secrets of the universe, to have comprehended its government, and to have fully settled down to the confidence that no man or woman doing simply and faithfully

his or her duty in life would lack any needed thing. Recognizing in all the checkered and mysterious course of human affairs, in the play of natural forces, the King and Upholder of all, he was sure his eye was especially on every child of his and his hand would open at exactly the right moment to supply the want. And when one of the congregation, a rough, impulsive, sea-faring man, invited him to dine with him, he quietly, courteously accepted with the confidence of one who had expected nothing else. Together they pass along the rude, unpaved highway, drawing sweet lessons of spiritual blessing from birds and flowers, from the blue waves that dash upon the shore, from green grass and bending sky.

And now they cross the humble threshold. A hush falls upon them; soft and low are the greetings; messengers from the unseen world are there, waiting for one who is every moment drawing nearer the hidden bounds of earthly pilgrimage. In whispered words and with tearful eyes the sorrow is opened to him; the look in his face, the pressure of his hand, his few words move these heavy hearts as no other visitor had done. The burden seems to be shifting to his shoulders; there is strength in his very presence.

Would he take a look at the dear mother, moaning in delirium of her fever, as she tosses on her couch in the darkened chamber? Quiet and calm, he enters the sick room, notes the heavy breathing, the half-closed, unconscious eye, and the inward struggle of the parting soul. The nerveless hand, with the marks of a mother's toil and care woven into its palm, is now in his. Heavy hearts are about the bedside; mother's love and care and self-denial never seemed so beautiful and precious as now with her eyes closing upon her children perhaps for the last time.

They are powerless in the presence of the dread messenger. But looking into the face of the unassuming master, they see neither fear nor anxiety. He has attended none of their medical

schools and has no diploma of surgical training, yet he is entirely at ease and rest. As he holds that fevered hand in his, the eyes suddenly open as from a quiet night's rest, with love and intelligence beaming out of them, and she rises as one refreshed by undisturbed repose, with no flush of fever, no trace of pain, nor weakness left, and quickly sets about the noonday meal, while child and friend press upon the preacher thanks and praise.

Years and generations have gone by, but into our chamber of pain and suffering, we may invite this same gracious Friend. He dwells with men unchanging and unchanged. His is the same tenderness and power. We see him not, but none the less truly will he cross with us the threshold beyond which are hearts we would comfort. We go not alone on our errands of love and service. The very same Jesus is our companion; the supplies of grace are as full as when he drew upon them in Peter's humble home.

We may not dictate to him or interpret always his will; but we may rely upon him implicitly. In all the relations in which his human life revealed him as the world's Savior, he stands to-day. We may with the same trust and abandonment commit our needs to him. It is the sweet and blessed truth to which this weary age needs to be awakened, that Christ of Capernaum and Bethsaida still walks among men, and still says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Lo, I am with you always, even unto the end of the world."—Selected.

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. It is true that "love is the fulfilling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.—Methodist Recorder.

# EVANGELICAL VISITOR

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## EDITORIAL.

We ask our subscribers to be prompt in remitting their dues. Look at your labels, and try and keep the date in the future. Save us the labor and expense of mailing you bills. Promptness in pecuniary matters should be part of godliness. Let us have your dues now.

## SPECIAL NOTICE!

It is with regret that we have to announce the indefinite postponement of the love feast and dedication services to be held here at the Home chapel on November 2d and 3rd. There is some smallpox in the near vicinity of the Home, and although we at the Home are not afraid, we learn that others, living at a distance, and only hear the reports, are afraid and would not come. For this reason the announcement is withdrawn for the present, and until further notice is given.

## The India Missionaries.

Another interesting farewell meeting was held here at the Home chapel. It occurred on October 16th, when a goodly number from the nearby counties met with us and with the six outgoing India missionaries. The evening service, which was the farewell and

ordination service, was very well attended and a good interest was manifested. Elder Aaron Martin, of Elizabethtown, Pa., presided and led in the ordination service. Bro. J. N. Martin, of Elizabethtown, Pa., preached an impressive sermon appropriate to the occasion, and the members of the outgoing band spoke briefly of their call to the work in India. It was truly a solemn and impressive occasion. When the company left here on the following Monday it was their intention to proceed to New York by way of Philadelphia, and attend the love feast at Souderton, Pa., on October 22-23rd, and to sail from New York on October 26th. But later we were informed that they learned that a prolonged stay at Naples, Italy, on their own expenses, would occur if they would sail on that date. So their plan is changed and they will not sail from New York until December 3rd. Sailing on that date they expect to connect with a steamer of the Italian line for Bombay, India, that leaves Naples, December 19th. This change of plans of course is quite a disappointment to the missionaries, but likely it may prove to be "His appointment." We trust the stay of another month in the home-land may yet be a means of blessing to them and us. Any mail sent to them here in our care will be forwarded to them.

It was the editor's privilege to attend the Ringgold, Md., love feast, October 22-23rd. We left Harrisburg at 3.20 p. m. on the 21st, and returned again on the 23rd in the evening. It was our first trip outside of Pennsylvania towards the South. The location is a part of the South Franklin district, and is under the care of our aged elder, Aaron C. Wingert, now in his eighty-fourth year. The membership in the immediate vicinity of the church is at the present time quite small towards what it once was. The district lost a good many of its members at the time of the Kansas emigration; many of the older ones have been laid beneath the sod, and the accessions have been too few to keep up the membership. The attendance at the feast was quite large, the nearby districts contributing a large quota, while a company had come across the mountains from Blair and Bedford counties, and also a small number from Lancaster and Lebanon. Elders Jonathan Wert and Isaac Stern helped to swell the number of elders from outside the Franklin districts, north and south. The attendance and interest of non-members

was quite large, and the various services—preaching, testimony and ordinances—were all attended with interest and solemnity. The few members of the vicinity were active in providing ample entertainment for all present. Our impression is that here would be a suitable place for a strong evangelist to do effective work, and also that the brethren should without delay establish a Sunday-school and gather in the children. We pray that God may speedily revive his work in this part of his vineyard.

An interesting private letter is received from Bro. N. H. Reichard who, with his wife, went to India nearly a year ago. They are located at Sanjan, Thana district, B. B. and C. I. Ry., India. On September 5th, a baby boy was born to them. Mother and child were doing well. At the time of writing the prospect was for a partial famine in that section of India. In case a famine should again occur they are hopeful of gathering in more children, but their ability to do so will depend largely on the assistance they receive from the home-land. They are pressed with the much work resting on them, and earnestly ask an interest in the prayers of God's children. We are also able to publish a word from Bro. J. G. Cassel, who with his wife is laboring in Central America, once again. We are glad to know that they are still in the work, even though tribulation and persecution attends their way. Let the church still pray for the missionaries.

Bro. J. R. Zook began the Winter evangelistic campaign at the Markham, Ont., M. H. on October 14th, with good attendance and interest. Quite a number of Christians are already seeking the life more abundant, and a number of sinners have sought and found peace. Prayer is asked for these meetings.

Brother M. A. Churchill, of Buffalo, N. Y., is a new correspondent. In this number is his first article. His treatment of the subject under consideration is somewhat new, and may not meet with the approval of all, in some points, but the article is well worth the reading and we bespeak for it prayerful attention. Bro. Churchill is mistaken when he says that Bro. Keepports' recent article on the subject was the only one on the subject that has appeared in the VISITOR for a number of years. We are not able to give data just now, but as we remember it, the subject was considered by several

writers during 1900, 1901, 1902 and 1903. Our feeling was that it received about sufficient attention. However we have printed nearly everything that was sent in on the subject. We hope Bro. Churchill will contribute more freely in the future.

We are yet unable to say anything very definite about the work in Virginia in connection with Sister Bertha Boulter. She was very anxious that a small Mission building would be supplied at once, and this was also concurred in by the brethren Hess and Stover who visited the place since Conference. However it was thought by some that it would be better to make haste a little slowly in the matter of building and that for this Winter sister Boulter be encouraged to labor as she may find open doors, and the question of building be considered next Spring, some even thinking that Conference should take action first. It is also hoped that Bro. E. H. Hess and wife will be able to spend a few weeks on the field in connection with sister Boulter. In the meantime the sister ought to be encouraged by the sympathy and help that she needs.

A wall calendar is a present-day necessity in every home. Advertising calendars are freely distributed in ever increasing quantities. But the child of God wants something that will be helpful to the soul. The Gospel Text Calendar fills this want, and is gotten up in very neat style, and gives a helpful verse of Scripture for every day in the year. The price is only 25 cents, postage prepaid, and we will be glad to fill all orders that may be sent to our address. We would be pleased to send out several hundred during the next two months. If any of our friends wish to take orders for the Calendar we will allow them a percentage. Let us hear from you.

The Philadelphia Mission report was received, but too late for this issue. Bro. Stover speaks of what the Lord is doing, and then of the needs. There are many poor who need help and Bro. Stover is anxious to help them so far as he can, but can only help in so far as contributions come in. Clothing and provisions are needed.

We are still offering on very favorable terms our Combination Teacher's Bible as described on page 12. We are also able to supply a very beautifully gotten-up RED LETTER BIBLE at a very reasonable price. We will be glad to send terms to any one who

desires to procure, possibly the best Red Letter Bible made.

With this issue Brother J. R. Zook commences a series of articles on Holiness and Empowerment. We have the confidence that brother Zook will treat the subject interestingly, instructively and withal scripturally, and will be in agreement with the doctrine of the church. If any should be prejudiced somewhat against the writer, we hope such will put away all of prejudice and read and weigh what is written with unbiased mind. The articles will appear in future issues at such times as the writer can prepare them.

The meanest, most despicable kind of pride, it seems to us, is when we become proud of our humility; when it becomes a matter of self congratulation that we are noted for our plainness. The humility that sees itself is the very essence of pride. It sometimes looks out from under the plainest exterior. Truly, "Why should the spirit of mortal be proud?" God save us from the very principle of pride!

Will some one find fault with us for giving room to a rather lengthy criticism of a "crumb" which appeared in a recent issue? We hope not, but wish that all may read, study and digest, and anything that does not accord with the word of God lay aside. We take it the criticism is given in a kindly spirit, and is not meant to stir up controversy. There is a possibility of making off-hand assertions to prove which from the Scripture would puzzle one. On the other hand we may be very ready to criticize and enter into a controversy on some disputed point or subject with very little of the Christian spirit manifesting itself in us. With regard to disputings and controversies about Christ and his teachings we were much impressed with a brief paragraph in one of the Northfield addresses recently by G. Campbell Morgan. His subject was "The Christ of To-day," and as he reviews things in the past centuries he says: "Now what is the meaning of this? Where is the Christ? In the year 1500, almost hidden, but being re-discovered, and the consciousness of him is coming back to the world. In the year 1000 the consciousness of the Christ of Whom I have spoken is almost lost, and the very facts upon which I lay my emphasis to-day are almost unknown. I go back to the year 500 and what is happening? *The Christ is being hidden behind the controversies concerning him, and the consciousness of him is becoming dulled be-*

*cause men are listening to quarrels about him.*" The italics are ours. Let us beware lest the Christ consciousness in us be dulled because of our quarrels about him. Apropos of what we try to say above we cull the following from the Sunday-School Times:

#### *When to Stop Discussion.*

Discussion of truth is one thing; argument is another and very different thing. The discussion of a question by two persons whose common and only purpose is to get at the truth ought to be a profitable exercise, and the truth is likely to be revealed in richer measure than it can be when studied by an individual alone. But the moment the discussion degenerates into an argument, the usefulness of the conversation is pretty sure to be lost, for the chief purpose of an argument is to prove that my side is the right side, and two persons on opposite sides of an argument are never likely to get together. It matters little whether I am right or wrong in a discussion; it matters a great deal that I should see the truth, and all the more so if the truth proves that I have been in the wrong. Moreover, the moment it appears that what one is saying is antagonizing, rather than helping, the other person in a discussion, that moment is a good time to change the subject; for no good ever comes of a collision between friends.

#### *From F. W. Gunsalus:*

Every Babel begins with an undiscerning cry for uniformity and ends in hopeless confusion. Pentecost begins in superficial confusion and ends in fundamental unity. Uniformity is a thing incidental. Unity is essential, and reaches down to the elemental currents of power and hope; it calls upon resources of unfailing wisdom. Every political, social, and ecclesiastical scheme at uniformity, and every effort at consolidating humanity around an ideal lower than God's plans as revealed in Christ, has ended in mental and spiritual dispersion. And that is the only dispersion to be feared. No nation has ever been able to exist for long which has not fed its ideal life and its aspirations from heaven downward, instead of building its poor aspiration in some useless magnificence that wearily lifts itself from the earth upward. At Babel, a race huddles itself together about its self-constituted ideal; at Pentecost, a race is sent every Winter, whither expelled from any possible aggregation of self-esteem and self-consumption by the Pentecostal flame, an idealism greater than its dream—a unifying divine vision.

## OUR CONTRIBUTORS.

## Pass Me Not.

Lord, I hear of showers of blessing  
Thou art scattering full and free—  
Showers the thirsty land refreshing;  
Let some droppings fall on me—  
Even me, even me,  
Let thy blessing fall on me.

Pass me not, O gracious Father!  
Sinful though my heart may be;  
Thou might'st leave me, but the rather  
Let thy mercy fall on me—

Pass me not, O tender Savior!  
Let me love and cling to thee;  
I am longing for thy favor,  
Whilst thou 'rt calling, oh, call me—

Pass me not, O might Spirit!  
Thou canst make the blind to see;  
Witnesser of Jesus' merit,  
Speak the word of power to me—

Love of God, pure and changeless,  
Blood of Christ, so rich and free;  
Grace of God, so strong and boundless,  
Magnify them all in me—

Pass me not! thy lost one bringing,  
Bind my heart, O Lord, to thee;  
While the streams of life are springing,  
Blessing others, oh, bless me—  
—Selected.

For the EVANGELICAL VISITOR.

## Holiness and Empowerment.

- God's original design.
- God's subsequent design.
- God's present design.
- God's future design.

1. What *sanctification* (holiness) is and does.

- a. When and where it begins.
- b. When relatively completed.
- c. When absolutely completed.

2. What *empowerment* means and does.

- a. How obtained.
- b. How retained.

In this series of articles on Holiness and Empowerment I shall closely follow up the above outline, and by God's grace give an exposition, purely Scriptural, upon this living, and very important subject.

## HOLINESS—God's original design.

That we may be able to determine God's original design in reference to the primitive state of man, we turn to the creation of man and learn how God created him.

In Genesis i. 26, "God said, Let us make man in our image, after our likeness.—(27) "So God created man in his own image, in the image of God created he him; male and female created he them." So we see it is undeniably evident that God's original design was that the creature man should be holy. Not in God's likeness in *holiness* only, but also in *trinity*—hence man must have been created holy triunely—soul, spirit, body. We cannot imagine that God ever designed man to be unholy. But apparently

it was but a short time when the creature man fell from that beautiful state of holiness, and finds himself driven from Eden, and sunken into the horrible pit of sin—unholiness—and without hope, save in the promise of a Redeemer.

HOLINESS—God's subsequent design.

When the celestial angels sinned, by leaving their own principality and habitation and thus lost their holiness, we find no redemption offered, but are "kept in everlasting bonds under darkness unto the judgment of the great day."

But when the creature man fell from his state of holiness we discover that God had pre-arranged and provided a great Redeemer, Jesus Christ, the anointed, who, in the heart of God was "slain from the foundation of the world (Rev. xiii. 8)." "Who verily was fore-ordained before the foundation of the world," (I. Pet. i. 20), to bring him (man) back into the state of holiness. This was truly God's design when he launched the great scheme of salvation—making the great sacrifice—the gift of his only begotten Son, "that whosoever believeth on him should not perish but have everlasting life."

All people of all previous dispensations who believed on the coming Messiah and lived up to the requirements of God in the period in which they were living, most certainly were holy people. Enoch, who was translated to heaven without seeing natural death, and who was also an antediluvian, was unmistakably a holy man. Elijah, who lived under the Mosaic law, and who also was exempt from physical death, being carried into heaven in a whirlwind, must have been a holy man. We are forced to concede that there must have been many holy people in the two previous dispensations—the dispensation without a written law, and the dispensation with a written (Mosaic) law.

I have mentioned these two names only to illustrate.

"Ye shall be unto me an holy nation" (Ex. xix. 6). "Be ye holy" (Lev. xx. 7). "I am the Lord which sanctify you" (Lev. xx. 8).

In these quotations God's subsequent design is vividly set forth.

HOLINESS—God's present design.

God's design in reference to man's holiness remains unchanged.

Jesus said, "For their sakes I consecrate myself, that they themselves also may be sanctified (made holy) in truth" (John xxii. 19).

"This is the will of God even your sanctification (holiness)" (I. Thess. iv. 3).

"And the very God of peace sanctify you wholly" (I. Thess. v. 23).

"As he which hath called you is holy so be ye holy in all manner of living; because it is written, Be ye holy; for I am holy."

"Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xiii. 12).

It seems useless to produce further evidence to show God's present design on the subject of holiness, on man's present condition.

HOLINESS—God's future design.

"He that is *holy* let him be made holy still" R. V. (Rev. xxii. 11).

"Blessed and holy is he that hath part in the first resurrection, on such the second death shall have no power, etc." (Rev. xx. 6).

"I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people and tongues, stood before the throne and before the Lamb arrayed in white robes (holiness), and palms in their hands" (Rev. vii. 9).

"These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (holiness), (Rev. vii. 14).

"He that overcometh, the same shall be clothed in white raiment"—purity, holiness.

It is positively evident that it is God's design that we shall be holy in the world to come.

WHO ARE ENGAGED AND WHAT MEANS ARE EMPLOYED to make this state of holiness attainable?

(We must let the word of God speak for itself on this as well as on all other topics).

THE BODY CHRIST EMPLOYED—Turn to Heb. x. 9, 10, "Then said he (Jesus) Lo, I come to do thy WILL O God. He taketh away the first (the ceremonial and typical law) and establishes the second (the covenant under his own blood). By the which WILL we are (or have been) sanctified (made holy) through the offering of the body of Jesus Christ once for all."

Here we observe that the *will* of God and the body of Christ are employed to bring us into the STATE of holiness.

THE WORD EMPLOYED—John xvii. 19, "For their sakes I sanctify (or consecrate) myself, that they also might be sanctified through the truth"—"thy word is truth."



Hence we see that the word of God becomes a factor in this great accomplishment.

**THE BLOOD A FACTOR**—Heb. xiii. 12, "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Also Heb. x. 29, "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and counted the the BLOOD of the covenant, wherewith he was SANCTIFIED, an unholy thing; and has done despite unto the Spirit of grace."

**THE HOLY SPIRIT ENGAGED**—I. Peter i. 2, "Elect according to the foreknowledge of God, the Father, in sanctification of the Spirit unto obedience."

Also Rom. xv. 16, "Being sanctified (made holy) by the Holy Ghost."

**JESUS CHRIST HAS A STRONG HAND IN IT**—John xvii. 19, "For their sakes I consecrate myself, that they also might be sanctified, etc." Also Heb. x. 9, 10, "Lo I (Jesus) come to do thy WILL, O God \* \* \* \* by which WILL we are sanctified through the body of Jesus Christ once for all." Also Heb. xiii. 12, "He suffered without the gate that he might sanctify the people with his own blood."

**GOD, THE FATHER, HAS ALSO UNDERTAKEN**, "To them that are sanctified by *God the Father* and preserved in Jesus Christ."

Does it not begin to appear that the work ought to be done? Who can distrust the merits of the word and will of God? or the virtue of the body, and shed BLOOD of our Lord Jesus Christ? Who can question the disposition and ability of God the Father, the Lord Jesus, and the Holy Spirit? Who would have the infidelic audacity to say, it can't be done, in the face of the triune God and the precious means employed?

Let us believe it, obtain it, enjoy it, publish it, and glorify God for it in all meekness, gravity and assurance.

Our next topic will be—*What sanctification (holiness) is and what it does.*

Yours in service,

J. R. ZOOK.

*Des Moines, Ia.*

"Cast thy burden upon the Lord, and he will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, he just lifts up his child, burden and all, and bears him all the way home.—Charles A. Fox.

For the EVANGELICAL VISITOR.

**The "Covering" Indispensable.**

In a letter recently received from one of the elders, occurs the following words: "Regarding the covering of the sisters, it is worn in compliance with the teaching of the Apostle Paul in I. Cor. xi. I believe all commentators agree that the apostle there refers to an artificial covering."

These words led me to make a special study of I. Cor. xi. 1-15.

The VISITOR of October 1 contains an article on this portion of the first letter to the Corinthians. I am pleased with the spirit in which the author writes. With him I hold that Paul is writing with divine authority in his argument on the "covering."

It is my desire to supplement the article above referred to.

The brother well says, by way of preface, that these fifteen verses of I. Cor. chapter xi. seem to be "more or less perplexing to many who name the name of Christ." I, myself, have certainly found them "hard to be understood."

I venture to offer my own imperfect solution of some of these difficulties, hoping thereby to provoke others to study and write. The article above referred to is the only presentation of the views of the brethren on the "covering" that has come my way.

For about four years I have scanned the pages of the VISITOR without having seen an article on this subject. At the semi-annual meetings other topics have been presented.

In view of my unfamiliarity with the expositions of this chapter commonly presented at the church meetings, this article will undergo the scrutiny of the bishop quoted in my opening sentences, before it is entrusted to the editor.

The logical arrangement of Paul's subject-matter in this first letter to the Corinthians, betokens care and serious purpose on his part.

Part 1. The divisions reported by members of Chloe's household.

Part 2. The shocking case of incest and the lawsuits of church members before heathen magistrates.

Part 3. Answers to questions put to him in the letter the church had sent to him, respecting marriage, celibacy and things sacrificed to idols.

Part 4. Ecclesiastical disorders;—disuse of the veil, drunkenness at the love feasts, and misuse of spiritual gifts.

Part 5. Doctrinal treatise on the resurrection.

Without giving reasons, I assume

that the commentators are right when they treat the disuse of the veil as one of three disorders in the matter of public worship which Paul aims to correct in chapter xi. to xiv.

We know that information was carried to Paul by members of Chloe's household, and that a letter from the church was carried to him in which certain questions were propounded. How he came to write about the "covering" is not disclosed.

Whether disuse of the covering was hypothetical—a case supposed—or whether some sisters did really pray or prophecy unveiled in the church meetings is not stated.

Paul probably had in mind married women, in chapter xi. as in chapter xiv., when he says there "let them ask their own husbands at home." (I beg permission to quote from the American Revision exclusively.)

Disuse of the veil may have been brought to the apostle's notice as a complaint of some husbands who affirmed that they could do nothing with their wives after they were in the church meeting.

We are to think of the church at Corinth as quite carried away by the special manifestations of what the Holy Spirit had bestowed in the way of miraculous gifts, especially the gift of prophecy and the gift of tongues. The silence of the letters to the Corinthians respecting the existence in the church of Corinth of elders or bishops may be due to the fact that the teachings of those who prophesied under a special miraculous impulse had quite eclipsed or set aside the ordinary discourses of the bishops.

I am inclined to connect Paul's words, "let the women keep silence in the churches" with an undue regard for the teachings of the prophets on the part of the sisters, that made information from their husbands a tame affair in comparison with information from those brethren who otherwise uneducated, talked in the church meetings under a special miraculous impulse. Apparently not only was the bishop in eclipse but also the husband, by reason of the prominence of the new prophets.

I am inclined to go still farther, as others do, and look upon the prophesying of chapter xi. as the exercise of a special miraculous gift by some of the sisters, like that bestowed upon the brethren who prophesied. I would also look upon the praying of these sisters as the counterpart of that "praying in a tongue" mentioned in chapter xiv.

The church and the praying and

prophesying sisters seem to have forgotten that a husband's claims counted for anything in church meetings, and so Paul says, with emphasis, "I would have you *know*—the head of the woman is the man" even at the time she is speaking under "the power of the Holy Spirit."

Every woman therefore "praying or prophesying with her head unveiled dishonoreth her *head*." The slight which these sisters publicly put upon their husbands by throwing aside woman's customary head-dress was doing dishonor to the husband, the "head" of the woman.

It seems to me that Paul's argument requires us to hold that he attaches to the "covering" worn by the sisters the idea of *subordination*. In verse 10, the "sign" is the "covering." The "authority" is that which God has given to the husband, "For this cause ought the (married) woman to have a sign of (her husband's) authority on her head," viz., the "covering."

Analysis of Paul's teaching concerning the "covering" shows that he carries along a two-fold argument. One line of his argument relates to what may be termed the *doctrine* of the "covering;" while the other line of argument relates to what we may term the *indispensableness* of the covering. (This long word is in the dictionary.) As I have intimated above, the *doctrine* of the "covering" is the subordination of woman to man, or specifically, the wife's subordination to her husband. The sisters must not greatly blame the elders if they hesitate to do their duty in expounding I. Cor. xi. 1-15. As for myself I am writing as an exegete—one who explains—rather than as a minister who lays down a duty.

The gifted and widely read Frederick W. Robertson gave a series of lectures to his church on Paul's two letters to the Corinthians.

When he reached the 11th chapter of the first letter he seems to hesitate as he says, "Now here are some verses which left to ourselves we should certainly have left untouched, because they are difficult to treat in such a way as shall afford no pretext for flip-pant listeners to smile."

This subject of the "covering" is however, far and away removed from anything like pleasantry. Paul takes pains to check any feeling of exultation on the part of Corinthian husbands when he says, "nor the man without the woman, in the Lord." "For as the woman is of the man, so is the man also by the woman; *but all*

*things are of God.*" No serious husband should read Paul's serious lesson to the Corinthian wife on subordination to her husband without being reminded of the lofty duty which Paul assigns to the Ephesian husband in a similar lesson to the wife.

To Ephesian married women Paul says, "Wives be in subjection unto your own husbands." But what does he say to husbands? What husband can stand up under the duty imposed by these words, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it?"

If the "prayer-covering" of the wife is a simple veil denoting subjection that of the husband, according to Peter, is "honor unto the woman"—"Giving honor unto the woman—to the end that your *prayers be not hindered.*"

If the young Timothy is to instruct the churches respecting woman's modest apparel and about the woman learning in quietness "with all subjection," he himself is to be an "ensample to them that believe, in word, in manner of life, in love, in faith, in *purity.*" He is to exhort "the younger (women) as sisters, in all purity." If the veil is a reminder of the wife's duty to her husband and of woman's shining virtue of modesty, it is at the same time, or should be a reminder to the husband of his lofty duty of Christ-like love to his wife, and to the young man of the snow-white purity of thought and feeling that should characterize his association with the sex.

To return now to Paul's first line of argument in which he exploits the *doctrine* of the "covering," viz., woman's subordination to man.

Paul finds this doctrine sustained by three facts. First, by the subordination of Christ to God, with which woman's subordination to man is compared. Although Christ is equal with God (Phil. ii. 6) he is at the same time subordinate to God. His names, "the Son" and "the Word" show that from eternity Christ has been subordinate to God.

Now woman, though in Christ she is man's equal, is at the same time subordinate to man. Equality and subordination are not inconsistent, as perhaps these sisters who speak unveiled, seem to think.

A second authority for this doctrine of subordination is God's creative act in which woman was made to be "the glory of the man" and was made "of the man" and "for the man."

The third authority for this doctrine is the exposition of his will which

God made when he gave woman her hair "for a *covering.*"

Dismissing now the *doctrine* of the "covering" let us see how Paul establishes the *indispensableness* of the "covering."

Abandonment of the custom of veiling the head in public appears to be abandonment of the doctrine of the covering.

An unfavorable impression is made by those who discard the "covering" in the Christian assemblies that is why the veil cannot be laid aside in public worship. Paul illustrates this truth in three ways. Dishonor (or shame), sorrow and unseemliness are the three alternatives between laying aside the veil or retaining it in public worship.

In chapter xiv., in his endeavor to regulate the exercise of spiritual gifts, Paul calls the attention of the church to the effect of disorder upon strangers who may be present in the church meeting. "Will they not say that ye are mad?"

In like manner it seems to me that in chapter xi. Paul tries to make this insensate church realize the effect produced upon strangers by disuse of the veil in public worship.

During Paul's stay of eighteen months in Corinth he had probably no occasion to speak to the church about disuse of the veil. At this time the Greek stranger entering the Christian assembly would probably see the sisters (in this church composed largely of Gentiles) dressed the same as were Greek women elsewhere.

Especially would this be true in the matter of the head-covering or head-dress.

It was the custom in Greece for women to wear a sort of shawl called the "peplum." When they appeared on the public streets or at funerals or weddings they would lift one corner of the shawl or "peplum" and throw it around the head in such a manner that it covered the head like a hood.

Godet quotes a pithy sentence from Reuss, "In Greece a woman of character did not appear in public without a veil."

We are prepared now to understand how a Greek stranger would be unfavorably impressed by the sight of a sister speaking in public unveiled.

To arouse the church to this fact Paul alludes to the case of a woman whose hair had been cut off.

Everyone would realize the "shame" of a woman appearing in the church meeting with her hair shorn.

In Greece only slave women appeared in public with shorn hair, and

among the Jews the shorn hair was a punishment visited upon an adulteress.

Now Paul says "it is one and the same thing as if she were shorn" for a woman to pray or prophesy in the church unveiled. In *both* cases an unfavorable impression would be made on a stranger present at the church meeting, and an unfavorable inference would be drawn by him.

To avoid, therefore, such dishonoring inferences on the part of Greek outsiders present in the Christian assembly "let her be veiled."

There were other outsiders beside Greek strangers that frequented the church meetings. I refer to an opinion alluded to in four different ancient writings, that angels were thought to be present at the meetings of the church.

The majority of eminent commentators (I have consulted some eighteen or twenty) look upon the words "because of the angels," as a reference to the presence of the angels in the Christian assemblies.

I need not stop to allude to the various passages of Scripture showing the interest of angels in the children of God.

In the case of Greek strangers the common Greek notions attached to woman's use of the veil, would lead them to view with condemning disapproval the innovation of these sisters who had dropped the veil in public speech.

In the case of the angels (the sons of God who shouted for joy when God finished his creative work), disapproval of the unveiled sisters would rest upon God's original purpose in creating man and woman.

Being of man and for man, and therefore, subordinate to man, woman should not seem to disregard this fact by laying aside the token or badge of subordination. Such disuse of the veil would offend and grieve the witnessing angels present in the christian assembly—"for this cause ought the woman to have (a sign of) authority on her head because of the angels."

In Corinth the veil was indispensable if the sisters would escape the adverse judgment of Greek outsiders and avoid giving sorrow to the ministering angels.

We are now brought by Paul to another tribunal, the judgment of the church herself.

Apart from what has influenced the Greek outsider in his judgment and the visiting angels in their judgment, do you, my brethren and sisters consult your own feelings in this matter. "Judge ye in yourselves; is it seemly

that a woman pray unto God unveiled?"

The Greek stranger has a teacher in the custom of his native land. The angels have a teacher in the story of creation. *You* have a teacher also. "Doth not even nature itself teach you"—*i. e.* doth not God himself the author of nature, teach you?

The teaching that guides the Greek is a national matter; the teaching that guides the angels is an incident in past history; the teaching prepared for the church is *universal* and *perpetually recurring* in character.

Everywhere and always does God say to you, long hair is a dishonor to man, but to woman it is a glory.

Do you ask why long hair is a dishonor to man and a glory to woman?

It is because woman's hair is given to her for a *covering*, and vice versa, man's hair was not given to him for a covering, *i. e.* a token of subordination and modesty.

It is a dishonor for man to wear long hair as if he were wearing a veil, which is the token of subordination, but it is a glory for woman to wear long hair, for, like the veil that denotes subordination and modesty, woman's hair is a "covering" instituted by God himself.

The natural covering and the artificial covering are identical in meaning. The one is the appropriate counterpart of the other.

Now here is a sister praying to God. She has taken pains to lay aside the token of subjection worn by the other sisters in the church. She has rejected the doctrine of subordination to her husband. While she stands there praying, having denied subjection to her husband, her long hair now exposed to all, delivers to all the message God intended it should preach, namely the message of wifely subjection and womanly modesty. Is it seemly now for a woman when she is praying to God, to be denying what God through her long hair is at the same time affirming? Such conduct is manifestly unseemly—incongruous—improper.

It has puzzled me to explain the service rendered by the words, "unto God" in the question, "is it seemly that a woman pray unto God unveiled?"

It has occurred to me that these words "unto God" may be a hint that *God* is a looker-on as well as Greek strangers and angels and the assembled church, when these sisters pray in public unveiled.

Some may affirm that God, who knows all that is in man's heart does not need an outward sign like the

"covering" to show a woman's assent to his teachings.

We do not reason this way in regard to prayer. Although God is acquainted with our desires ere we utter them, we are commanded, "let your requests be *made known* unto God."

God knew what was in the heart of Abraham ere he "stretched forth his hand, and took the knife to slay his son." After he had done this, however, God said to him, "Now I *know* that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

There is a sense in which God knows that a sister assents willingly to his teaching by the covering that rests upon her head in a way that he does *not* know when this artificial covering is wanting. In the sense that Abraham's act of faith was necessary ere God could "know" that Abraham feared him, so the covering is indispensable if the sister would assure God of her conformity to his will in the matter of subjection and modesty. God appointed a way for Abraham to show his faith when he said, "Take now thy son—and offer him there for a burnt offering."

So thought the Apostle Paul. God has appointed a way in which woman can reply to his law of subjection, namely by putting on her head the "covering" that is the symbol of subjection. As there were in the apostles' day some who were inclined to be disputatious, so now many are ready to argue against the application of I. Cor. xi. 1-15 to the churches of the present day.

To the contentious Greeks at Corinth Paul says, "We have no such custom, neither the churches of God." To objectors of the present day we may say, we take the example of the churches of the apostolic age as our guide in ecclesiastical matters. According to Paul the uniform custom of these churches was in favor of women being veiled in the Christian assemblies. Corinth was rebuked for parting from this uniform custom.

Paul admitted no exceptions to the rule, and we, like Paul, must insist that all members of the church shall with us, follow the apostolic example in the matter of the "covering."

M. A. CHURCHILL.

Buffalo, N. Y.

Present faith, not past experience or comfort, keeps us from fainting in the hour of trial.—R. C. Chapman.

To get a clear view of the Sun of Righteousness, see that the windows of your soul are kept clean.



For the EVANGELICAL VISITOR.

**What is the Baptism of the Holy Spirit?**

Under the head of "CRUMBS," p. 9, of the VISITOR of October 1, 1904, appear these words: "There is not one example in the Bible where any person mentioned received the baptism of the Holy Ghost without him having previously been a God-fearing and righteous-living person"—which are intended to convey the idea that a person must first be "God-fearing" and "righteous-living" before he is a fit candidate to receive the baptism of the Holy Spirit. This is very misleading, as it would logically follow from it that the gift or baptism of the Holy Spirit is not so much a matter of grace, undeserved by us, as of fitness by our being "God-fearing" and living righteously. Thus would a legal aspect be entailed in the matter of receiving the baptism of the Holy Spirit, and the elements of grace and faith would necessarily be eliminated, or subordinated, as being inefficient quantities. In other words, the logic would be: God must first see that we are living righteously before he will baptize us with his Spirit, which is contrary to the very tenor of free grace.

Rom. viii. 32 says: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him FREELY give us all things." The gift of the Holy Spirit is among the "all things" freely given to us—not conditioned on our being or doing something. To the carnal Corinthian "babes in Christ" Paul says that they came "behind in no gift." Hence they also must have received the gift of the Holy Spirit. They had been vile sinners, but Paul says they were "washed, sanctified and justified in the spirit of our God" (I. Cor. vi. 9-11). Of course one can readily see the point our brother is contending for.

The theory formerly used to be (and I think it is the correct one), that we were utterly unable to live righteously without having the Holy Spirit—"walk by the Spirit and ye shall not fulfill the lusts of the flesh." If we were to be put on our effort—which would be a legal basis—of living righteously before entrusted with this great gift of the baptism of the Holy Spirit, it is to be feared very few of us would meet the requirement—"for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the

law might be fulfilled in them who walk not after the flesh but after the Spirit."

Now, as to the proving that any one received the baptism of the Holy Ghost without first having lived a God-fearing and righteous life, if we confine the record to the literal words "baptism," "baptize" or "baptized" it cannot be proven from the New Testament that any individual, as such, was ever baptized by the Holy Spirit. There is not a single statement that Peter, John or Paul, as individuals, were baptized with the Holy Spirit—limiting ourselves, of course, to the form of the word "baptism." It would be like trying to prove that the eating of a literal apple was the cause of Adam's transgression.

In fact, all the references in the New Testament to the baptism of the Holy Spirit (using the mere word "baptism") speak of it in a collective capacity, such as I. Cor. xii. 13: "For in one Spirit were we all baptized into one body." Also in Col. ii. 12: Having been buried with him in baptism wherein ye were also raised with him through faith in the working of God." Likewise the same thought of collection is embodied in Eph. iv. 4, 5: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism." But if we take the words "FELL" (Acts x. 44); "POURED" (Acts x. 45); "SHED" (Acts ii. 33, Titus iii. 6); "GIVE" (John xiv. 16), Luke xi. 13); "GIVEN" (John vii. 39); "GIFT" (Acts ii. 38; x. 45; xi. 17); "RECEIVE" (Acts ii. 38; viii. 15, 17; x. 47; xix. 2; Gal. iii. 2, 14; Rom. viii. 15; I. Cor. ii. 12; I. John ii. 27); "COME" (John xv. 26; xvi. 8, 13); "COME UPON" (Acts i. 8); "FILLED" (Acts ii. 4; iv. 8; ix. 17; xiii. 9, 52; Eph. 5. 18), as being equivalent terms to being "baptized" with the Holy Spirit, then we can prove to our brother more than one example (numerous examples) where persons formerly living unrighteous and non-God-fearing lives were baptized with the Holy Spirit upon repentance from their unrighteous lives and by faith in the Lord Jesus, without having to wait a certain period to live righteously before God entrusted them with his "unspeakable gift."

Without prolonging the argument let us give a few Scriptural citations. On the day of Pentecost certain under the powerful preaching of Peter, who discovered they were not living righteously were pricked in their hearts, and enquired "what shall we

do?" "Peter said unto them, 'Repent ye and be baptized every one of you \* \* \* unto the remission of your sins; and ye shall receive the gift of the Holy Spirit'" (Acts ii. 38). So we see they had sins, and were to repent, and being baptized in the name of Jesus unto this, they had complied with all conditions imposed—nothing said about living righteously in addition—and now they were to receive the gift of the Holy Ghost. Could anything be more plain? Grace came down, faith responded, the consequence was. "The Promise of the Father." But further: "They then that received his word were baptized \* \* \* \*And they continued steadfastly in the Apostles' teaching and fellowship" (Acts ii. 41, 42). Was the "Apostles teaching and fellowship" of such character that they countenanced the idea that certain might be baptized with the Holy Spirit and certain not? Surely the whole tenor of their lives and teaching were contrary to such a proposition.

Next we cite Paul who classed himself of sinners "chief." He said he was "a persecutor, a blasphemer and injurious" (I. Tim. i. 13) up to the time of his conversion. Immediately after this he was "filled" or baptized with the Holy Spirit (Acts xxii. 16; ix. 17, 18).

Rom. viii. 14-17 says: "As many as are led by the spirit of God, these are the sons of God \* \* \* \* Ye received the spirit of adoption. The Spirit beareth witness with our spirit that we are the children of God. If children heirs of God, joint-heirs with Christ." "The Promise of the Father" was the Holy Spirit given to Christ. The members of his body being joint-heirs with him also, without exception, share this Promise.

The Thessalonian brethren had been "turned unto God from idols." Up to that time they had worshiped false gods (I. Thess. i. 9), but "God chose them from the beginning unto salvation THROUGH SANCTIFICATION of the Spirit (II. Thess. ii. 13), and GAVE them his Holy Spirit (I. Thess. iv. 8). Then again in I. Cor. iii. 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Paul addressing the backslidden Galatians (Ch. iii. 2, 5) said: "Received ye the Spirit by the works of the law, or by the hearing of faith? He, therefore, that supplieth to you the Spirit \* \* \* \* doeth he it by the works of the law, or by the hearing of faith?" Again, verse 14, "That we might receive the promise

of the Spirit through faith." This was the Pentecostal blessing.

The carnal Corinthians (Ch. ii. 12) hardly lived the ideal "righteous" and "God-fearing" lives even after conversion, but Paul addressing them says: "We received not the spirit of the world, but the Spirit which is from God; that we might know the things that were *freely given* to us of God." He also said to them, "all things are yours"—Paul, Apollos, Cephas, the world, life, death, things present, things to come. He also tells the Ephesian brethren they were blessed "with EVERY spiritual blessing." To quote Paul again in Titus iii. 3-7 (emphasizing "POURED OUT" in v. 6, as being equivalent to *baptize*; compare Acts x. 4, 5, the same phrase), "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another [This does not look like "God-fearing" or "righteous-living"]. But WHEN the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but *according to his mercy he saved us*, through the washing of regeneration and renewing of the Holy Spirit, which He **POURED OUT** upon us richly, through Jesus Christ our Savior; that, being *justified by his grace*, we might be made heirs according to the hope of eternal life."

The chief and crowning blessing, and one marked as distinguishing this Gospel, or Holy Ghost dispensation from former ones, is the special effusion of the Holy Spirit. To use the adjectives "all," "every," etc., with the Holy Spirit as the *Supreme Gift* left out, is not only doing violence to the law of grammatical construction, but is wresting the Scripture also.

Hannah Whitall Smith, the author of that well-known book, "The Christian's Secret of a Happy Life," in the chapter on "The Baptism of the Spirit," tersely says: "There are four different forces of nature used to describe the work of the Spirit. (1) *Fire*: Matt. iii. 11. (2) *Water*: John iv. 10, 14. (3) *Wind*: John iii. 8. (4) *Light*: Eph. v. 8, 9, 10, 13; John i. 4-9. It is characteristic of all of these that they force their way into every opening, let it be ever so small, and can only be kept out by erecting barriers against them."

And in summing up the whole subject, she puts it in seven propositions as follows:

I. The Holy Spirit has been shed forth on the whole Church of God, as

the sunlight has been shed forth on the world.

II. All who are born into the family of God, *receive* the Spirit of God.

III. To be 'baptized' with the Holy Ghost means simply that the soul surrendered itself wholly to be taken possession of in every part by this indwelling Spirit.

IV. The 'fruits' of this indwelling Spirit may or may not be strong emotions and overpowering manifestations, but they positively *must* be, without exception, Christ-like lives and characters.

V. By the fruits you shall know the baptism.

VI. We are not to limit the baptism of the Holy Ghost to one single motion on God's part, and one single experience on man's part. It is rather the continuous flow of the all-pervading and controlling Spirit and life of God into the human soul, cleansing and consuming the darkness and sin there; and it cannot be known in its entirety and completeness until nothing is left which needs cleansing, or which the fire cannot consume.

VII. It is not by believing in the Spirit, apart from God, that we receive the Holy Ghost, but by believing in and receiving God as the Spirit, and surrendering ourselves to his control."

In our treatment of this subject we have been dealing largely with God's side of it—with our judicial relationship to him as his children by faith in Christ Jesus. But the practical aspect, *i. e.* the believer's side to it, is entirely another matter—"If we live by the Spirit, **BY THE SPIRIT LET US ALSO WALK.**" Many of God's redeemed ones enjoy the first part of this quotation, but they are wonderfully lacking in the second part. They have this inheritance incorruptible, undefiled and that fadeth not away *reserved* for them, but like the miser with his hoarded wealth, not making use of it, they are among the poorest.

It is not more of the Spirit, therefore, we need, but less of ourselves; not more power, but more use of what we already possess; not more of an out-pouring, but more of an in-taking and yielding-up. The consumptive cries out for more air, but it is more lung he needs. The Christian prays that he might possess the Spirit (already his, the Gift of God through Christ, the Head to the members of his body), but what the believer really needs is that the Spirit might more possess him, that he might be more yielded to the Spirit's operations within him.

If Christians were as consecrated to

what is theirs by spiritual birthright as God is faithful to bestow it upon them, we would behold a wonderful difference, in their lives. Let them but realize that it is not something else they have to obtain, but how they may properly use what is already theirs, how they may dedicate themselves to this divine proposition and walk in the full assurance of faith; then will they be witnesses of the **LIFE MORE ABUNDANT**, and the Well of Water springing up within them, with the obstructions of unbelief removed, will become Rivers of Living Water flowing out of them for their own joy, cleansing and complete deliverance from the power of sin, and will also be a blessing to their needy neighbors.

ONE DESIROUS OF GUIDANCE BY GOD'S WORD.

FOR THE EVANGELICAL VISITOR.  
Notes from an Address to Matshuba.

[Thinking perhaps it might be of interest to some of the VISITOR family, I here give a few notes from a talk by Matshuba, one of the native Christians, to our congregation on Sunday, August 21st.]

Rev. vi. chapter, beginning at 9th verse. These words tell of things to come: In that day the sun shall be dark, moon shall turn red, and stars fall from heaven. At that time the people shall hide among the rocks. Those who love the Lord shall not fear, but sinners will; they will ask why all this commotion. To-day you have ears to hear, you have hearts to believe, but you will not repent; when God says repent, and you refuse the matter is left with you. God calls us sometimes by allowing us to become very sick; at that time Jesus is at the door, but we close the door and refuse to let him in; he will leave us, maybe he will stop knocking at our hearts.

To-day, if you will come he will save you. You are often told to repent; on Sundays and Thursdays, when you come to meeting the missionaries tell you to repent. If we would tell you, "here is money, come and get it," you would hurt your feet trying. When you are visited at your homes and told to come to meeting, you will send one of your family to go, only one. How can one serve for another? It is each one's duty to praise and serve God for himself. When Jesus comes he will not ask who has worshiped for you, no, but we will all fall down before him. Some will go into their houses and shut the door to hide from him, others will hide under the rocks and ask them to fall on them and crush them.

To-day we need not hide away to worship God, long ago people were killed for serving him, but to-day we can worship unmolested, let us repent with all our hearts.

There are two ways, suppose you were going somewhere and did not know the way; you came to a place where there were two paths, not knowing which one to take you would naturally inquire of some person. He would first ask you where you wished to go. Then he would say this is the way, take it. So with you to-day, if you want to go to heaven, this is the way, *repent*.

Sinners are sad, can not see the light, are in darkness.

God gives us food to eat, but you use it to worship your Amadhlozi (gods); you do not stop to ask where you are going, but are satisfied in your sins.

In that day rich and poor all shall tremble and hide their faces from him. When we see the tree bud we say the time is at hand; be wise; choose to-day; follow him only, for he will divide the people, the good from the bad. If he knocks at your hearts tell it to others.

They who overcome I will show great things. If you confess him he will confess you before the Father. Fear not man; if our hearts love him let us show it, let us all follow him, if we hide our sins what will it profit?

[These are only a few notes from his talk. I wish you could have the full force of all he said. Some of the expressions may sound a bit strange to you, but in the native language they are very forcible. Pray for him that he may be kept humble, a true servant of the Lord.]

H. P. STEIGERWALD.

*Matoppo Mission, So. Africa,*  
*Sept. 9, 1804.*

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 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.

For the EVANGELICAL VISITOR.

**A Warning Word.**

"As the nations which the Lord destroyed before your face so shall ye perish because ye would not be obedient unto the voice of the Lord your God." (Deut. viii. 20.)

The above words were spoken to the children of Israel. The end of the law is obedience. All through the Bible God's promises and graces are all on conditions. As long as we sin we are under the law and not under grace, and, of course, the Lord will carry out his promises. He is not slack; no, not in one of them. He will carry out the punishment of the wicked as well as he will bless those who are obedient; for the Scripture reads that he delights in punishing the wicked as well as he delights in blessing them that love him and do all the will of God.

Now, then, I want to say just a few words to the professor that sins to-day and repents to-morrow, and day after gets in a worse mess of sin than he ever was. I know it to be a fact, for I meet with such every day. Of course I tell those that I meet, but, bear with me, please, there are many I don't meet. Now it is to those I am talking. First, I will say, woe is unto you stumbling-blocks: you have a form of godliness but you deny the power thereof. You say you have sinned, you asked God to forgive you, and God, for Christ's sake, forgave you (so you say) and here you turn like a sow and wallow in your own mire. Remember Christ has power to forgive you your sins and he has power to *keep* you from sin. That is what the Scripture reads, and I believe it, not just because the Scripture says it, but I've proved it for myself. Now, then, I would plead with you, please get right down to business and hold still. Let Jesus wash you through and through till you are white as snow and let him put a white robe on you and walk in the highway of holiness; for "without holiness no man shall see God." Therefore I plead with you, repent of your evil way for Jesus' sake and for your own soul's salvation. If you don't surely God will destroy you the same as he destroyed the nations before you. I would say with Elijah, "if the Lord is God serve him; if Baal, serve him." In other words, if you want to be a follower of Christ, be Christ-like all through and through. Don't be white-washed just on the outside, for the dirt will show through and it blisters off at times, too, so it is no

use. On the other hand, if you want to follow the devil, do it, if you can get more comfort out of that, for if you say you are a Christian and you do devilish things on the sly, you are not honest with your ownself, and God knows all, even your thoughts.

It is written, "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son." (No white-wash there.) The doctrine of Christ is adorned by obedience, not slavish, but joyful, from the heart, doing all that God tells us to do, and then we are dead to sin and show ourselves a pattern of good works: uncorruptness, gravity, sincerity, sound speech that cannot be condemned that they that are of the contrary part (servants of the devil) may be ashamed, having no evil thing to say of you. Jesus said, "my doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine whether I speak of myself."

And now please take your Bible and read I. Tim. iii. 12. Jesus says, "if a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Now, don't say that Jesus can't keep you from sinning. If you do you lie. You know the Scripture reads, "Let God be true and every man a liar." Shame on all you professors! Woe unto you, stumbling-blocks! It had been better you had never been born. Repent, I say, or you shall perish; your foot will slip at last.

Pray for me, brethren. Bear me up to the throne of grace. I feel I need your prayers.

Your brother in Christ.

JOHN BOCK.

*Cloyne, Ont.*

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.

To get good is animal, to do good is human, to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves.—James Martineau.

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**OUR YOUTH.**


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**Sunbeam Love.**

A darling little infant  
Was playing on the floor,  
When suddenly a sunbeam  
Came through the open door,  
And striking on the carpet,  
It made a golden dot;  
The darling baby saw it,  
And crept up to the spot.  
His little face was beaming  
With a smile of perfect joy,  
As if an angel's presence  
Had filled the little boy,  
And with his tiny fingers,  
As in a fairy dream,  
He touched the dot of sunshine,  
And followed up the beam.  
He looked up to his mother  
To share his infant bliss,  
Then stooped, and gave the sunbeam  
A pure, sweet baby kiss  
O Lord, our heavenly Father,  
In the fulness of thy joy,  
I pray that childlike feeling  
May never leave the boy;  
But in the days of trial,  
When sin allures the youth,  
"Send out the light" to guide him—  
The sunbeams of thy truth;  
And may his heart be ever  
To thee an open door,  
Through which thy truths, as sunbeams,  
Make joy upon life's floor.  
—The Lutheran.

**Earned Her Diploma.**

An inspiring story of courageous perseverance and determination to make one's self useful in the world despite all discouragement, was told by Booker Washington in a recent speech at Carnegie Hall. Some years ago there had been a student at Tuskegee—Anna Davis. She could not meet the requirements for graduation. She accepted her failure, not as an excuse for relaxation of effort, but as an incentive to make the most of what she had. "I have some education," she said pathetically; "I will go where it may be useful." "Then," said Booker Washington, "we lost sight of her for a while. She went into the black belt of Alabama, and picked out the most hopeless, degraded community in which to do her work. She found the wreck of a log cabin which on infrequent occasions was used as a school-house. She found the men poverty-stricken and illiterate, and unable to use to advantage what little they had. They mortgaged their crops every year to pay the rent on their hovels. First she installed herself in the tumble-down log school-house, and won the interest and sympathy of the children. Next she induced all the parents to come there to a meeting. She taught them enough arithmetic to know the value of their scant earnings, and to appreciate the folly of their mortgages and improvidence. She had learned something of agriculture at Tuskegee, and she taught them that. She went from

cabin to cabin to teach by example a better way of living. Now what was the result of that one girl's courage and readiness to tackle an apparently hopeless case? In three or four years there was a frame school-house on the site of the old log wreck, and all the children were going to school eight months a year, instead of practically not at all. The crops had increased, the community was out of debt. Little frame cottages had taken the places of the miserable shanties, and they were owned by their occupants. When I went there a year ago, and found our old pupil who didn't graduate, I asked her how she had done it all. 'Through the school, principally,' she told me. 'And besides this,' the young woman said, 'we had a little cotton plantation of our own. The scholars cleared a piece of land back of the school, and worked on it every day after school was out. The children raised two bales of cotton a year, and that kept us going.' "I want to add," said Booker Washington, "that Tuskegee has since done what it should have had the wisdom to do before. We gave that young woman her diploma."—*Selected.*

**Trusted.**

Nothing is more likely to give hope and courage to the despairing than the thought that there are people who still believe in them.

A young man for persistent wrongdoing, was convicted of felony, and was sent to penitentiary. He came out at the end of two years more hardened than ever, an object of shame, distrust, and suspicion. He came to his native town; every one gave him the cold shoulder except a poor woman who had known him since a child. She met him near her little home on the day of his return.

"Why, Harry," she said as if nothing had happened. "I'm glad to see you. I didn't know you had come back."

"Well, I have," he said gruffly.

"Yes, I see; where are you staying?"

"On the street."

"Dear me! That's no place for any one to stay. Come home with me and stay for supper. I can't give much choice, but you are welcome to what I have."

"Aren't you afraid I'll rob and murder you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby clothes. Come right along."

After supper she said: "Now Harry, you must stay here to-night and sleep in the little room my own boy slept in before he died."

In the morning she said: "You'd better stay here until you find something to do."

"Do you suppose any one would give me anything to do?"

"No, I don't. I thought about it while you slept, and I tell you what you'd better do."

She went to a bureau and took from it a silk handkerchief containing a roll of bills.

"Now, Harry, here's fifty dollars which I have saved penny by penny as the saving of a life. I've been saving it up to be used in my last sickness. I want you to take this money, go away off where you are not known, and begin life over again. I can trust you to pay it back if able; if not, all right. I am not afraid to trust you."

She could say no more, for Harry was on his knees, his face in her lap, crying as he had not since the days of his childhood.

"Say it again."

"Say what?"

"That you are not afraid to trust me."

"Why, I am not."

"Then I'll take the money and do as you say, bad as I've been, to prove that I'm worthy of your trust."

Her confidence proved to be his salvation. He put hundreds of miles between him and his old haunts, and began life anew with hope and courage, because one trusted him. In a few months the old woman's money was returned with more than compound interest. In the letter sent with the money was:

"I owe my salvation to three words you spoke when all the world was against me; 'I trust you.' They led me to the belief and trust I now have in the God I am trying to serve."—*Selected.*

Never mind where your work is. Never mind whether it be visible or not. Never mind if your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased him."—*Selected.*

Wicked men conspire against those who would rule in the fear of God.



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Harrisburg, Pa., Nov. 1, 1904.

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

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street, in charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. C. Cress, pastor.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

## CHURCH WORK.

## Chicago Mission.

Report for month ending Oct. 15, 1904.

## DONATIONS.

Richard Hamil, Chicago, .....	\$4 00
Eugene Dodson, Chicago, .....	1 50
Jacob Misenhelder, Chicago, .....	3 00
Bessie Weber, Chicago, .....	1 00
Rent, Chicago, .....	4 00
Offering box, Chicago, .....	5 00
Dr. Haskel, Chicago, .....	5 00
J. D. Powell, Imley City, Mich., .....	10 00
Angeline Snyder, Fordwich, Ont., .....	5 00
Mrs. Bucher, Milford, Ind., .....	1 00
Mrs. Brown, Milford, Ind., .....	1 00
Mrs. Cole, Milford, Ind., .....	1 00
Mrs. Rellinger, Milford, Ind., ..	61
S. S. Col., Upland, Cal., .....	10 00
In His Name, .....	1 50
In His Name, .....	1 00
E. W. Heise, Hamlin, Kans., .....	1 00
B. M. Byer, Hamlin, Kans., .....	2 00
A sister, Hamlin, Kans., .....	5 00

Total, .....

Elder Isaac Trump, Polo, Ill., one barrel apples; Mrs. Elizabeth Ditch, Polo, Ill., canned fruit; J. F. Stump, New Paris, Ind., one gallon butter.

## EXPENSES.

Balance due Mission, .....	\$7 79
Groceries, .....	10 54
Gas, .....	2 20
Rent, .....	35 00

Total, .....

Balance on hand, .....

SARAH BERT AND WORKERS.

5956 Peoria St., Englewood, Ill.

## A Proposition for Canada Members.

In view of the debt of nearly two hundred dollars resting on the new meeting-house at Walpole, Ont., to which we referred in our last issue, a proposition is made by a Canada subscriber that every Canada member donate one dollar or less towards liquidating the debt. He says he has one dollar towards it. EDITOR.

## A Letter.

GORMLEY, OCT. 18, 1904.

My excellent brother: May the blessing of God be shed abundantly upon you, for Jesus' sake.

Our dear brother J. R. Zook arrived here on October 14th, and, according to previous arrangement, began a series of meetings on the same evening. The waters are being troubled; souls are stepping in and being saved, thank God.

Let all God's people pray that this might be a mighty conquest, Israel's God prevail, and Christ be greatly magnified.

Yours, yet his.

T. S. DONER.

## Love Feast at Souderton, Pa.

Dear Bro. Detwiler: I feel to say this morning, with the Apostle Paul in writing to the Corinthian brethren the second time in the 6th and 7th verses of the 7th chapter, that we were wonderfully comforted at our love feast at Souderton on the 22nd and 23rd of October, and could rejoice greatly in spirit although we could solemnly commemorate the Lord's suffering and death. Firstly, we had a lovely day, and secondly, we were comforted by the coming of so many brethren and sisters from Lancaster county. It truly reminded

me of an old kind love feast, because they brought so much love along.

Our Philadelphia Mission brethren and sisters turned out so very good, too, and even four of the Franklin county brethren visited us, and our six outgoing missionaries could be with us yet. There was the real unity felt in our midst. The visiting ministering brethren were S. G. Engle, of Philadelphia, and Daniel Wolgemuth, of Mount Joy. And we were especially cheered to have our young ministering brother, Henry O. Musser, of the Rapho district, with us. We wish him especially God's richest blessing. Let us work together till the Lord will come and may souls be saved.

Your brother,

FRED BOWERS.

Souderton, Pa., Oct. 25, 1904.

## Love Feast at Nottawa, Ont.

The love feast of Nottawa, Ont., was held according to previous announcement, on the 24th and 25th of September. The brethren and sisters were mostly all present, whilst the attendance of outsiders was fair. The testimonies of the brethren and sisters during the forenoon and afternoon of the 24th were encouraging, and the preaching during these services was heart-searching. Elder H. R. Heise, of Victoria Square, Ont., was the only visiting minister present. We are also glad to report that three souls were received by baptism into church-fellowship on Saturday before the love feast. May they keep faithful and become useful workers in the service of the Master.

CHARLES BAKER.

## From Brother B. Gish.

To the readers of the VISITOR, Greeting: May peace, love and charity abound. "The sword of the Lord and Gideon—Christ and his people. We came here as servants and ambassadors in Christ's stead, not knowing what would befall us here. Neither did we take thought for the morrow, only to serve, and we found that to learn to serve is a great lesson, to learn to have no will of our own, but to be fully resigned to the Lord and the church. We believe in discipline and organization. Discipline as Christ taught. (Matt. xviii. 15-18.) Organization as Paul wrote. (I. Cor. i. 12, and Eph. v. 20-30.) Therefore we are not our own, but subject to Christ and the church.

In bringing our request before General Conference we included, *vigilant committee* as a safeguard and advice. We wish we could refer to and receive advice from such. As our request on that line was not granted, there rests more responsibility on us than we desire to bear. However, we are willing to bear and do all we can, guarding against all mistakes and would readily ask the church for advice if we could. We have the confidence that if we could present our work and the great need of teaching the unadulterated word, with all the surroundings as found here before the church in council, the advice would be "go ye therefore."

We get in straits here. The past week our gospel tent was torn in pieces with the storm, and the little tent in which we live had a narrow escape in the storm of two days. We are thankful that the God that



cared for Elijah and many others has preserved our lives and health till this morning, and we fully trust him for the future. We have the promise of a nice hall which we would like to rent and would gladly ask for advice what to do, if we could.

The sword of the Lord and Gideon—Christ and the church. The writer has often prayed with the disciples "increase our faith," and thanks God that it has increased. Will give some instances. Aid has come from unknown parties, also from well-known. Will give one instance. Brother E. S. Engle, of Abilene, Kans., was here one night and had a glimpse of our work. He was the only brother here at meeting time. He went home, presented our work before the Newbern meeting with the result, the Newbern Sunday-school, through its superintendent, brother J. E. Musser, sent a donation of \$27.53. We therefore trust the Lord and the church, having no will of our own. But as said, we gladly receive advice.

I will yet in conclusion say with a thankful heart, fifty-one years ago I made a full surrender to Christ who washed me in his blood, shed his love abroad in my heart and there is still a flow of the same which is the prompting cause of my being here. Lately my wife also came here to assist in the work and she hit a rough time. If we live till November 2, 1904, we have lived together fifty years. Nine children and thirty-nine grandchildren were born, five sons and four daughters, all living, and all profess religion except the youngest son. Although he has made no start yet, as far as I know, yet he would pass as a moral young man. While wishing for myself and children further advancement in sanctification, yet I am thankful for so much. And if we were to have a golden wedding it would have to be here, which we do not expect. But I write this that God's people may pray for us, that the remainder of our life may shine as gold; that not only the refiner of silver and gold may see his image, but also that we in some degree may shine like Moses did, when the children of Israel could not behold his face. If the above is foolishness, pardon the same. We request the fervent prayers of God's children.

BENJAMIN GISH.

From St. Louis.

St. Louis, Mo., Oct. 13, 1904.

"And we know that all things work together for good to them that love God." (Rom. viii. 28.) The above plain declaration is becoming more real to us day by day, and we are convinced if, under all the varied influences and changes and disappointments of life, we would always write and have the word disappointments in our mind, thus, "His appointments," we would profit largely by the many (as we sometimes think) adverse circumstances in life. Since we are here we feel more and more the need of special means to carry on the work of the Lord. Here, as previously stated, we come in contact with people of this and other continents, and we should have had, I almost felt to say, a carload of VISITORS, tracts, Bibles, Testaments, etc. This we know would work together for good, for here we could give visitors from Scotland, England, Japan, and all most all other nations our church paper and such

tracts, if carefully prepared, that would tell of our faith that would be read and re-read all over the world, and so, much faster could we disseminate our faith in things eternal than all the ministry we have, combined. But here we are with none of these things at our command.

Well, if we cannot get others interested in helping to provide these things, we will take our text as above quoted and go on believing all the things we have and can control will work together for good.

To know how small things will sometimes work together for good we will name the coming here of Sister Gish. Brother G. had received letters that she would leave Abilene on October 6th. Accordingly he went to the great Union depot twice to meet her, but did not find her. Then he wrote her word she would come the following Tuesday. Again he went to the depot in the evening but was again disappointed. Next morning, before breakfast, he went again and looked inside and outside of the depot, but, among the many thousands of souls, he did not find her. Again he went down in the forenoon and after long searching and waiting, returned disappointed. Yet all the while, from the evening before, she sat in the depot patiently waiting for him to meet her. Now, why all this disappointment? He who overrules to his own honor and glory had a little sermon or message for the sister to deliver. While she was sitting there waiting a lady came to her and asked her what she belonged to and where she was from. When the sister told her she gave her a kiss and remarked she used to hear the brethren preach when a child, which seemed to arouse anew the former love, with the above demonstration, and remarked where she lives there are only a few holiness people and she is with them. She further remarked that she wished the Brethren would come into their parts. If brother Gish would have found his wife, this little talk and acquaintance would not have matured.

Another of the "all things" was another very precious season at our camp. On last Sunday afternoon, after our meeting was closed, a young lady, with Bible in her hand, came to the tent and looked in and seemed ready to walk away when the writer called to her to come in, as we are glad to see people with their Bibles. She then came in and in a little while she gave us her testimony, which was that for ten years she was a strict church and Sabbath-school attendant and member, but found that she was not born again. But eight weeks ago she was born again and is now so filled with the love of God that this seems to have the first place in her mind, words and actions. After some talk she was asked why she has no rings on her fingers and jewelry about her. She replied she has no use for such things now, and sold all and turned in the price to do missionary work, in which her heart seems to be engrossed. She put me in mind of our own dear daughter that is in Africa; seemed to have much of her build, shape and disposition. She said she was always timid and fearful in speaking to others, but the Lord so wonderfully changed her that now it gives her pleasure to have an opportunity to witness for Jesus. If we had not been here this dear one among the Lord's chosen ones, we would not have met, and had the privilege of speaking and

further communicating with. Thus we are made to more fully realize the words of our text were inspired.

The visible results from our labors here may not prove what we and many others may be eagerly looking for, but we believe the bread cast upon the waters will return, some soon, and some after many days. We can say the World's Fair has no charms for us, although many things there go to prove the God-given wisdom to man, and if we were not redeemed, we might be actuated to feast our eyes in seeing those things. But we would sooner have our eyes to fast, and through fasting see more and more of the invisible things which those who serve the tabernacle cannot see.

One day the writer took a bundle of tracts and went over the grounds, distributing the same among the Filipinos. They seemed glad and received them with a "thank you." We have been looking forward to be able to secure a place on the campus to preach the word in the grounds. Whether we shall succeed we know not. There are groves in the enclosure as quiet and unobstructed as outside, and we feel many might be reached there that cannot be reached otherwise.

May the God-enlightened ones pray for us.

The Workers in St. Louis, Mo.  
per T. A. LONG.

#### Testimony.

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

This is my first attempt to write for the VISITOR, yet often felt as though I ought to tell what the Lord has done for poor me. The Lord showed me in a dream *heaven* and *hell*, and no pen can describe the difference. When I woke up I called upon God. I asked him to cleanse me, and to save me from being only a dead professor. The Lord took all the big "I" and little "u" out of me. He gives me grace to deal honestly, to tell the truth, praise his name; and what I once loved I now hate. I used to dance, braided my hair, wore plenty of gold, false wearing apparel in abundance. I care not to go anywhere, only where I can take Jesus with me. I love to talk about the Lord and his good work. With all my bright evidence I have another field to step in as soon as the Lord bids me to do so. I am where the Lord wants me now, and don't want to run ahead of God's will, nor be too far behind. I am willing to follow wherever he may lead. Praise, O praise his name. The Lord's ways are not our ways. If I hate any one, that is of the enemy. God teaches me to love every nation. I love their souls. I love my enemies, pray for those that spitefully use me. He teaches me to feed the poor and the lame, be kind to the widows and the orphans, and even to be kind to dumb animals. I am filled with the love of God this afternoon. I thank him for my home and all my surroundings. I want for nothing. He richly blesses me, lets me know more of his love, helps me to reach out the light to others. Every good thing we have comes from the Lord's hand.

AMANDA E. THOMAS.  
Springfield, Ohio, Sept. 11, 1904.

## MISSIONARY.

## Central America.

Many months have passed since there appeared in the *VISITOR* a word from this part of God's great mission field. "The field is the world." All God's children ought to be interested in what he is doing in all parts of the field. But there are certain ones who are especially interested in certain parts of the field. Thus some are called to India, others to China, others to Africa, and so on. God wants the light to shine in all the world, so he sends his lights to every nook and corner of the earth. Those who do not go, but who yet pray and give, are in like manner led to pray and give some for the work in one part and some in another. This is as it should be. While not forgetting that the work is one, and that we are all one in Christ Jesus, yet let every one be faithful in that particular part of the work that has been laid upon his heart.

My wife and I gave ourselves first of all to God, or in other words, we accepted the truth that we belonged to him and were not our own, and yielded ourselves to his blessed will. Next. He led us to give ourselves, our lives and all, for the spreading of the gospel in Central America. Believing that there are at least some readers of the *VISITOR* who are interested in these five republics. I venture to pen these few lines, to give information about the work, and to strengthen the ties of love and fellowship.

We have been on the field a little more than five years, and have had occasion to learn many of the difficulties and joys of missionary life. It is not all as one pictures it in the fervor of consecration. It is in every sense a fight; it is going against the tide; it is attacking the enemy in his stronghold. Heathen countries are scarcely any more under the power of the devil than these Roman Catholic countries are. In fact the whole world lieth as it were in the lap of the wicked one, and wherever we go, those who shall be saved will be brands plucked out from the burning. Sin is very powerful, and men are very sinful, literally steeped in sin; but thank God grace is more powerful, and the blood makes the vilest clean. It is the missionaries' joy to see lives of wickedness and corruption transformed by the grace of God. Not always are the converted ones so willing to walk in all the light, and many times they stumble and fall, and this gives us pain and sorrow. But oh, it is sweet to see those who really love the Lord and his word, grow in grace and in the knowledge of the Lord.

I am spending a few months with my family in the town of San Marcos, one of the towns that suffered most through the earthquakes and volcanic eruptions several years ago. Last week we went about two miles into the country to a mountain stream where seven were baptized. We took lunch with us, and spent some time singing, reading and praying under the trees by the side of the noisy mountain stream. It was precious and soul-refreshing. Thus God is calling out for himself a people in these little neglected republics also. There are little groups of believers in different parts of each of the five republics. Every where we go we are greeted

with mockings, and threatenings and petty persecutions; but the enemy shall not prevail. There is going to be a goodly number from Central America who will help swell the grand chorus when the redeemed shall sing: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Hallelujah!

When I last wrote, I think I mentioned the need of a Mission building for the work in Guatemala City. The Lord has enabled us to put up a substantial two-story brick building which is now under roof, but there is yet very much more needed to make it ready for occupancy. I mention this, so that any who may wish to have a part with us in this work shall not be deprived of the privilege through lack of knowledge as to the needs.

It is gratifying to see the increased missionary interest throughout the church. This is as it should be. There is room for much more. No church is true and loyal to the Master if it is not a missionary church. May God bless all those who go, or give, or pray.

Mails are not always very secure in this country. Letters have frequently been lost or stolen. If any friends have written us and have received no reply, please write again. We always answer all letters that reach us. Letters of importance should always be registered.

We covet the prayers of old friends and new ones.

J. G. CASSEL.

*Apartaelo 74, Guatemala, C. A.*

## From Cattie Myers.

Psa. cxvi, 1-2: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Dear readers of the *VISITOR*, I want to praise God for what he is doing for us in this dark land, Africa. Last Monday morning when I awoke from my sweet sleep I lifted my heart in prayer and thanksgiving to God for the many past favors and blessings given to me and us, and prayed the Lord for guidance for the day and coming week. I heard the sweet whisper of God's voice saying to me, "fear not, I am with thee; I will never leave thee nor forsake thee." This was a message from God and my heart welled up to God with praises to his holy name. Then afterward I was made to search and find the precious promise in Heb. xiii. 5, and then I searched and found another precious promise in Gen. xxviii. 15, which also was very precious to my soul. And now almost another week has passed and surely the Lord has been very good to me. We had the privilege of attending a very interesting spiritual meeting this week. These Christian believers call it their tenth meeting. They generally come together on the tenth of the month. They have singing and prayer and testimonies and some Scripture reading and exhortation. And then have communion services. They had some very interesting letters read from some of their native workers who were converted and had gone home hundreds of miles into the interior of Africa to tell the story of Jesus

and his love; and how the Lord is blessing them and souls are being saved and houses of worship are being built and people wanting to hear more about Jesus, and how they want their abafundises to pray for them kakala (that is much). They are not without their tests; at times some very severe trials, but this gives them new courage to press forward. At this meeting were fifteen white people, one Chinese and seventeen natives, and I think you would all have rejoiced to have heard these dear natives. How they rejoiced with their brethren that the Lord was blessing them, and also of the love to God and these missionaries (abafundises) coming to these compounds to preach the word of God to them, and how bad they were, and now how they hate sin and darkness in which they were living; and O, how they long to see their people turning to God. O we saw the big tears flowing down over the cheeks of some. It seemed to me their love to God was as pure as the pure gold that is brought up out of this Africa land. These mines, we are told, are from ten hundred to twenty-five hundred feet deep and some even more.

Just see what men will do for gold, and yet it perishes, but the salvation of the soul is everlasting. The testimonies of the different ones surely was food to our souls and it seemed as if we had come together from the four winds of the earth—from America and Norway and from China. This man is a physician and is returning home, but he also left his testimony for Jesus and said he wished to return and help the missionaries in the gospel. Then there were some white missionaries present, and also a number of different tribes of Africa.

Well, we also praise God that he assures us that he is no respecter of persons, but whosoever will shall not perish but have everlasting life. But, my dear reader, here comes the question each of us should ask ourselves, what are we doing to help to evangelize the world, to encourage this noble work of winning souls for God and his glory? When we hear and see how these dear souls can be brought from darkness to light, and from the power of Satan to a true and a living God through hearing God's word, we feel like saying let us help them. If these dear ones who have sacrificed home and home comforts, and have come here into this dark land had stayed at home, many would never have heard of Jesus who saves. I ask you, dear readers, all to pray for those who are willing to present their bodies as a living sacrifice, holy, acceptable to God which is our reasonable service. We cannot all go to heathen lands, but there is much work in the home-land that should be done as well, but, dear ones, let us be workers together, let us communicate with the dear ones who have the work at heart, let us all say in our hearts what wilt thou have me to do? and then let us say, yes, Lord. The smallest whisper of God's voice is worth more than this world to the true Christian. Jesus thanked his heavenly Father that he heard him when he prayed. Should not we be thankful to God that he is a prayer-hearing and a prayer-answering God? Let us pray God to send a mighty wave of conviction over the land so that many may yet hear and believe the gospel. Amen and amen.

C. A. MYERS.

**More Like Christ.**

My Father, make me more like thee,  
This all my heart's desire shall be,  
At morn, at night,  
At eve's faint light,  
Still shall my fervent prayer arise,  
Blest Sovereign of both earth and skies,  
Oh, make me more like thee!

O Savior, make me more like thee!  
And stamp thine image, Lord, on me;  
May I, through grace,  
Reflect thy face;  
May I thy lowly spirit show,  
May I into thy likeness grow  
Lord, make me more like thee.

Dear Jesus, surely it can be  
That I on earth may be like thee;  
Oh! speak, dear Lord,  
The mighty word,  
Thy blessed holiness impart,  
Give me a pure and perfect heart,  
And make me now like thee.  
—Verna, in *Christian Standard*.  
—Selected.

For the EVANGELICAL VISITOR.

**Thy Kingdom Come.**

"But when ye pray use not vain repetitions as the heathen do." We as Christians need to heed the caution of our dear Savior, as we are so apt to run in a rut or on a line of repeating to fill in the time that we call devotion. In St. Luke it is recorded that the dear Master was praying and one of the disciples said, "Lord, teach us to pray, as John also taught his disciples." We would infer that there was a line of teaching before John, no doubt, by the Rabbis (Jews). "And he said unto them, When ye pray, say, Our Father which art in heaven." In approaching God as our Father it should be with profound reverence. In the first place, in making an appeal it is to him who knows our hearts and he knows if we mean it or not. Here we do well to take a thought of what king Solomon said when he was offering the prayer at the dedication of the temple at Jerusalem: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee, how much less this house that I have builded." (I. Kings viii. 27.) If we would follow the substance of the prayer of the king we would do well.

There is so much praying that don't avail anything. James says: "Ye ask, but ye receive not, because ye ask amiss." You go into the closet or the adjoining room and you pray so loud that you can be heard a distance away. "Teach us to pray." Ah, how we need the divine unction of the Holy Spirit of God!

We are commanded to pray. But Jesus said, "After this manner pray ye." Our Father knows just what we need. He is in heaven. We are to hallow his name. We are not to pray to any other one of the trinity; we have only one name given in which to

pray, and that is in the name of Jesus our beloved Redeemer, who said if we ask any thing in his name of the Father he will give it to us. The Holy Spirit is the one who bears the witness of our acceptance at the throne of God. In our Lord's prayer teaching the disciples are taught submission of will, to wait and not to be over-zealous or anxious. We read in Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" There was some anxiety in their minds of the freedom from the Roman bondage of which the Jews were more concerned than about the redemption from the fallen condition of man. But Jesus said unto them "It is not for you to know the times or seasons which the Father hath put in his own power." Therefore we need to pray intelligently, Thy kingdom come. I have often felt sad to hear Christians pray, "thy kingdom come," and if you had asked them what they meant by so praying not the tenth one could answer. Therefore praying is one of the most important acts of religious devotions. Our petitions in prayer to God must be either for our salvation or for our condemnation. I again refer to king Solomon's dedicatory prayer. He pleads God's promise to his father David, "there shall not fail thee a man to sit on the throne of Israel."

After this manner pray ye, "Our Father which art in heaven." But oh, do we, the bride of Christ (the church) who hath put on her wedding garment and hath made herself ready, pray with the beloved disciple John who said "Even so, come Lord Jesus; come quickly?" "Thy kingdom come, thy will be done in earth as in heaven," certainly means no less than the return of the King to sit on the throne of David, when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. "Thy kingdom come," here, has not reference to the building up of the church, but of the obtaining of what she is to enjoy. "Thy kingdom come." "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord, Jehovah. He will then be called by his right name.

"Thy kingdom come, thy will be done." They said, "write not, the king of the Jews, but write that he said I am the King of the Jews." Christ says, "not my will, but thy will be done," and he drank the bitter cup,

and they have prepared for him a kingdom. Christ says of himself as regards his reign as a king, "for this purpose have I come." "Thy kingdom come." How every one who is born of God and knows that he is a child of God should pray for the coming of the Lord, our king.

Pray ye after this manner: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Of what the end? The church age: Christ's second coming, hallelujah, the church age completed! Thy kingdom come, thy will be done, and Isa. ii. 4 literally fulfilled. Not Joel iii. 10. In that time we are living now, but the sanctified church is praying, "Thy kingdom come." Why? Because she hath put on her wedding garments. She hath made herself ready. Ah, she is now praying in the Holy Ghost. Jude 21: "But ye, beloved, building up yourselves on your most holy faith, *praying* in the Holy Ghost," thy kingdom come, thy will be done. She has been true in the Savior's command.

"Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Could we, the children of God, who are sanctified through the blood of the everlasting covenant, through the obedience of the word of God in Christ's holy priesthood prayer in John xvii. 17, sanctify them through thy truth thy word is truth, thus pray? Let all hearts say, Amen.

Many dear ones have prayed, thy kingdom come, and did not realize that it means the restoration of Israel and the taking away of the church. The Psalmist David says, "Pray for the peace of Jerusalem; they shall prosper that love thee." Beloved, you may ponder the question over in your mind and say, oh, I wonder why Jesus has delayed his return? for he said to those disciples whom he taught to pray thy kingdom come, that he himself was coming back to earth again, and it is so long since he went away, I wonder so much why he don't return. Ah the church has been untrue to her trust. The bride is not completed. She has not been true to his commission. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Jesus said, "ask the Father in my name what ye will and he will give it you." "Ask of me and I shall give thee the heathen for thine inheritance

and the uttermost parts of the earth for thy possessions." Oh, dear Christians, look at our worldliness, how untrue the church has been. O so much of the work remains to be done. The gospel of our blessed Lord is being of late carried more speedily. God has raised up men to do a work for him. Some he has led out from the nominal church, being of the church of the first-born whose names are in the Lamb's book of life. Here we do not justify those who said they were called of God, but it is an evident fact that God is setting his seal on many and the church is sending them forth to the unevangelized fields in the regions beyond. Could we, who have been so long among the pots, lift our wings and soar aloft across the plains and see the work yet undone, we would wonder what we could do.

May the dear Lord, our God, through the Holy Spirit, continue to lay his hand on those who had a touch with the live coal from off the altar, that they can say here am I, send me, send me. The anxiety of my mind is the return of the Master to receive to himself a kingdom. "Thy kingdom come." Who are the worthy ones? They who have gained by putting the Lord's money to the proper place. Peter said, "Behold we have forsaken all and followed thee, what shall we have therefore." And Jesus said unto them, "Verily, I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. xix. 28.) Who have followed me in the regeneration? Not the washing of regeneration, but like the sons of Zebedee's children said, we are able to drink of the cup he drank of and be baptized with the baptism he was baptized with. Oh, dear ones, how often have we prayed, thy will be done, and, by our actions, showed that we are trying to sail on flowery beds of ease? Yes, it is time that "we wake up, for now is our salvation nearer than when we first believed." (Rom. xiii. 11.)

We trust that this article will have its desired effect on the minds of the dear ones who read, and cause them to yield their obedience more fully to the Lord.

Yours for souls, till he comes.

JOHN H. MYERS.

Roodepoort, Transvaal, South Africa, Sept. 1, 1904.

Fetters of gold are still fetters, and silken cords pinch.

#### The Sermon of the Sheaves.

A warm harvest-day was past and a beautiful Summer-night spread itself over the silent fields. There a sheaf raised herself up and cried out over the field: "Let us hold unto the Lord a harvest-praise-service." And all the sheaves raised themselves up, so that from their rustling the larks and quails which slept in the stubble, awoke.

The first sheaf began the sermon: "Bring unto the Lord honor and praise! Praise the Lord for he is good, and his mercy endureth forever. He maketh his sun to rise on the evil and on the good. He sendeth rain on the just and on the unjust. The eyes of all wait upon him, and he giveth them their meat in due season. Thousands of years have passed over the earth, and each year has gathered a harvest and prepared food. The Lord still prepares his tables, and millions are being filled. His kindness is new every morning. Bring unto the Lord honor and glory!"

Then a choir of larks sang a hymn of praise. And another sheaf said: "It all depends on the blessing of God! The farmer must be industrious; plow the field and sow the seed; but the increase comes from the Lord. Many cold nights and warm Summer days lie between seed-time and harvest. The hand of man cannot bring down the refreshing showers, nor can it restrain the destructive hail storms. It is God who protects the little grain in the bosom of the earth, and watches over the sprouting seed, as well as the maturing ear. Do not fear. He has been our helper in the past. It all depends on the blessing of God!"

Now a third sheaf took the word: "They that sow with tears shall reap with joy. Heavy-hearted went a son out to sow. The father had died, and at home sat the lonely mother weeping, for the greedy creditors had taken away their seed-corn. A compassionate neighbor, however, loaned them some seed, but the tears fell with it into the furrows. Now he reaps a hundred-fold, for the Lord blessed the harvest. They that sow with tears shall reap with joy. They go forth bearing precious seed, but they shall doubtless come again with rejoicing, bringing their sheaves with them." After this a fourth sheaf continued, saying: "To do good and to communicate forget not, for with such sacrifices God is well pleased. Oh that the rich, who are now filling their barns, could hear this! Oh that the hard-hearted man, who drove the poor

gleaners from his field and hear it! He, whom the Lord has blessed, should be like unto Boas, who showed mercy unto the pious Ruth." And the quails cried aloud, as if to awaken the slumbering consciences of the people in the nearby village.

Thus did a fifth sheaf speak: "Whatever a man soweth, that shall he also reap. He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully. Is it any wonder that there are tares among the wheat? Did you sift the seed ere you scattered it? He who sows tares shall reap toil. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

After the larks had sung the doxology, all the sheaves bowed their heads and said: Amen! Amen!—*Translated from the German by Max Mahler.*

Has Christ visited you and freely taken all your sin away? It shows, you think, that you had need of the Lord; yea, but it shows also another thing—that the Lord has need of you—William Arnot.

#### Mr. Wesley's Advice About Methodism.

Rev. Robert Miller, one of Mr. Wesley's early preachers, says, "The first time I held conversation with Mr. Wesley was in 1783. I asked him what must be done to perpetuate primitive Methodism after his death, and he answered as follows: 'The Methodists must take heed to their doctrine, their experience, their practice and their discipline. If they attend to their doctrines only they will make the people Antinomians; if to the experimental part only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees. If they do not pay attention to discipline they will be like persons who bestow much pains in cultivating their garden and put no fence around it to save it from the wild boar of the forest.'"—*W. M. O. Selected by P. J. Wiebe.*

#### MARRIAGES.

BARD—SIPPLING.—Married, Oct. 23, 1904, at Florin, Pa., at the home of the bride, Elder Aaron Martin officiating, Mr. Ephraim G. Bard, of Ironville, Pa., to Miss Anna M. Sippling, daughter of Brother Abraham Sippling.

ZERCHER—HESS.—Married, Oct. 20, 1904, at the home of the bride's parents, Brother and Sister Abraham Z. Hess, of near Mount Joy, Pa., Brother Andrew H. Zercher to Sister Anna M. Hess, Elder Aaron Martin officiating.

COBER—HUNSPERGER.—On Oct. 13, 1904, at the residence of the officiating minister, Elder John Wildfong, near Hespeler, Ontario, Brother Menno Cober, of Puslinch township, Wellington county, Ont., and Sister Lovina Hunsperger, of Wilmot township, Waterloo county, Ont., were united in holy wedlock.