11-1-1904


George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/374

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/374

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu One University Ave. | Mechanicsburg PA 17055
The morning services in the little sanctuary were over, and the people of the congregation were dispersing to their homes, subdued and thought-sanctuary were over, and the people

and counsel and skill for their relief, 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. Recognising 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 pressure of his shoulders; there is strength in his very

would he take a look at the dear mother, mourning in despondency, as she tostes on her couch in the darkened chamber? Quiet and calm, he enters the sick room, notices 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 undis-turbed repose, with no trace of pain, nor weakness left, and quickly sets about the noon-day 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 Bethesda still walks among men, and still says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Isa. xx. 7.

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."—Methodist Recorder.
EVANGELICAL VISITOR


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the Church.

Published in the interest of the brethren in Christ.

Subscription. $1.00 per year; six months, 50c.

Sample Copies Free.

For Foreign Countries, $1.25 a Year.

All communications and letters of business should be addressed to Geo. Detwiler, 1185 Bailey street, Harrisburg, Pa.

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

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

We ask our subscribers to be prompt in settling 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 3d.

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 26th, 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 Souderston, 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 25th. 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 on October 22-23rd. We left Harrisburg at 5:30 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, of 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 Storm 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 vicinities 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 Sanjaks, Thana district, B. B. and C. I. Ry., India. On September 5th, a baby boy was born to them. It is not able to do much but are 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 can not ask an interested prayer for the Indian children. We are also able to publish a word from Bro. G. C. Case, 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 are 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 the prayers of God's children. We are able to publish a word from Bro. J. G. Case, who with his wife is laboring in Central America, once again.

Bro. Zook's 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 do them justice now, but as we remember it, the subject was considered by several
November 1, 1904

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. 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 Bibles, as described on page 13. 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 nearest, most dispicable 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 pleasant 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 criticise 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 2000 the consciousness of the Christ of which 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 because 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 quarrelings about him. Apart from what we try to say above we will follow 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. Gateshead:

Every Babel begins with an undecerning cry for uniformity and ends in hopeless confusion. Pentecost begines 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 unfalling wisdom. Every political, social, and ecclesiastical scheme of 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 dispensation 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 builds itself self 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.
EVANGELICAL VISITOR

[November 1, 1904]

PASS ME NOT.

Lord, I hear of showers of blessing. Thus are strengthening fall and free—
Showers the thirty bard refreshing; —
Let some droppings fall on me—
Even me, even me,
Let thy blessing fall on me—
Pass me not, O gracious Father!—
Endue though my heart may be;
Thou might'st say, me, but the rather—
Pass thy mercy down on me—
Pass me not, O tender Savior!—
Let me live and cling to thee;—
I am hungering for thy lover,—
While thou art calling, oh, call me—
Pass me not, O mighty Spirit!—
Thus canst make the mind to see;
Witness of Jesus' merit. —
Speak the word of power to me—
Love of God, pure and changless, —
Blood of Christ, so rich and free;
Magnify them all in 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 undeniable 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 triunity—hence man must have been created holy truly—truly, 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 sunk 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 ancioned, 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 whatsoever believeth on him shall 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 xxi. 19).

"This is the will of God even your sanctification (holiness)" (1. Thess. iv. 3).

And the very God of peace sanctify you wholly" (2. 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." (1. Pet. i. 16)

"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. xxi. 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 were washed, and made 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 establisheth 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 xxii. 19. "For their sakes I consecrate (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 blood of the covenant, whereby he was sanctified, an unholy thing; and has done despite unto the Spirit of grace."

The Holy Spirit Engaged—I. Peter i. 21, "Elect according to the foreknowledge of God, the Father, in sanctification of the Spirit unto obedience."

Also Rom. xvi. 15, "Being sanctified (made holy) by the Holy Ghost."

Jesus Christ Has a Strong Hand 19:11—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. xii. 12, "He suffered without the gate that he might sanctify the people with his own blood."

God, the Father, Has Also Unsanctified, "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 infidel say audaciously 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.

Diet Meyer, Id.

"Cast thy burden upon the Lord, and he will relieve thee."—Psalm 55:22. "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.
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 "the power of the Holy Spirit."

Every woman therefore "praying or prophesying with her head unveiled dishonors 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 matter of the head-covering. (Thlinking 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 1 Cor. xi. 1-5. As for myself I am writing as an exegete—one who explains—rather than as a minister who says 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 flipant listeners to smile."

This subject of the "covering" is however, far and away removed from anything like pleasantness. Paul takes pains to check any feeling of excitation on the part of Corinthian husbands when he says, "Now 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 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." 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 text.

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 indisputability 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 xi., 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.

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 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 impression would be drawn by him.

To avoid, therefore, such dishonor, there were other outsiders beside Greek strangers who frequent 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 Christian assemblies. "Let her be veiled." 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 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. The natural covering and the artificial covering are identical in meaning. The one is the appropriate counterpart of the other.

It has puzzled me to explain the advantage of the Greek outsiders and the assembled church itself. When these sisters pray in public unveiled, 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 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. 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 authority of 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 willed it should preach, namely the message of liberty and freedom of woman. It is severely now for a woman who is praying to God, to be saying what God through her long hair is at the same time affirming? Such conduct is manifestly inconsistent—inescapable. 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 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."
There is not one of the without having the Holy Spirit—also him up for us all, how shall he not baptize us with his Spirit, which is receiving the baptism of the Holy Spirit, by our being "God-fearing" and living intended to convey the idea that a righteous-living person"—which are previously been a God-fearing and the Holy Ghost without him having son mentioned received the baptism of the Holy Spirit, was ever baptized by the Holy Spirit. There is not a single statement that John or Paul individually 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" (to the 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. v. 7, 8). 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 rightfully 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 confide the record to the literal words "baptism," "baptize" or "baptized" it cannot be proven from the New Testament. Acts that is, as such, was ever baptized by the Holy Spirit. The theory that they were "washed, sanctified and spared not his own Son, but delivered grace. Contrary to the very tenor of free grace, undeserved by us, as of fitness it that the gift or baptism of the Holy Spirit be like trying to prove that the eating of a literal apple was the cause of Adam's transgression.

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. ii. 16) said: Without prolonging the argument let us give a few Scriptural citations. On the day of Pentecost certain uned the powerful teaching of Peter, who discovered they were not living righteously were pricked in their hearts, and enquired what shall we do? 

"Peter said unto them, 'Repet 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, "Receive * * * as the one baptism." Hence they also must have "FELL" or baptized with the Holy Spirit (Acts xxii. 16; ix. 17, 18)."
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 "rouxen out") in v. 6, as being equivalent to 'baptized: 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 and one marked as distinguishing this Gospel, or Holy Ghost dispensation and one marked as distinguishing this Gospel, or Holy Ghost dispensation and one marked as distinguishing this Gospel, or Holy Ghost dispensation is not only doing violence to the law of grammatical construction, but is wrestling 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 whole 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 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 receiving God as the one 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 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, let us also walk in the Spirit." 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 indwelling Spirit, walk in the complete 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.

For the Evangelical Visitor.

From an Address by Matabuba.

[Thinking perhaps it might be of interest to some of the Visitor family, I here give a few notes from a talk by Matabuba, 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 eyes to see, and believing 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 preach and serve God for himself. When Jesus comes he will not ask who has worshipped you 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 Amadhi (gods); you do not stop to ask where you are going, but are satisfied in your sins.

In that day rich and poor shall tremble and hide their faces from him. When we see the tree bough 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 him 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 he may be kept humble, a true servant of God.

But it to others.

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 drooped 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 we shall be no more in the world.

For the Evangelical Visitor.

A Warning Word.

"As the nations which the Lord destroyed before your face to 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 whom 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 is 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 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 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 own self, 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, 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 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 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,

Joan Bux.

Clarence, 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 serian 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.

EVANGELICAL VISITOR.

(Novalber 1, 1904.)
OUR YOUTH.

Sunbeam Love.

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.

When suddenly a sunbeam

A darling little infant

The sunbeam love.
PUBLISHERS’ NOTICE.

To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number marked.

To the Poor,—We are unable to pay, and send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents.—Articles for publication must be sent to the Editor and must be on the note paper only. All business letters on separate sheets.

Communications without the author’s name will receive no recognition. Communications for the Visitor must be changed to a matter of good faith.

The United States or Canada, and the Canadian Currency is discounted with us.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1185 Bailey St., Harrisburg, Pa.

Rents, Chicago 4 0°
E. W. Heise, Hamlin, Kans., 1 00
Mrs. Cole, MILFORD, IND.
Mrs. Cole, MILFORD, IND.
Mrs. Rellinger, MILFORD, IND.
In Her Name, 1 10
In Her Name, 1 00
E. W. Rees, Hamlin, Kans., 1 00
W. M. Boyer, Hamlin, Kans., 2 00
A. J. Rees, Hamlin, Kans., 5 00
Total, 3 15

Balance due Mission, $7 79
SARAH BERT AND WORKERS.

CHURCH WORK.

Evangelical Mission.


<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richard Hamil, Chicago</td>
<td>Chicago</td>
<td>$4 00</td>
</tr>
<tr>
<td>Eugene Dodson, Chicago</td>
<td>Chicago</td>
<td>1 50</td>
</tr>
<tr>
<td>John Frankliden, Chicago</td>
<td>Chicago</td>
<td>2 50</td>
</tr>
<tr>
<td>Jessie Scholten, Chicago</td>
<td>Chicago</td>
<td>3 50</td>
</tr>
<tr>
<td>Ben, Chicago</td>
<td>Chicago</td>
<td>4 00</td>
</tr>
<tr>
<td>Rev. Dr. Haskel, Chicago</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Dr. Haskel, Chicago</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>J. D. Powell, Empire City, Mich.</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Angeline Snyder, Fremont, Ohio</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Mrs. Rusner, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Brown, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Cole, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Reilingfer, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>E. C. Silas, Cal.,</td>
<td>3 00</td>
<td></td>
</tr>
<tr>
<td>In Her Name,</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>In Her Name,</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>E. W. Rees, Hamlin, Kans</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>W. M. Boyer, Hamlin, Kans</td>
<td>2 00</td>
<td></td>
</tr>
<tr>
<td>A. J. Rees, Hamlin, Kans</td>
<td>5 00</td>
<td></td>
</tr>
<tr>
<td>Total, 3 15</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

EXHIBITS.

Balance due Mission, $7 79
Groceries, 10 54
Oats, 2 20
Rent, 25 00
Total, 36 53
Balance on hand, 2 48

A Proposition for Canada Members.

In view of the defeat of nearly two hundred dollars coming at the new meeting-house at Walpole, Ont., in which we were and are a member of the supreme body in the world, and 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. Everyone.

A Letter.

GERMANY, Oct. 18, 1904.

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

Our dear brother J. Z. Zook arrived here on October tenth, and, according to previous arrangement, began a series of meetings at 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 prevent it, and Christ be greatly magnified.

Yours, yet. 1 0 0 0 0 0 0
F. S. DOWSER.

Evangelical Visitor.

Our City Missions.

Philadelphia, 5454 N. Second street, in charge of Brother Peter Stine and Sister Sin.ings.

Buffalo, N. Y., Mission, 247 New Street, in charge of Brother George Whister and Sister Elfie Whister.

Chicago Mission, 9520 Poons street, in charge of Brother Daniel Blank and Sister ist and Blank.

Our City Missions.

Sisters Anna and Sarah Bent and Brother G. C. Creeke pastor.

30 Sixth, Illinois, Mission, 177 Ninth street, in charge of Brother James Doud and Sister Anna Doud.

This is the last word from the University Ave. in charge of Bros. J. R. and Sister Anna Doud. Residence, 1206 Eleventh street, N.

TO SUBSCRIBERS:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number marked.
4. If you are unable to pay, we will send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

TO CORRESPONDENTS.—Articles for publication must be sent to the Editor and must be on the note paper only. All business letters on separate sheets.

Communications without the author’s name will receive no recognition. Communications for the Visitor must be changed to a matter of good faith.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1185 Bailey St., Harrisburg, Pa.

Registered Letter, or Bank Draft, to G. Detwiler, 1185 Bailey St., Harrisburg, Pa.
The United States or Canada, and the Canadian Currency is discounted with us.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1185 Bailey St., Harrisburg, Pa.

Rents, Chicago 4 0°
E. W. Heise, Hamlin, Kans., 1 00
Mrs. Cole, MILFORD, IND.
Mrs. Cole, MILFORD, IND.
Mrs. Rellinger, MILFORD, IND.
In Her Name, 1 10
In Her Name, 1 00
E. W. Rees, Hamlin, Kans., 1 00
W. M. Boyer, Hamlin, Kans., 2 00
A. J. Rees, Hamlin, Kans., 5 00
Total, 3 15

Balance due Mission, $7 79
SARAH BERT AND WORKERS.

CHURCH WORK.

Evangelical Mission.


<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richard Hamil, Chicago</td>
<td>Chicago</td>
<td>$4 00</td>
</tr>
<tr>
<td>Eugene Dodson, Chicago</td>
<td>Chicago</td>
<td>1 50</td>
</tr>
<tr>
<td>John Frankliden, Chicago</td>
<td>Chicago</td>
<td>2 50</td>
</tr>
<tr>
<td>Jessie Scholten, Chicago</td>
<td>Chicago</td>
<td>3 50</td>
</tr>
<tr>
<td>Ben, Chicago</td>
<td>Chicago</td>
<td>4 00</td>
</tr>
<tr>
<td>Rev. Dr. Haskel, Chicago</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Dr. Haskel, Chicago</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>J. D. Powell, Empire City, Mich.</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Angeline Snyder, Fremont, Ohio</td>
<td>Chicago</td>
<td>5 00</td>
</tr>
<tr>
<td>Mrs. Rusner, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Brown, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Cole, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>Mrs. Reilingfer, MILFORD, IND.</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>E. C. Silas, Cal.,</td>
<td>3 00</td>
<td></td>
</tr>
<tr>
<td>In Her Name,</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>In Her Name,</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>E. W. Rees, Hamlin, Kans</td>
<td>1 00</td>
<td></td>
</tr>
<tr>
<td>W. M. Boyer, Hamlin, Kans</td>
<td>2 00</td>
<td></td>
</tr>
<tr>
<td>A. J. Rees, Hamlin, Kans</td>
<td>5 00</td>
<td></td>
</tr>
<tr>
<td>Total, 3 15</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

EXHIBITS.

Balance due Mission, $7 79
Groceries, 10 54
Oats, 2 20
Rent, 25 00
Total, 36 53
Balance on hand, 2 48

A Proposition for Canada Members.

In view of the defeat of nearly two hundred dollars coming at the new meeting-house at Walpole, Ont., in which we were and are a member of the supreme body in the world, and 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. Everyone.

A Letter.

GERMANY, Oct. 18, 1904.

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

Our dear brother J. Z. Zook arrived here on October tenth, and, according to previous arrangement, began a series of meetings at 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 prevent it, and Christ be greatly magnified.

Yours, yet. 1 0 0 0 0 0 0
F. S. DOWSER.

Evangelical Visitor.

Our City Missions.

Philadelphia, 5454 N. Second street, in charge of Brother Peter Stine and Sister Sin.ings.

Buffalo, N. Y., Mission, 247 New Street, in charge of Brother George Whister and Sister Elfie Whister.

Chicago Mission, 9520 Poons street, in charge of Brother Daniel Blank and Sister ist and Blank.

Our City Missions.

Sisters Anna and Sarah Bent and Brother G. C. Creeke pastor.

30 Sixth, Illinois, Mission, 177 Ninth street, in charge of Brother James Doud and Sister Anna Doud.

This is the last word from the University Ave. in charge of Bros. J. R. and Sister Anna Doud. Residence, 1206 Eleventh street, N.
Evangeline Visitor

November 1, 1904

Cared for Elijah and many others has preserved our lives and health all this morning, and we fully trust him for the future. We have the promise of a sweet home which we would like to rent and would gladly ask for advice what to do, if we can.

The sword of the Lord and of God—Christ and the Church. The writer has often prayed with the children "increase our faith," and thanks God that it has increased. Will give some instances. Aid well-known. Will give one instance.

At meeting time. He went home, present for good to them that love God. He was the only brother here which is the prompting cause of my being here. Lately my wife also came here to attend for us. Every good to them that love God. 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 pass as a moral young man. While wish that God's people may pray for us, that the refiner of silver and gold of God's children.

Testimony.

"The Lord is my light and my salvation, whom shall I fear? the Lord is my 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 had called to me on a stormy sea. I was seized with the love of God this afternoon. I want for nothing. He has loved me with the love of God this afternoon. I want for nothing.

Evangelistic Visitor

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 statement is more real to me 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, then, "This application," we would profit largely by the many (as we sometimes think) adverse circumstances in life. Since we are in the habit of contact with people of this and other countries, and we should have had, I almost felt to say, a varied of communications, letters, Testaments, etc. This we know would work together for good for here we could give visitors from Scotland, England, Japan, and all must other nations our church paper and such
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 the 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 for another. This is as it should be. While not forgetting that there is work in all parts of the world, 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 work. It is not all as one picture, it has its sorrow and its joy. We have had some wonderful answers to prayer, and some disappointment in others. There are little groups of believers in different parts of each of the five republics. I venture to pen these few lines, to give information about the work, and to strengthen the ties of love and fellowship.

When I last wrote, I thought I mentioned the need of a house building for the work in Guatemala City. The Lord has enabled us to put up a small 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.

It is our desire to be 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 greet the prayers of old friends and new ones.

J. G. CARROLL

Apurte, 74, Guatemala, C. A.

From Catie 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. 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, my child, 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 prayers to his holy name. Then afterward I was made to search and find the precious promise in Hebrews xii. 5, and the verse was a great encouragement to me, and I thought of how many souls may be brought up out of this Africa land. When I heard this sweet whisper of God's voice saying to me, "Fear not, my child, I am with thee; I will never leave thee nor forsake thee." I was a message from God and my heart welled up to God with prayers to his holy name. Then afterward I was made to search and find the precious promise in Hebrews xii. 5, and the verse was a great encouragement to me, and I thought of how many souls may be brought up out of this Africa land.

There are many who have never heard of Jesus who saves. I ask you dear readers, all to pray for those who are willing to present their lives 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 heart, let us all say in our hearts what thou wilt thou have me to do? and then let us say, Lord. The passwords are darkness or darkness. This voice is worth more than this world to this true Christian. May the Heavenly Father thank him when he prayed. Should not we be thankful to God that he is in answer to our prayers and not to our selfishness? May God lead us to that land to which many may yet hear and believe the gospel. Amen and amen.

C. A. MYERS.
November 3, 1934

More Like Christ.

My Father, make me more like thee,
This all my heart's desire shall be.
At morn, at noon,
At eve's last light,
Still shall my tearful prayer rise,
Bless Sovereigns of both day and night.
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 the lower spirit show,
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 kingdom come.
And made me now thus, the king, in Christon standard.

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 built." (I. Kings viii. 27.) If we would follow the substance of the prayer of the king we would do well.

There is much praying that don't amount to 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 a genuine unison 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 for another one, but we, having 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, so 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, "Every one who has heard the Father has heard me; and they said, "Write not, these things to any one of the trinity; we are the only one to whom Jesus said, "Ask the Father in my name what ye will and he will give it you." 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 build thee and increase thee, and they shall call thy name Blessed, because thou hast made it beautiful, they shall also be thy city." Could we, the children of God, who have been through the blood of the everlasting covenant, through the obedience of the word of God in Christ's holy priest-hood prayer in John xvii. 27, sanctify them through thy truth thy word is truth, thus pray? Let all hearts say, Amen.

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, who is the 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! 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 have been through the blood of the everlasting covenant, through the obedience of the word of God in Christ's holy priest-hood prayer in John xvii. 27, sanctify them through thy truth thy word is truth, thus pray? Let all hearts say, Amen.

EVANGELICAL VISITOR

15
and the uttermost parts of the earth for thy possessions." Oh, dear Christians, if a kingdom, who would not be a member? the church has been. O so untrue the church has been. O so look at our worldliness, how being of late carried more speedily. The gospel of our blessed Lord is are in the Lamb's book of life. Here God has raised up men to do a work on many and the church is sending have been so long among the pots, lift dent fact that God is setting his seal 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 five loaves 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. xvi. 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 hope 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. Roodépoort, Transvaal, South Africa, Sept. 1, 1904.

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-prayer-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 endures forever." 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 infallible; plow the field and sow the seed; but the increase comes from the Lord. Many cold nights and warm Summer days play 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 matur ing 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 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 greenhouse 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 bear it! He, whom the Lord has blessed, should be like unto Boaz, 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: "What ever 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 silt the seed ere you scattered it? He who sows tares shall reap tares. 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.

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 Pharisaic. If they do not pay attention to discipline they will be like persons who become much pains in cultivating their garden and put no fence around it to save it from the wild beasts of the forest."—W. H. O. Selected by F. J. Findlay.

MARRIAGES.

COBER—HUNSPERGER.—On Oct. 13, 1904, at Florin, Pa., at the home of the bride, Elder Aaron Martin officiating, Mr. Abraham G. Bard, of Ironville, Pa., in Miss Anna M. Sippling, daughter of Brother Abraham Sippling.


COBER—HUNSPERGER.—On Oct. 13, 1904, at the residence of the officiating minister, Rev. Robert Miller, near Harper, Ontario, Brother Morris Cooney, of Pymouth, Ont., and Sister Luella Bierbrauer, of Wellington, Ont, were united in holy wedlock.