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Brethren in Christ Church

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Messiah College is a Christian college 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.
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."—Ps. xx. 7.

VOL. XVIII.

HARRISBURG, PA., NOVEMBER 1, 1904.

TABLE OF CONTENTS.

EDITORIAL—
Special Notice. .......................... 2
Special Notice. .......................... 3
Special Notice. .......................... 15
Special Notice. .......................... 5

Dir. Missions, .......................... 4
Mr. Wadsworth's Advice About Missionary Work. 9
Mr. Wadsworth's Advice About Missionary Work. 16

Selections—
Some who do Simply and Faithfully. 1

Church Work. .......................... 12

Missionary, etc. .......................... 14

Obituary, etc. .......................... 46

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 grave, almost with the fellness of the preacher's lips, had never seemed so to search the inmost thoughts and purposes. His 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 shelter, 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. 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 be 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 despair 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 nerveless hand, with the marks of a mother's toil and care woven into its

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man knows 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.
EDITORIAL.

We ask our subscribers to be prompt in mailing 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 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 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 on 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. Wingerter, 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. The attendance and interest of non-members was quite large, and the various services—praising, testimony and ordinances—were all attended with interest and solemnity. The few members of the victorious choir were 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. H. Reichard who, with his wife, went to India nearly a year ago. They are located at Sanjjan, 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 they 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 earnestly ask an interest in the prayers of God's children. We are also able to publish a word from Bro. J. C. Tess, with whose wife he 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 abundantly, and a number of sinners have sought the prayers of God's children. We are not able to publish a word from Bro. J. C. Tess, with whose wife he 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.

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. Keepor's recent article on the subject was the only one on the subject that has appeared in the Visitor for a member of years. We are not able to publish data just now, but as we remember it, the subject was considered by several
November 1, 1904

EVANGELICAL VISITOR

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 as 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 described on page 3. 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 meaning, 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 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 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 2000 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 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 quarreling about him. Apropos of what we try to say above we cut 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. Gossens:

Every Babel begins with an uncirnering 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 unflagging 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 weary lifts itself from the earth upward. At Babel, a race builds it 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

5

OUR CONTRIBUTORS.

Pass Me Not.

Lord, I hear of showers of blessing
Than are shining full and free—
Shower the thirty bushel refreshing;
Let some drops on me—
Even me, even me,
Let thy blessing fall on me.

Pass me not, O gracious Father!
Thine awe-stirring heart may be;
Thou might'st lay me, but the rather
Let thy mercy fall on me—
Pass me not, O tender Savior!
Let me live and cling to thee;
I am hung up by the favors
While thou 'rt calling, oh, call me—
Pass me not, O mighty Spirit!
These cannot make the Mind to see;
Witness of Jesus' merit,
Speak the word of power to me—
Pass me not! O love of God,
Pure and changless, Blood of Christ so rich and free;
May God the Father's blessing
May mercy, grace, and peace be me—

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 it is applied.

In this series of articles on Holiness and Empowerment I shall closely follow the above outline, and by God's grace give an exposition, partly Scriptural, upon this subject, 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 triuity—hence we 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 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 principalities and habitation and thus lost their holiness, we find no redemption offered, but are kept in everlasting bonds under darkness until 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. 18)." "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 unquestionably 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. xxi. 31), "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 sanctify (or consecrate) myself, that they also might be sanctified (made holy) in truth" (John xix. 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 Peter x. 16).

"Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xii. 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 be 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 washed their robes, and made them white in the blood of the Lamb" (holiness), (Rev. vii. 14).

"If 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 xvi. 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 more sin, and the unrighteousness of 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—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. 2, "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, etc." I. Peter i. 2, "Elect according to the foreknowledge of God, the Father, in sanctification of the Spirit unto obedience.

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Paul is quoted as saying, "God, the Father, has also undertaken."—Charles A. Fox.

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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 he is speaking of "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 submission. 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 dispensability of the covering. (Tholing 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 blamaze the elders if they hesitate to do their duty in expounding I. Cor. xi. 1-15. As for myself I am writing as an exogete—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 flippant listeners to smile." This subject of the "covering" is, however, far away removed from anything like pleasantry. Paul takes pains to check any feeling of excitation on the part of Corinthian husbands when he says, "not 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 submission 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 "ensamle to them that believed, 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 iv., 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 insenmne church realize the effect produced upon strangers by 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 recognize 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 dishonorizing inferences on the part of Greek outsiders present at the Christian assemblies, let her be veiled."

There were other outsiders beside Greek strangers who 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 disapprobation 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), disapprobation 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 would offend and disgrace the 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 ministers of the assembly.

We are now brought by Paul to another tribunal, the judgment of the church herself. Apart from what has influenced the Greek stranger 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.

Now here is a sister praying to God. She has taken pains to lay aside the 'covering' that is the symbol of subjection. As there were in the apostles' day some who were inclined to be lookers-on as well as Greek outsiders, 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 departing 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 “CHRIST,” 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 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 us being “God-fearing” and living righteously. Thus would a legalism be introduced into the matter of receiving 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 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 Corinthians “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 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 put 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 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 God 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 to the effect that anyone was ever baptized by the Holy Spirit. There is not a single statement that Peter, 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. xi. 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. 5, 6: “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 i. 33; Titus iii. 5); “GIVE” (John xiv. 16), Luke xi. 13; “GIVEN” (John vi. 39); “COME” (John xvi. 8, 13); “RECEIVE” (Acts i. 11; 38; x. 45; xii. 17); “GIFT” (Acts ii. 33, Titus iii. 5, 6; Acts ii. 38; Gal. iii. 2); “RECEIVED” (Acts ii. 38; x. 45; xii. 17); “RECEIVE” (Acts i. 38); “GIVE” (Acts ii. 38); “POURED” (Acts ii. 38; Gal. iii. 2). Was the “Apostles teaching and fellowship” of such character that they countenanced the idea that certain individuals 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 xxvi. 20; i. 17, 18).

Rom. viii. 14-17 says: “As many as are led by the Spirit of God, these are the sons of God. To them who received 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 worshipped 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. 4). 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. 2, 5) said: "Without provoking the argument let us give a few Scriptural citations. On the day of Pentecost certain ungodly carnal Galatians 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." (Acts vii. 52; xvi. 8; ix. 17) as being equivocal.

In fact, Paul 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 xxvi. 20; i. 17, 18).

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

The carnal Corinthians (Ch. ii. 11) 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, Apollis, 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. 7 (emphasizing "poouxen our") in v. 6, as being equivalent to baptize; compare Acts v. 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 renewal 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 Whital 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 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 would 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 operation 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 entireness and completeness until nothing is left which needs cleansing, or over 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 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, let us also walk by 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 outpouring, 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 attain, but how they may properly use what is already theirs, how they may dedicate themselves to this divine indwelling Spirit, 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, cleansed and complete deliverance from the power of sin, and will also be a blessing to their needy neighbors.

For the Evangelical Visitor.

Notes from an Address by Mathubha.

"[Thinking perhaps it might be of interest to some of the Visitor's family, I here give a few notes from a talk by Mathubha, 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 and ask them to fall on them and crush them. Some will go 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 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 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 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, if he knocks at your hearts tell him you have learned to love him, not because of fame, but because of the image of Christ, hath not God; that abideth in the doctrine of Christ, hath both the Father and the Son. (No white-wash there.) The doctrine of Christ is admired 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 not 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.

JOHN BOCK.
OUR YOUTH.

Sunbeam Love.

A darling baby saw it.

His little face was beam

When suddenly a sunbeam

And crept up to the spot.

She went to a bureau and took from

She could say no more, for Harry

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 a little 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 schoolhouse. 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 cabins. She found the children working in the fields. She found the schoolhouse a shanty, and the children sitting on the floor. She saw the need of a schoolhouse. She went to the school superintendent, and told him of her discovery. He immediately sent for Booker Washington. "What do you want with this girl?" he asked. "I want her to teach," said Booker Washington. "She is a student at Tuskegee, and has been a student of mine for two years. She is willing to go to this place, and will work for nothing. She is willing to teach the children."

BOOKER WASHINGTON.

"I will go where I may be useful." 

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BOOKER WASHINGTON.

After supper she said: "Now Harry, you must stay here tonight 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 will take the money and do as you say, and 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 God. I am trying to serve."—Selected.

EVANGELICAL VISITOR.
CHURCH WORK.


Richard Hamil, Chicago, 1 00
Eugene Dobson, Chicago, 1 50
Jacob S. Miller, Chicago, 1 50
H. H. Brower, Chicago, 1 00
H. S. Veith, Chicago, 1 00
Dr. Haskel, Chicago, 1 00
J. C. Powell, Enfield, Ct., Minn., 8 00
Angelina Snyder, Norwalk, O., 1 00
Mrs. Recker, Millford, Ind., 1 00
Mrs. Brown, Millford, Ind., 1 00
Mrs. Cole, Millford, Ind., 1 00
Mrs. Reckles, Millford, Ind., 1 00
E. C. Fullard, Cal., 1 00
In His Name, 1 50
In His Name, 1 00
E. W. Heise, Hamlin, Kans., 1 00
M. Bier, Hamlin, Kans., 2 00
A sister, Hamlin, Kans., 5 00

Total, 10 00

Balance due Mission, 1 00

Balance on hand, 1 00

A. A proposition for Canada Members.

In view of the debt of nearly two hundred dollars outstanding on the new meeting-house at Walpole, Ont., in which we were caused to look up, the Revision Version of each at foot of page, together with the binding is Extra French Seal, Devor, In very Circuity, Round Corners, Red under Gold Edges, Flexible Back, LEATHER BINDING.

Address, Evangelical Visitor, 1185 Bailey St., Harrisburg, Pa.

Our City Missions.


Buffalo, 0. N. Mission, 234 Harley street, in charge of Brother George Whisler and Sister Erma Whisler.

Chicago Mission, 1414 Poirier street, in charge of Brother L. R. Stover, and Sister Anna Zook, residence, 1260 Eleventh street, R.

To the readers of the Visitor, Greeting:

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

Yours, yet, in Christ's Name,

FRED BOWERS.

Love Feast at Souderton, Pa.

Dear Bro. Detwiler: I feel to say this morning, with the Apostles 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 2nd and 3rd of October, and could rejoice greatly in spirit although we could tolerate 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 missions could be up on yet. There was the real unity felt in our midst. The visiting ministering brethren were G. E. Angle, of Philadelphia, and Daniel Wolfsmith, of Mount Joy. And we were especially pleased to have our young ministering brother, Henry O. Messier, of the Buffalo district, with us. We wish him especially God's richest blessing. We worked together till the Lord would come and may souls be saved.

Your brother,

FRED BOWERS.
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 sick bed which we would like to rent and would gladly ask for advice as to what, if we can.

The sword of the Lord and Gideon—Christ and the church. The writer has often prayed with the children "increase our faith," and thanks God that it has re-}
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 is he 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 of the world, so he sends his light to every nook and corner of the earth. Those who do 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 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 God, or in other words, we accepted the work, and to strengthen the ties of missionary interest throughout the church. 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 are sent to us.

When I last wrote, I think I mentioned the need of a "heath 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 it is so 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.

Many are not always very accurate 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. CARR
Apartado 74, Guatemala, C. A.

From Cato 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, and I will be 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. xii, 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 exhortation and some Scripture reading and exhortation. And they 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 ablutions to pray for them kakas (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 present there are fifteen white people, one Chinese and seventeen natives, and I think you would be thankful that these dear natives. How they rejoiced with their brethren that the Lord was blessing them, and also of the love to God and their missionaries (believing them to come to these compounds to preach the word of God to them, and how bad they were, and now how good they are). How 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 there was love to God as well as to missionaries that is brought up out of this Africa land. These mines, we are told, are from one hundred to twenty-five hundred feet deep and some much 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 whenever all shall not perish but they that have everlasting life. But, my dear reader, here comes the question each of us should ask ourselves, what are we doing to help in evangelizing the world, to encourage this noble work of winning souls for Jesus? The grand chorus when the redemption is brought in is sung in the words, "Hallelujah! When I last wrote, I think I mentioned the need of a "heath 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 it is so 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.

Many are not always very accurate 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. CARR
Apartado 74, Guatemala, C. A.
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 see 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 no line of thinking before John, no doubt, by the Rabbes (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 so 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 more of the purification 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 ourselves, when 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 anything in his name of his 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 at bearing Christians pray, "thy kingdom come," and if we 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 upon 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," and he drank the bitter cup, said I am the King of the Jews." 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 part 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 baptism for those inheritance
and the uttermost parts of the earth for thy possessions." Oh, dear Christians, if a king were to go about without a kingdom, how, unless the church has been, O so much of the work remains to be done. The gospel of our blessed Lord is being late carried more speedily. God has raised up men to do a work for him. Some he has led out from 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, cause to lie his hand on those who have a touch with the five coals 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 his 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 shall sit upon twelve thrones and judge the twelve tribes of Israel." (Matt. xix. 28.) We have followed him in the regeneration. Not the washing of regeneration, but like the sons of Zebedu'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 us 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.)

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, woke. 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. 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 rain on the earth, and he sendeth waters upon the earth. He giveth to his beloved fatness, and he replenisheth his chambers with food. He giveth sowing and reaping to them that sow, and he sendeth rain in due season, and they are filled with bread. He sendeth plenteous rain upon the earth, and giveth us our joy. He giveth to the beasts of the earth, and to the younglings of men, and to the birds of the heaven, and to every animal. He sendeth rain upon the earth; and in his presence is plenitude of fatness. And while the sheaves spoke, the larks began to sing: "What a harvest to our Saviour! It is time that we thank him for the harvest we have reaped." 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, and on the good. He sendeth rain on the earth, and it into the furrows. Now he reaps a harvest. They that sow with tears 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.""—William Arnot.

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

Mr. Wesley's Advice about Methodism.

Rev. Robert Miller, one of Mr. Wesley's early preachers, says, "I held conversation with Mr. Wesley in 1743. 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 doctrine only they will make the people Anabaptists; if to the experimental part only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees. It is not necessary 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 bear of the forest."—W. H. O., Selected by P. J. Mahler.

MARRIAGES.

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

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

COBER—HUMPHREY.—On Oct. 11, 1904, at the residence of the officiating minister, Elder Martin Martin, at the home of Mr. and Mrs. Humphrey, of Woolwich county, U. E., and Sister Laura Humphrey, of Cranford, Ont., were united in holy wedlock.