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Is Sunday a Common Holiday?

Is Sunday a common holiday or is it the Lord’s day? Is it merely a blank without historical significance, a vacant space which every man may fill up as he pleases, or is it a day which has a special meaning and which ought to be observed in an appropriate manner? This is a question which at present individuals answer variously, and to which at all times, even in countries which in other respects hold a similar faith, widely contrasted answers have been given.

If any one would satisfy his own mind and feel any confidence in his opinion regarding this day, he must go back through history to that point at which the first day of the week was specially marked out as distinct from the rest. When it was first set apart, and under what impression regarding its meaning was it thus set apart? If we can ascertain this, we shall be able more definitely and confidently to determine its nature.

First, then, its history.
Second, the character of its observance.

Now, previous to the early part of the fourth century, the ruling powers in the Roman world were not Christian, and although there were many holidays or sacred festivals on which labor was suspended, the regular weekly rest was not possible. The Christians who formed the Church of the early centuries were, for the most part, of the lower orders; and slaves who were in the service of heathen masters had no opportunity of resting one day in seven. Even during this period in which the state made no provision for the expression of Christian sentiment, there were indications that the first day of the week was held sacred by the followers of Jesus. A writer, in the middle of the second century, tells us that on the Sunday of each week Christians were accustomed to assemble and worship together, listening to the reading of the gospels and praying. How they managed to do this is disclosed in a still earlier extant document, a letter in which a provincial governor in Asia Minor tells the Emperor Trajan that the Christians affirmed that the whole of their guilt was ‘That they were accustomed to assemble together on a stated day before it was light, (i.e., before they could see to work), and to sing hymns to Christ as a God, and to bind themselves by a sacramentum,’ not for any wicked purpose, but never to commit fraud, theft, or adultery, never to break their word, or to refuse when called upon to give up any trust; after which it was their custom to separate.’ There are other passages in early Christian writings which show that the ‘Lord’s Day,’ as it was regularly called, was a day of special sacredness, on which Christians were expected to manifest a joyful spirit, to put away all anxiety and ‘even,’ as one writer says, ‘to defer business.’ (Tertullian, c. 22.)

But at length the imperial throne itself was Christianized, and that observance of the day which had been difficult, interrupted, and partial, was made regular and universal. In the year 321, while the Emperor Constantine was tending toward Christian belief, and was already desirous of legislatively favoring his Christian subjects he issued the following decree: ‘On the venerable day of the Sun (i.e., Sunday) let the magistrates and people in the cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.’ This edict, issued by Constantine, would take effect throughout the Roman world—virtually, wherever there were Christians.

It is in this imperial edict we find the earlier express and definite institution of the first day of the week to be a weekly holiday.

This day is not marked by nature by any distinguishing signs, as day is naturally distinguished from night, or as the equinox, or the shortest day of the year, is distinguished, or as new moon, or full moon are distinguished; neither was this weekly cessation from labor the device of wise heathen legislators who, out of compassion for their over-driven subjects, appointed a day of repose.

The actual origin of this weekly rest is in Constantine’s edict. And he appointed the first day of the week to be thus observed because already the Christians, wherever they could, observed this day of meeting for worship. In other words, the world owes this day not to nature, not to enlightened legislation, or out of consideration for men’s physical well-being, but to a Christian sentiment.

It was because the Lord rose on the first day of the week and thus made all things new that Christians from the first rejoiced in this day, and week by week celebrated the resurrection with all it meant, and promised. Christ overcoming death and sin, and appearing in a new and super-earthly life was to the Christian the root of all his hope, the embodiment of the heavenly life, the evidence of all that
Jehovah Our Salvation.

"Look to Jesus; mourner hear, Mercy whispering in your ear, Though your sins as scarlet be, I can cleanse and set you free."

The Lord is ever ready to receive those who come to him penitently and with broken heartedness. "Him that cometh unto me I will in no wise cast away," O you who are not right with God, accept his offer of mercy and bread of life which alone can satisfy you. Remember he says to all such, "Come unto me, and I will give you rest."

What though you may be a member in good standing in the church, but you are not satisfied. Your heart longs and hunger for the bread of life which alone can satisfy that hunger. O, look to Jesus; surrender your entire self to him. In our reading we came across this, a minister's testimony: "Your need and mine, ever recurring, is to find afresh the true submission of soul in life and habits. The supreme need is to be real disciples again, disciples in the Bible sense. * * * I am speaking of things which I have realized in this realm. Permit me to testify that the deepest and sweetest serenity which ever came to me, followed close upon the darkest crisis of my life. I was brought to a point where I despaired to live my life in a normal fashion, even to continue in the ministry without a deeper submission to Christ; this appeared to involve even the abandonment of my most cherished life.

We are sure Sister Abbie Bert's interesting letter from Africa will be read with interest and satisfaction. We need to remember, even though we know it, that the missionaries are not out there on a visit, and describe things from a sight-seer's view, but they are there engaged in a permanent work which brings them into daily and constant contact with the natives. Sister Bert's letter lets us see a little of the condition in which they find the native children, their home-condition and surroundings. What it means to the missionary to be constantly in such surroundings, and enjoy being there means more than those who have not tasted it can comprehend. It is only explained by recognizing the power and sufficiency of the grace of God.

"I can do all things through Christ strengthening me," is no doubt the secret by which they are enabled to endure as they do. The heroism of those native girls and boys, who are bearing the persecution which comes to them, and who stand true in temptation from without and within, appeals to our hearts, and the home church can in no way enter better into fellowship with them and the missionaries than by the ministry of intercession and prayer.

We learn that brother Byron Taylor, of Michigan, has yielded to God's call to the African mission field. He is recommended by his home district and no doubt will be favorably received by the Foreign Mission Board. We are glad to learn of his surrender, and hope he may find his God-appointed place in Africa. Possibly that place may be in the "Beyond the Zambezi" region in connection with sisters Davidson and Engle. Whether that be God's appointment for brother Taylor or not there is certainly a white brother needed in connection with that work, and we hope brother Taylor's surrender may be God's way of suppling that need.

"The prudent man foreseth the evil and hideth himself; but the simple pass on and are punished."
most to wonder at the clear understanding they seem to have of the word of God. Truly God has opened their understanding. I often think they were to meet in services with some of the children in the home land and the liberty were given for prayer or testimony, these children would put them to shame by their boldness for the Master, and praises to our Father for sending them the light, and for snatching them from the danger of eternal death.

As I stand by our kitchen door and look out across the plain to the large mount where these natives go to worship their umLemo (God), I must think how many children are born and brought up, as it were in the shadow of God's holy Temple; while these dear children have been born and raised in the shadow of the mount of Satan, as one of our native brethren calls it. Yet how many of these children will enter into the kingdom of God before many who have always heard the gospel and been taught to obey it.

When these children make an open confession that they want to be Christians and forsake their sins, they enter into the class where they receive special instruction on the gospel. At present there are thirty-six in the class. Some of these boys and girls have for some time been following the Lord and have expressed their desire to follow the Lord in baptism and to enter into full church fellowship. Most of them, as far as we know, have been walking consistently, but we consider it very important that their daily conduct among their own people, agree with their testimonies. So it was thought advisable to take and question each one privately and to try and impress upon them more than ever the importance of confessing and forsaking everything that is sinful, also the sinfulness of trying to hide some sins. We thought it wise to open their hearts and tell us their trials and tests: of their victories and defeats.

We divided the class, Brother Doner taking the boys, Sister Krieder and myself the girls. As our knowledge of the language is somewhat limited, it was rather difficult for us always to grasp the thoughts, or full meaning of their testimonies, but by repeating quite frequently I think we obtained a fair knowledge of their spiritual condition, as well as of some of the things which they must contend against in their homes.

Thinking, perhaps, it would be interesting to our readers to know what their testimonies were, I will herewith give a couple in thought as near as we could remember them.

Sitiwokupi, was the first of the girls to open her heart to the light of the gospel, and she truly is a blessed girl and seems almost like a mother to the other girls who have turned to the Lord. I wish you could see her face as she testifies to the goodness and keeping power of God. She seems unconscious of her surroundings, but pours out the praises of her heart. And as she leads in prayer she commences quite softly, but before she has finished she seems to be lost in pouring out the burdens of her heart as one who prays believing God is listening and going to answer. Upon being asked about her standing before God, she said, "I do praise God because I know he has forgiven my sins and helps me to do his will. Since I have given my heart to God I have not engaged in the sins which I used to indulge in before I gave my heart to Jesus. But last week Satan tried me very hard. He told me I was not a child of God. The other night it just seemed the air was full of evil spirits, so I got up and cried to God to help me, for I did not know of anything I had done to displease him. God did help me and gave me some promises from his word. The time I went with Sister Davidson and Nhdilambi to the cave where the people go to worship, the people scolded me and talked bad about me, but I did not care, because God was very near to me and he kept me happy in him, for I knew I was his child. But now things look very dark to me and I cannot understand it, for I don't know of anything I have done to displease him."

We tried to encourage her and told her that if Satan could not get her to return to her sinful ways he would try to make her doubt that God had saved her.

Another of the girls, Maligweba, said that God is very near to her in her home, and that when those in her home indulge in those things which are wrong, God helps her to keep free from them. Before she had given her heart to God, Jesus appeared to her in a dream and said, "When are you going to pray? When are you going to pray? After which she awoke with a sad heart, so she got up and prayed and the Lord filled her heart with joy. She says she has confessed her sins and knows that Jesus has forgiven them. She said that when her people scold her and don't treat her well because she wants to follow Jesus, she
just keeps quiet and does not answer them back. She seemed very happy and free as she gave her testimony, and seemed to have a praise that really came from her heart.

Ngonda, a very dear and earnest girl, has quite an experience. Over a year she started to come to school and gave her heart to God. Upon being asked to tell us her experience and of her daily walk, she said, "I am so glad because Jesus helps me in my home, and to walk in his ways. When I started to come to school and gave my heart to Jesus, my people cast me out and I stayed out on the plains for a few days. After this they left me come home again and don't persecute me any more. Jesus was very near to me and helped me, and is helping me every day. I do praise God for forgiving my sins and helping me to overcome sin."

I wish you could have heard this girl yesterday in school, as she led in prayer in worship. I had noticed before that she appeared unusually serious. So when I gave the liberty for prayer, Ngonda started to pray, and she was so burdened she could scarcely pray. Her burden was for her people, especially for her mother and brother, who are very sick and yet not ready for death.

Others of the converts said they know God has pardoned them and helped them to leave off lying, stealing, fornication, drinking beer, using tobacco, and many other things in which they had formerly indulged before they gave their hearts to God.

Some confessed things which they had done. One boy said he told many lies when he was working in town. Another said he had smoked some since he started to follow the Lord, but he said he did not know it was wrong, he has not smoked since. One boy confessed to Brother Doner that one time when he brought milk to the mission he put water in it. When questioned about it at the time he denied it. But God convicted him and he confessed.

Don't understand me that all those who make a start stand true, for they do not. Here, like elsewhere, some start with good intentions, but are again ensnared by Satan. But, need we wonder that many again fall into sin? For not only among their own people is temptation great, but also when they go among the white people to work. One young man said to Brother Doner, "It is hard to do right when all around you are so bad; it is very bad the way some people do and even some of the missionaries don't walk consistently, but indulge in things which are not pleasing to God." This boy has been working in town and was in the midst of wickedness.

How sad it is that these conditions exist, but they do, and we cannot deny it; and they are a great detriment to the cause.

Let us imagine ourselves placed in the circumstances of some of these children,—brought up in sin and superstition. Yes, superstition in its worst form. Then let us picture ourselves tearing away from it and yet being surrounded by those who hold to these devilish ideas and continually placing them before us. Would we overcome? Could we? Yes, praise God, by his power, by the power that overcometh the world.

I must often think of these dear children as they leave services. They have, perhaps, received some food and encouragement, and start toward their homes with rejoicing. But what must be their feeling upon reaching home to find their people drinking beer and dancing in their worship to the spirits which can do nothing but drag them down to eternal destruction. What keeps these souls? Nothing less than the power of God can succor them in that trying hour.

So, dear readers, will you not help us pray for these people? Will you not help these children to pray for their parents, their brothers and sisters, that they may realize the saving power of the blood of Jesus? Yes, pray that these lambs may be kept true and be a blessing to their people. Also hold us, whom God has sent to this land, up at the throne of grace that we may continue to gather in these precious jewels.

Yours for dark Africa,
Abbie M. Berts.

There are many race problems in America, but every one of them may be solved, and will be solved if the churches are true to their duty and faithful to their opportunity—by changing these men of so many different races and nations into missionaries to their own peoples, so that the Africans in America, for example, will become the civilizers and Christianizers of the Africans in Africa.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.
you are saved, and winking at one another! Yes, we are in sad times; we live in the time, and among a led-out people, who say, "If the heart is right it don't matter so much what we wear on our bodies." We say, Amen, but because the heart is not right we dress like the unsaved, and we talk like they talk; we are in business like they; we go partners with ungodly men, in business, in worldly enterprises, when Paul says, "For our citizenship is in heaven whence also we look for the Savior, the Lord Jesus Christ" (Phil. iii. 20).

Oh, said the prophet Baalim, "Let me die the death of the righteous; and let my last end be like his." In this led-out time in which we are living the members in the church go to the fairs, take stock or shares of investment, life insurance investments, oil companies,—with the world to get large interest. Yes, we are living in a fast age. Oh, the tide is beyond stopping. If you excommunicate these members you will ruin the church; they are our best men, school teachers, Sunday-school workers, such that give much to the church and mission work. It is true. Oh, if only our good and well-educated brethren would believe the word of God on all lines. True, we have a lot of men and women in the church who are always finding fault with the other fellow and are in the wrong themselves; have a lot in their plain dress, but give little for mission work.

"Who can count the dust of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous; and let my last end be like his." What a peaceful end is the death of a child of God! Paul says, "If children then the heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him." Who can count the dust of Jacob? Glory to God for the host of witnesses whose suffering we have on record in the Bible. In Hebrews xi., we have a number of them, and John the divine speaks of that great number that came through great tribulation and washed their robes, or, they were made white in the blood of the Lamb of God. The soul that is saved and sanctified and set apart for God don't have desires to follow the things of the flesh. For all that is in the world is the lust of the flesh, and the lust of the eye, and the pride of life. "These are not of the Father but of the world," and will pass away with the world. But, dear saints of God, your hid life in God is as the rest of the weary pilgrim on the breast of our loving Lord. "Let me die the death of the righteous and let my last end be like his."

J. H. Myers.

For the Evangelical Visitor.

Conviction.

Conviction is the action of the Holy Spirit on the conscience, showing man his condition and need.

There are three distinct operations of the Spirit in this realm.

First. That of proving man a sinner and guilty before God.

No one ever gets saved until he, through conviction of God's Spirit, realizes his lost condition and his need of justification or pardon, which brings him into harmony with the law of God.

Second. The act of showing man his condition before being wholly sanctified, or in other words, convicting him of inward sin, and for cleansing or holiness.

As the Spirit throws light on the heart of the believer he begins to see that his experience corresponds with the eighth chapter of Romans, and he begins to search and see if this is the way to glory.

The heart begins to yearn after complete deliverance from the thing that hinders in running the race.

As God's word is studied, light begins to dawn that there is a more excellent way, and God's Spirit acting on the conscience says, "Present yourself to me a living sacrifice," and I will give you perfect liberty so you can do my will each day.

Third. The operation of the Spirit on the conscience of the complete believer.

We hear the expression "standing true to our convictions." That saying has reference to the conviction that comes to the perfect believer that certain doctrines are right, or that certain work is of God, or that certain persons need our support.

These convictions, in contradistinction to those of the sinner, are gentle at first, but unless deliberately thrown off grow stronger, until they become deep and settled in the conscience of the person with whom God is dealing.

On the other hand the first convictions of the unsaved are likely to be the strongest, and as the Spirit of God is resisted will become weaker, until the person will declare that they have no convictions at all. This is the state in which the conscience is hardened until the Spirit can make no impression at all and finally being grieved away, takes its eternal flight.

Above everything else we should cherish conviction and yield to God while the Holy Spirit is talking to our spirit in that still small voice, because the Bible says, "No man cometh unto me except the father draw him."

B. P. Byer.

For the Evangelical Visitor.

A Brief Meditation.

Not being in the best of health this evening, I will still write a brief column for the Visitor. In spirit I feel good. I just finished reading the last chapter of first Timothy. It says we brought nothing into this world and will carry nothing out, and it says also of having food and raiment and being content. "Godliness with contentment is great gain." How true it all is. Yes, I was on a little mission errand last week visiting a sick neighbor woman. I thought how nice and sweet it is even to see people real thankful and contented. Then while reading brother Stover's letter in the Visitor, also that of sister Adda Engle, I just thought, yes, they might be miserable and make everybody else miserable, but they are happy and try to make others happy. They are not the only ones. There are more such.

Bless God!

Contentment! "Godliness with contentment is great gain." Bless God, I have a little experience along this line; this chapter is glorious to my soul this evening. This week people are going to the fair, of which I have nothing to say; but for me Allentown Fair is only for a day. I expect to go to a grander fair, a heavenly fair, an eternal fair where there are no horses nearly run to death in the heat of day for money, name and game; but where there will be a heavenly host praising God for ever more; and it won't cost 25 cents to get in to see the grandness. Only join the crowd and you'll have fair every day here in this life and in the life to come; and if you see God's grandness for his people you will say with me, that all fairs here on earth can never be compared with what God has for his people to see and enjoy. Bless the Lord here and in eternity.

Amanda Snyder.

"If we work on marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; if we work on immortal minds and imbue them with good principles, with the just fear of God and the love of their fellow-men, we engrave on those tablets something that will brighten for all eternity."
Who is Responsible for the Conversion of Children?

We see that first of all, the responsibility for the conversion of children rests upon the parents. In the second place, it rests upon the pastor. In the third place, the responsibility for the conversion of children rests upon the Sunday-school teacher. No Sunday-school teacher should ever lose sight of the fact that his first duty as a Sunday-school teacher is to bring the scholars in his class to an intelligent acceptance of Jesus Christ as their personal Savior. It needs to be said over and over again that it is not enough to teach the child the geography and history of the lesson, and it is not enough even to teach the child the moral and spiritual truth of the lesson. The child should be led by the Sunday-school teacher to an intelligent acceptance of Jesus Christ. Let us get it clear in our minds that there is very little use in teaching a scholar in his class to an intelligent acceptance of Jesus Christ and even when this is not permitted the teacher can make his influence count. He can make his whole conduct and life a witness to the power of Christ, and can let the children know who is the source of his right conduct.

Then the teacher is not limited when outside of the school. By him taking an active part in the work of the church and Sunday-school, her day-school scholar will be drawn to the church and Sunday-school. In small communities the school teacher is one of the most influential members of the community.

In the fifth place every Christian is responsible for the conversion of children. We all come in contact with children. Even if we have no official position in relation to the children, still we can love them, cultivate their society, and do personal work with them. Any one who is like Christ loves children. Every Christian man and woman should always have his and her eyes open for opportunities to speak to children. Children love to be spoken to. They will gather around any one that loves them, and it is easy when they have gathered around you to begin to speak about the one great subject and tell them what a wonderful friend Jesus is. This field of opportunity is unlimited. There are many thousands of children in our days who are utterly neglected. Their parents are godless. They never enter Sunday-school or church. They are left to run wild and grow as they will. And thousands of them have been turned out of the path that leads to destruction into the path that leads to life everlasting by Christ-like strangers, who have met them and talked to them on the street. We all ought to talk with the grown people with whom we come in contact casually, but we must talk with the children. If we love Christ we also will love the children, whom he blessed.—Selected by Sister Cassel.

Love Blossoming Too Late.

There is a great host of weary men and women toiling on through life toward the grave, who most sorely need just now the cheering words and helpful ministries which we can give. The incense is gathering to scatter about their coffins, but why should it not be scattered in the hard paths? The kind words are lying in men's hearts unexpressed, which will be spoken by and by when these weary ones are sleeping; but why should they not be spoken now when they are needed so much and when their accents would give such cheer and hope? The flowers are growing to strew on their graves, but why not cut them now to brighten lives and dark paths?

Many a good man goes through life plain, plodding, living obscurely, yet living a true, Christian life, doing many a quiet kindness to his neighbors and friends, yet seldom hearing a word of commendation or praise. The vases filled with the incense of affection are kept sealed. The flowers, are not cut from the stems. One day you stand by his coffin and there are enough kind things said to brighten every hour of his life, if only they had been said at the right time. There are enough flowers piled upon his casket to have kept his chamber filled with fragrance all through his years, if only they had been sent day by day. How his heavy heart would have thanked God if, in the midst of his toils, burdens and struggles, he could have heard a few of the words of affection and approval that are now wasted on ears that hear them not! How much happier he would have been in his weary days if he had known how many generous friends he had! But, poor man! he had to die before the appreciation could express itself. Then the gentle words spoken over his cold form he could not hear. The love blossomed out too late.—Selected by C. Lehman, Almira, Ont.

The pledge would be presumption without its first clause.
The Berwick Band.

A fraternal lodge was organized in a little country town of about fifteen hundred inhabitants. Thirty men were initiated at a cost of fifteen dollars, besides the annual lodge dues. This answered the ambition of a rival lodge which began to put forth special efforts to secure new members, and in a little while they initiated fifteen choice young men, though the fee was thirty dollars besides annual dues.

In the town was a godly man named Ransom Crook. He had been a prize boxer and sporting man in early life, but had been soundly converted and for many years he had lived a consistent Christian life. He could not but contrast the success of the lodges as compared with the failure of the church. Here were forty-five young men brought into the two lodges within a few weeks, while the two churches would not average half a dozen in a year. The striking contrast set him thinking and drove him to his knees in prayer. In fact he prayed nearly all the time when he was not engaged in business or sleep. The thing became a burden to him. "O God," he cried, "is it necessary for the great body of our young men to drift away from the church, and only a scattering few be saved? What can be done?"

One day as he was upon his knees, something like this flashed into his mind, "What the lodges are doing the churches can do, if they will only employ the same means, persistent personal effort on the part of men, to reach men." It came to him like an inspiration. He arose from his knees in prayer. In fact he prayed nearly all the time when he was not engaged in business or sleep.

Then they selected the next worst case which they could find and in a little while he was converted. They did not pick out some nice little Sunday-school girl that was just ready to topple into the kingdom, but the hardest old sinner they could find, and they had a large assortment to select from. They began praying and working for the lowest classes, but soon the Lord gave them some of the wealthiest and most prominent men in town. Their plan was to single out individuals, and concentrate their prayers and efforts on them until they were converted. They had been praying and working for the lowest classes, but soon the Lord gave them some of the wealthiest and most prominent men in town. Their plan was to single out individuals, and concentrate their prayers and efforts on them until they were converted.

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One by one they prayed into the kingdom nearly every unsaved man in the village, and through their efforts were directed mainly towards the men, not a few women and children were also saved.

Holiness.

Holiness is vital. It is that experience "without which no man shall see the Lord." How essential then it must be. None should consider himself sane, who, even for an hour, neglects to give attention to so vital a matter.

Suppose God said, "Without knowledge of the French language, no man shall see the Lord," how sane it would be for every living being and all who shall ever live, to give attention to the French language, or to enough English to enable the condition to be met.

Holiness! What is it? None will make serious mistake in answering this question. Ask one utterly outside the Christian church who knows nothing whatever about theology, and who cares little about religion, and in his answer he will eliminate all sin. His idea of holiness will have no sin in it.

Holiness is restoration. God made the race originally, holy. No sin was in our first parents, or on them. They were holy.

The gospel is good news. What good news? The good news of recovery—of recovery unto holiness. (Luke i. 58-75.)

Holiness is a new creation. The original man was made. He was no evolution; he was a creation.

The new man is made. If he becomes holy he must be made so. David said, "Create in me a clean heart." As well grow a wormy apple into a sound one, as to think of developing a pure condition from an im-
pure. Paul says, "Creating in righteousness and true holiness."

So holiness is a divine work. It is not a process; it is an act. In creation, "God said," it was done. So in the new creation, the Creator has the glory.

Holiness becometh God's house. His people are the house. (Ps. lxix. 5; 1 Tim. iii. 15.)—Rev. C. H. Fowler, in Christian Standard.

Knee Work.

Dr. J. A. Duncan had, on an important occasion, delivered a sermon of wonderful intellectual and spiritual power. He was asked, "What is the secret of such a sermon as that?" He replied, "The secret of that sermon is thirteen hours of prayer."

Charles H. Spurgeon, when asked for an explanation of success, said, "Knee work, knee work!"

David Livingstone on two occasions, preached a sermon of wonderful power. At each time five hundred persons were convicted. Both sermons were preceded by a whole night spent in prayer.

C. G. Finney, after spending a whole day in fasting and praying, preached at night to a phenomenally excited audience. His people are the house.

The General Minutes; down upon your knees, and seek and find yourself the unfurled banner of salvation full and free, and a common sense the principle which must govern the observance of the day. The Jewish Christians retained their old Sabbath, but alongside of that they recognized the significance of the first day.

The Gentile Christians looked upon the Jewish Sabbath as abolished with the other Mosaic institutions. They did not base the regard they felt for the first day of the week on any past institution; their observance of the day had its root simply and solely in the resurrection of Christ. This is the history of the day, and to speak of it, as if it were a common holiday suggested by the light of nature and common sense, is to speak in defiance of the facts. It is a great fund of leisure bequeathed to us from the past for a definite purpose, and to alienate it from that destination is inadmissible and illegal. If in some remote and unfrequented place an explorer lights upon treasure which cannot be identified as belonging to any known owner, not as distinct for any stated purpose, he may naturally conclude he can do with it as he pleases. But if one proceeds to put to his own eccentric uses and alienate from its original destination of which the purpose and origin are known, he is considered to be guilty of malpractice and misde-meanor. A man cannot take the books of a public library to light his fire. A fund which has been bequeathed to a municipality for educational purposes, it cannot use for the introduction of a better water supply, or for electric lighting. It must initiate a new fund for such purposes. And if an individual, or the public desires a day for mere amusement, it must create such a day, and not lay hands upon a day already created and owned by the Christian religion and destined to a special use.

The second point to note is that it is the origin of the day which determines the character of its observance. Every anniversary or commemoration day takes its character from that which it celebrates. If the day is set apart in remembrance of a great military victory, it is appropriately observed by a review of troops. If it commemorates the Battle of the Nile, or Trafalgar, a naval display is the suitable observance.

Where a Luther or a Wesley anniversary is held, religious services are arranged. A day which celebrates the resurrection of Christ cannot be kept as a common holiday, but must have a Christian character. Ritolous amusements, worldly employments, in which Christ is only indirectly referred to by being denied, are plainly incongruous with the meaning of the day. We have this day freedom from work, because of the resurrection, and the manner in which we observe it should reveal this. If a son promises to himself or to his mother that he will set apart one day, each year, to visit her grave, he will certainly sacrifice his self-respect if after a few years he begins to make a common holiday of the anniversary. It is to him a sacred day dominated by one sentiment, and he finds he cannot put it to other uses, however excellent these are. His filial sentiment is a perfectly sufficient practical guide. He is in the spirit of the day and needs no consideration or advice as to the manner of spending it. So with the Lord's Day: it is a day of emancipation from the ordinary drudgery, a holiday, a day in which we need not toil to keep ourselves in life, but may live—but the origin of the day reminds us what ideal human life is, what man's true rest is, and what sentiment should prevail and should be fostered by our observance of the day.

This, then, is the fundamental principle which must govern the observance of the Lord's Day. He only observes it well who is in sympathy with the Lord in his triumph over death and sin, and in his joy in bringing to men salvation, and in accomplishing their union to the Father. If this
spirit be in a man he cannot miss, and the day. He may do what he pleases, for that only will please him which harmonizes with the spirit of the resurrection. He may read the books he pleases; he may walk abroad as he will; he may be left to choose his own way of observing the day. But although the Lord's day may be most easily understood and best defended as a purely Christian institution, not directly leaning for support on the Fourth Commandment, but springing from its own original and distinctive Christian root, yet unquestionably light is thrown upon it from the Jewish Sabbath, and also from our Lord's remarks upon that institution. Especially do we find in his words one grand principle which, although uttered in reference to the Jewish Sabbath, is also applicable to our Lord's day.

'The Sabbath,' he said, 'was made for man, not man for the Sabbath.' This day is God's gift to man, a kind of sacramental sign appointed by God to teach us the cardinal truth that we are his free men, and not the drudges of the world, that he means us to use this world not merely as a workshop. He has so arranged things that six-sevenths of our time is enough to find for ourselves a livelihood and do the world's work. All the world overhead and even where very hard toil is required to maintain life, this law holds good. This is a significant feature of our life in this world. It shows us as plainly as may be that mainly to maintain ourselves in life is not everything. The tendency of some of the important factors in civilization is to overdrive men, and induce the idea that material prosperity is everything. There are very many men who resent any interruption to their worldly business, who think the day lost on which they have not bettered their position or forwarded their worldly business, who think the day lost on which they have not spiritualize human welfare best satisfies the spirit of the day. As given to Israel, no rules were laid down for its observance save that which enjoined abstinence from work. Nothing was said of worship. But those who recognized the boon the day was intended to be, cannot but have enjoyed their rest in frank fellowship with him who gave it, and cannot but have perceived that God meant them to recognize that they were his people, with higher interests than the mere daily grind for food and comforts.

Now here we have a great law for our own guidance, and a great text for our character. We have one day in seven put at our disposal—ten years out of seventy: plainly, by our use of this day we manifest what our true tastes are, and what our idea of manhood is. If we have any honest faith in our spiritual relationship with God, if we believe that we are spiritual beings with interests in the unseen and eternal, then certainly this will appear in our manner of observing the Lord's Day. The fact is, that more than ever in our time the religious observance of the day is necessary for the business that occupies us on the other days is driven so hard as to use up almost the whole of our time and strength, and unless this day be devoted to our spiritual interests and the maintenance of our fellowship with God, these are likely to be entirely neglected. Hence, it is that men who recognize the supreme importance of keeping the higher part of their nature alive and healthy are very chary of engaging in any employment on Sunday which are likely seriously to divert their attention from the highest things. They shrink from even reading Shakespeare, Thackeray or Darwin, because they are dimly conscious that they cannot spend too much time on making up their spiritual leeway, and that what aids them in this is to be first attended to. It is not that there is in the best literature anything incongruous with the spirit of the day, but only that our spiritual life is so much neglected and so slow of growth that we prefer to read what has a direct bearing upon it. Our ordinary occupations are for the most part honorable, useful, and capable of being done in a Christian spirit, but we discontinue them that we may have the requisite license to bring ourselves into direct touch with the source of all good. Thus, by a man's observance of the Lord's Day he gives his own measure and betrays the estimate of himself that truly governs him. He who finds his all in this world and practically believes that he is mainly a material being, a lower animal, whose interests are not spiritual will naturally use this day for self-indulgence in some form, or for the furtherance of his worldly interests. He who is really spiritually-minded, and believes himself to be something better than an animal, will welcome the opportunity it brings of caring for the higher side of his nature.

If, then, we take with us these two principles, that we must be in the spirit of the day, and that this is the opportunity for definitely caring for our higher nature, we have a sufficient guide for our own conduct. The time was with us, and still is on the Continent, when Sunday was the occasion for concerts, exhibitions, sports, and if we ask ourselves why we should be scandalized to see football matches or golf played on Sunday, we see that the reason is, not that football, or golf, or any innocent or healthy amusement separates us from God, but only that there are other ways of spending a God-given leisure so much more essential to the well-being of the completely developed man, that these ought to be attended to, and also that riotous or exciting amusements naturally tend to obliterate the distinct character of the day, and are scarcely congruous with its origin.—By Prof. Marcus Dade, D. D.

"Let sorrows and sadness come; they bear in their hearts the golden flower of higher enlightenment. Let friends censure or forsake us; we cannot lose anything that is really ours. As externals of all sorts fail or disappoint us, the Great heart draws close to us. We are attuned to the music of the spheres; we join in the Song of Life with glad voice, our tones enriched by the experiences through which we have fought our way to this Chamber of Tranquility. Nothing can disturb the soul that is anchored in the Eternal."—Spurgeon.

November 1, 1906.
Free Religion.

A mother was in conversation with her daughter, who had been spending the Winter at a neighboring city. "Yes, mother, I have adopted free religion." "Well, my daughter, what have you freed yourself from?"

It was rather a sharp turn, for the girl was hardly prepared to state, point-blank, that she had renounced nearly everything that she had been taught to reverence. But as she had been several months in an atmosphere of fashionable hypercriticism, she mustered boldness to proceed: "I believe in the Fatherhood of God and the brotherhood of man."

"You were always taught to believe in those," said the mother.

"But I have given up all belief in historical Christianity. I wish to be free from prejudice, and superstition, and cant; from those external forms and associations and duties that people call religion, but which are merely the result of local and temporary influences."

"Then you think yourself free to reject the Bible as the word of God, and Christ as the Son of God, and the purposes of prayer, and the particular faith and practices of the Church?"

"The new convert to freedom blushed, but nodded assent. The older woman looked sad, and made no reply. The next day, when the two were talking family affairs, she said:

"You know that father will have to spend most of the year in Washington."

"But shan't we be with him?"

"No. It is best that we remain here."

"I hope he will write us often, and come home in the holidays."

"Suppose that we do not read his letters nor answer them, nor welcome him when he comes."

"The girl looked at her mother, who was not given to flat jesting, with amazement. "I was thinking," continued the mother, "that perhaps we have been foolish to be so dependent in our family life, on special external expressions of our regard for each other. Your father knows we love him, and it may be that he would be content with the knowledge of this fact, and that we should get along better without any exchange of confidences. And would it not be a fine test of the genuineness of our affection if we should break up housekeeping and wander about while he was gone, and thus get away from those local associations that most strongly remind us of him? And if we could give up the habits and practices peculiar to us as a family, and which he has encouraged—such as celebrating birthdays, exchanging flowers and verses of poetry Sunday morning, kissing good night at our chamber doors—we might rid ourselves of all suspicion of feigning or overestimating our love for him."

"Mother, are you crazy?" broke in the impatient listener.

"Of course," proceeded the speaker, calmly, "we should not disown him or the brothers. I should continue to draw from the bank, as I always have in his absence, the funds which he places there for our use, and to send the boys what they need at school. But we shall be more likely in the end to please him and respect ourselves, if we no longer ask his advice about anything, nor accept his directions; and when he and the boys come home at Christmas, while we acknowledge the relationship, we will refrain from all demonstration and from everything that can suggest the happy past. Those formal attentions corrupt true family affection, which is independent of time and place. Your father would honor us the more if, without letters, home usages, and suggestive memories, we still retained a sense of his kindness as a bountiful provider and unchanging friend. That would be free affection, my daughter."

The young eyes dropped in confusion, and well they might. Their owner was ashamed of her shallow thinking. She saw that it is no wiser to declare one's self independent of historical Christianity than to ignore the history and associations of one's own family. She saw that the church is the Christian's home, whose "local and temporal" usages are the expression of religious life; that the Bible is his Father's word of counsel and letter of enlightenment and affection; that prayer is his "vital air" and "native breath:" that to reject Christ as a Savior is to receive coldly the Son of God our elder brother, and that to be "free from external forms, and associations, and duties," is to deprive ourselves of those expressions of love to God which he has sanctioned and invited, and which are most natural to loving souls.—Christian Weekly."

Christ is the model for the people, not of one nation only, but of all nations. The goal of human progress is the attainment of the character of Christ. His character has in it the elements for the perfection of every race, of every nation, every individual."

When You Borrow.

Not long ago we heard a little school girl say in a hesitating voice, "Please, mamma, may I have five cents for a pencil?"

"A pencil?" repeated her mother in surprise. "Why, I thought you bought a new one only day before yesterday."

"Yes, I did," answered the child. "But the girls borrowed it and borrowed it, and now there isn't any left."

Are any of you boys and girls among the people who "borrow and borrow," so that the real owners of the things you make use of, have hardly a chance of getting any good out of them? "I hate to be stingy," another little maid said sorrowfully; "but unless I hide my eraser and pens, somebody is sure to borrow them and lose them."

There are times, of course, when we have to use our friends' belongings, but we cannot be too careful about an article we have borrowed, nor too particular to return it promptly. We have known boys and girls to read a book which was not theirs, and send it home so soiled and worn that its owner hardly knew it. A little girl, turning the leaves of a very pretty picture book which had come back to her in this condition said with trembling lips, "I wish I'd given it to Allie instead of lending it."

There is no one who would have known how bad she could make it look.

Dishonesty is an ugly word, but it is not too bad for this sort of borrowing. If some one lends you a book, it is only honest to handle it so carefully that it will not be injured by your use of it. If you borrow a little thing like a pencil, even, remember that it is lent to you, not given, and that you should return it promptly. A very good rule to go by is to borrow as little as possible. After you are used to it, you will find it just as convenient to depend on yourself for what you need as upon your friends and neighbors.—Sel. by Annie Esthelman.

Strive daily and hourly to be calm; to stop yourself forcibly and recall your mind to a sense of what you are, where you are going and whither you ought to be tending. This is most painful discipline, but most wholesome.—Ex.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself, and try to help him.
THE SUNDAY-SCHOOL.

Prepared by the Editor.

Lesson 7. Nov. 6—Jesus Before Caiaphas. Matt. xxvii. 50-64. Golden Text: Is. 53. 11. "He was despised and rejected of men; a man of sorrows, and familiar to grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

This lesson led him away to the house of Caiaphas, the high priest, where the Sanhedrin was sitting. Peter followed, in the court of the officers, to see the end. Now the chief priest sought false witnesses against Jesus, that they might put him to death; and he asked them, saying, "What do you think?" But afterward came two, and gave false witness against Jesus; the temple of God, and to build it in three days. It was said, "This man said, I am able to destroy the temple of God, and to build it in three days." The said stand up, and said, "Answerest thou nothing? what is it which these witness against thee?" He answered them nothing more than now, but their lips did not agree. (Mark xiv. 65.) Afterward there came two false witnesses: At least the law required that two should agree. But neither did they agree. (Mark xiv. 59.) (V. 61) This fellow saith, I am able to destroy the temple of God, and to build it in three days. The powers of darkness shall not always hold sway. Jesus is omnipotent. Coming in the clouds of heaven: they shall see him, and do them great injustice. (V. 60) I adjure thee: Puts Jesus under oath. The difficulty of this question consisted in this: if he confessed that he was the Son of God, they would demand to condemn him for blasphemy; if he denied it they were prepared to condemn him for being an imposter, and for the people under pretense of being the Messiah.—Barne. (V. 62) Jesus therefore: Shall see: Both at his resurrection and at the resurrection of the right hand of power: Before Caiaphas and the mob Jesus holds his power in abeyance. On his resurrection he will give power to his disciples to evangelize the world. (Matt. xxviii. 18.)

Jesus had blindfolded him. (Mark xiv. 65.) If he could tell who the man was, they would recognize him as a prophet. They sarcastically alluded to his frequent claim that he spoke with the authority of a prophet. He could have done as they requested, but he opened not his mouth. The—The Workman Quarterly.

Lesson 3. Nov. 25.—The World's Temperance Sunday. Isa. v. 21-32. Golden Text: 1. Cor. x. 7—"I keep under my body and bring it into subjection." We ought to them that rise up early to meet them. In the morning, that they may follow strong drink that tarries late into the night, till wine inflame them: 12 And the harp and the viol, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands: 13 Therefore my people are gone into captivity, because they are not obedient: but the priests and the nobles thereof gyred with cords. The drunkard and the glutton shall perish in their prosperity; and a pleasant mouth is the crawled wheel of the drunkard.—Prov. xxi. 20. 21. 24. 25. Hurlbut.


But this was only a beginning, for as soon as regular trial before Caiaphas began: and afterward there came two false witnesses: against Jesus; the temple of God, and to build it in three days. It was said, "This man said, I am able to destroy the temple of God, and to build it in three days." The said stand up, and said, "Answerest thou nothing? what is it which these witness against thee?" He answered them nothing more than now, but their lips did not agree. (Mark xiv. 65.) Afterward there came two false witnesses: At least the law required that two should agree. But neither did they agree. (Mark xiv. 59.) (V. 61) This fellow saith, I am able to destroy the temple of God, and to build it in three days. The powers of darkness shall not always hold sway. Jesus is omnipotent. Coming in the clouds of heaven: they shall see him, and do them great injustice. (V. 60) I adjure thee: Puts Jesus under oath. The difficulty of this question consisted in this: if he confessed that he was the Son of God, they would demand to condemn him for blasphemy; if he denied it they were prepared to condemn him for being an imposter, and for the people under pretense of being the Messiah.—Barne. (V. 62) Jesus therefore: Shall see: Both at his resurrection and at the resurrection of the right hand of power: Before Caiaphas and the mob Jesus holds his power in abeyance. On his resurrection he will give power to his disciples to evangelize the world. (Matt. xxviii. 18.)

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A brother, 1.00
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Mrs. McKay, 1.00
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E. Doust, 1.00
A brother, 0.50
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James Doust, Toronto, 1.00
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W. J. Curnyn, 1.50
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Rent—total, 39.50
Markham, Pa., 5.50
Postage on notices of meetings, 6.00
Water rent, 65.00
Miscellaneous furniture, 10/12
Advertising, 38.00
Booth rent for work, 9.33
Car fare for worker, 2.20
Express on Mission goods, 75.00
Gas fixtures, 2.70
Laundry, 9.11

Total, $72.09

Balance on hand, 15/67

There has also been received from Mr. Murray a gas stove, bed spring, old clothes; from Mr. Rowsell Pearce a stove; from Mrs. Richards, dining room ware; from Mr. Schults, gas fixtures; from Mr. Bill, second-hand clothing. The writer wishes to thank all the kind donors for their gifts, and may God abundantly repay them.

I. J. RANSOM.

Mountain Mission Notes.

Dear ones in Jesus: I come again to greet you. Those interested will be glad to know that God is working in mighty power among the poor Mountain Whites of the South. The missionaries write of glorious success, and with God's help we will gladly do the little we can do to push the battle on. One very old man, nearing the valley of the shadow of death, met one of the Mountain Missionaries on the road: grasping his hand, the man said with tears streaming down his face, My load is gone, my heart is glad, my soul rejoices. What comfort you have brought me. I am so glad that we have met. Many are thus left praising God for sending one of his messengers their way.

At another time one of these God-sent missionaries entered a little home on the mountain side, and after speaking a few moments to those he met he heard a feeble moan coming from somewhere. Casting his eyes about the room he discovered a little cot on which an aged man was lying, sick, but as he heard the gracious words spoken by the messenger he arose, God touched his body, he shouted praises to God and started out as guide to take the messenger to his sprog's home some miles away, that they too might receive the message from God through his little one.

O, dear ones, lift up your heads, give God the glory, through Jesus Christ our Lord. Continue to help me to pray. Since last February six orders for Bibles and Testaments have been sent to the American Bible Society and received on the field and properly distributed by God's faithful missionaries. They write me that great results are already seen, and I am sure every reader will just what they have accomplished. My prayer looks up to God that he will help me to do even more in the future than has been done in the past.

Dear ones, who have written me words of cheer and have shown the missionary spirit, God bless you abundantly for Jesus' sake; when his eye is on the sparrow you will not be forgotten. Let us labor on till Jesus comes.

RECEIPTS.

A brother, Oklahoma, $2; sympathizing friends, Stevensville, Ont., $2.50; a sister, Martinsburg, Pa.; a sister, Gratersford, Pa., $1.50; a sister, Ablene, Kansas, $2; a sister, Winger, Ont., $2. Other funds in His Name.

Mrs. Annie Cokes.
Ablene, Kansas, R. F. D. No. 4.

From Sister Boulter.

Dear readers: May the grace of God be your ever abiding portion. Amen and amem.

Well, I pray the Lord for a full and a free salvation, a salvation from sin; for the abiding Comforter, the Holy Ghost. I am so glad I ever found the way. Straight is the way and narrow the road. Brother and sister, there is no other mode; if you want to make heaven your future abode you must unload. Oh so glad I have unloaded. My aim and ambition is to go on and on. I don't want to step back; no, not one step. I am more and more determined in my life than I am at this moment.

To follow the lowly Nazarene,
The God of the universe
The God that made me:
The God that gave me:
The God that is able to keep me.

The God that sent his only begotten Son to this poor, dying, sinful heart to redeem me, that some time, some day, I might reign with him in glory for ever.

"I'll follow all where your leadeth;
I'll pasture where he feedeth;
I follow all the way, Lord,
I follow Jesus every day."

Well, I have paid a visit to the Philadelphia Mission. I found the good work still going on. Oh, I pray that God in a wonderful way will undertake, especially for the young sisters there who are just lately stepped out, and have taken a solemn vow to follow Jesus at any cost. I pray that they may just lose sight of themselves and hide behind the cross, that vanity and pride may never rule and reign in their hearts, that they may be in order and in subjection with the laws of the church, which is a reasonable service and surely founded on Bible facts. I know that our plain clothes alone will not save us, but, somehow, I feel it all fits together, if our hearts are right, and we really want to leave the world with its fashions behind, and want to be living witnesses for Jesus. I think it is after all the sweetest way.

I never was so much encouraged before as I was the other night. The M. E. South church had a revival. I went to hear this preacher, and in his talk he mentioned some facts about the dress of the average woman of to-day. He said it is not hard to read the character of a woman at all. He said any man with a keen eye can do so by the style of her dress or the loudness of color in her hat. He also said he does not wonder so many women complain of some man passerby in love, or some man flirited with them and thus insulted them. He says if women want the respect of respectable men, they should wear clothes that would cover their nakedness, not go around with naked arms, shoulders, etc., and such call themselves Christians, he said. By a woman's dress you can soon read what is in her heart. He said, oh, for a day soon to come that God's so-called children will adorn themselves as becometh saints.

I thought this was so good, and was such a help to me and a blessing to me and a blessing to my soul. Oh, I just love this way; it is a sensible way; a comfortable way.

My thoughts often wander back more than three years ago. What a wonderful way God took to bring me down to the foot of the cross. I often think if he had not sent our dear sister and brother Sue and Noah Sollenberger across my pathway, I don't know where I might be to-night. Oh, I am ever thankful for their good counsel; I pray God's rich blessing on them, that they may ever be kept by the power of God.

I have been sick nearly all Summer; indeed I have suffered much. I am feeling somewhat better now, and give God the glory, but somehow, I feel to ask an interest in your prayers in behalf of my body. Pray that God may, if it be his will, give me sufficient strength, as time is here now for me to begin work among the poor and needy, for I mean with your help and God's will, to put in a better Winter's work this year than ever before. I would ask that the name of sender be placed in every box, that I may not mistake them, and that no contributions in money be sent loose, unprotected by the postal law. Kindly send either money order, registered letter or checks. Please send no tracts or papers, as I have stacks of such sent me already.

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A WISH FOR EVERY DAY.

Monday, I wish for eager feet, on errands of love to others.
Tuesday, I wish for a gentle voice, with a touch of soft and low.
Wednesday, I wish for willing hands, love's duties all to do.
Thursday, I wish for open ears, wise words to listen to.
Friday, I wish for a smiling face, a church brightener of home life.
Saturday, I look for quickened eyes, God's beauty all to see.
Sunday, I wish for a tranquil heart, that may to others joy impart.

Selected by ———.
This evening I smiled as I went to my rest, and while smiling the Scripture which says, "Rejoice and again I say rejoice, cease to weep, and aye rejoice evermore." This is my experience just now, October 9, 1906. I praise God for his Holy Spirit, the blessed Holy Ghost. Praise his name forever.

Bless his name, if we keep in touch with our Maker surely we can smile and rejoice. I praise God for the real rejoicing, the real praising we can have in our Lord and Savior.

I praise God for the two small street meetings we had at Philadelphia Mission—the crowd of boys and girls—their bright faces anxious to hear—glory to God for his leading, for surely God was with us. Praise him that the aged saints were encouraged, and also the young. Let us go on bearing with one another. The feast at Philadelphia was a glorious one. God bless brother Stover. Amen.

Amanda Snyder.

A Western Canada Letter.


Dear readers of the Visitor: I have felt impressed to write a letter to the Visitor, letting all the dear ones, in the East, know how I am getting along.

I arrived here on the 11th of September, full of thankfulness to God for arriving safely here and also for this beautiful country I am permitted to see and live in. Herbert is a nice sized place: building is going on from morning till night. Most of the people here are German-speaking. All my neighbor women speak German, and as I cannot understand it very well, I sometimes feel quite discouraged, but I go to see them and try to learn the German, and I often feel God helps me because words will come to my mind that I heard my parents and my grandmother use. We talk to each other about Jesus and about heaven. All my neighbors seem to be earnest Christians. They love to talk about Jesus and what a friend he is to them. One young widow, only twenty-three, came to see me—was weeping most of the time, but oh! how precious was Jesus and the Bible to her! She says, "Jesus ist der beste Freund." She also said that Jesus came to her in the night. She couldn't understand the English, but God helped us make each other understand. She is a nurse, but can't get employment here, as she cannot talk the English, so I gave her my German and English Bible (one my grandmother gave me) to learn the English. She said my sister would come and read the German to her, and they would rejoice together.

If any of our brothers, sisters or friends come West we would be very glad to have them come and see us. We live right in Herbert and it is on the main line of the C. P. R., eighty miles west of Moose Jaw. Our love feast at Markham church is set for the afternoon and we were glad to have our dear brother Detwiler, the Editor, with us. We truly saw God's power manifested in this manner. We truly felt we were forsaking the world and the things of the world. "The lusts of the flesh," "the lusts of the eye" and "the pride of life," for we will soon have to take the old sisters' places and set the example to the young as they have set for us and oh! what a pity it would be if we should be a stumbling-block instead of a help.

Love Feast at Markham, Ont.

P. S. We appreciate letters from home very much, and would be pleased to hear from anyone who feels impressed to write.

Our love feast at Markham church is again past. Truly we had an enjoyable time together. We were glad to have our dear brother Detwiler, the Editor, with us. We truly saw God's power manifested in him as he gave us the true gospel. We were also glad to have brother and sister Brenner and others from Ohio, and brother and sister John Slider and others from Wainfleet. We were also glad to have with us Elder Jonas Winger and sister Winger, and a number of young brothers and sisters from Bertie. We rejoiced to hear the strong testimonies from our young brethren and sisters of a deeper work of grace. This is our prayer for us if we yield our whole hearts unreservedly to him. Some people think they can reserve some sin in which they can indulge; but God wants the whole heart. Let us help us to get into a wider, deeper and higher Christian experience is my prayer.

When we were called to attend the funeral of our dear sister, Mrs. Peter Baker, in Nottawasaga, before returning home we visited several neighbors. Among them brother Isaac Baker's wife, a dear old sister 89 years old and yet bright in her mind. Although she is blind and nearly deaf, she is rejoicing in her Savior. She felt much comfort of hope over the sudden death of her sister, and said if it had been she it would not have been such a surprise. She said my sister would come and read the German to her and they would rejoice together.

We were so kindly entertained over night by our dear brother and sister Isaac Baker, and we saw for the last time their son, our dear brother, Percy Baker, who was so soon called away, in the accident to the excursion train to Western Canada. We learned that he was highly respected and a faithful brother. He had met us at the station and taken us to his sister's place, the train having been an hour late. He was driving towards eleven o'clock at night, yet dear Percy showed so much kindness unto us that we will never forget him. The following Wednesday the Lord took him to himself. Oh, what does it all mean? The Lord gives us many loud calls and we should not soon forget.

It did my soul good to observe the kindness manifested in that home by the children towards their grandmother. God will reward them all.

Lynia A. Williams.

Elgin Mills, Ont.

Michigan Correspondence.

Carland Mission love feast was held the last Saturday and Sunday in September. Elder John Stump of Indiana was present and officiated. From here he went to North Berrien, visiting friends. Although there was no addition in membership this year there has been baptism and members added during the last few years. There is a good Sunday-school and a weekly prayer-meeting. Thank God, the members are united in the work.

Brother Jonathan Lyons, who is the pastor there, is working hard to keep the financial balance sheet on the right side, as well as in the interest of the church. While he has the good will of the members at home, he needs the sympathy and prayers of the brethren at large. Much comfort should be a prayer of the righteous man availeth much.

At Greenwood also was a love feast true to name. There were present brother J. Lyons, of Carland; brother J. D. Powell, of Immanuel; brother and sister Myron Taylor, of Clear Lake; W. E. Vanderveer and son, of Elmira, and brother and sister Edward Graybill, of Fordwich, Ont. Two were baptized, brother Walter Taylor and Ethel Kistley, both young people, with bright experience, praise the Lord. We pray God to keep them faithful and true to their vows, and make them useful in his service. Greenwood has been laboring under considerable
EVANGELICAL VISITOR.

November 1, 1906.

difficultly, but the semi-annual Council meetings have been encouraging and this love feast has been an uplift, notwithstanding the members are few and scattered.

On Sunday afternoon, by request, some brethren and sisters went about four miles eastward and gave the communion to brother and sister Freeman. He has been sick for some time and she is feeble. He brought joy to their hearts to see the brethren come. The testimonies were all good and the meeting was blessed to the joy of all present. Although we are not united as in the past, blessed be God for his wonderful love and grace who helps and keeps us. Be encouraged, dear brethren and sisters, and stand up for Jesus, the Victor and Overcomer.

SAMUEL REICHARD.

From Africa.

ESTHA ZULU'S CONVERSION.

The story of the above was given by the missionary in charge, Mrs. Radford, at one of the evening gatherings during the General Missionary Convention, held at Johannesburg in July. Being very interesting to me I pass it on.

"Estha about seven years ago was an heathen, and as she must now be a few years over 100 years of age, her conversion is one of his marvels of grace. Our Superintendent was visiting Olivet and on Sunday was to baptize some people.

Nogqolo (Now Estha) came to him and asked him to baptize her. He told her she must be a Christian first. She said she wanted to be one. He told her to return on Monday and give her some ground cherries. They grow wild in great abundance in parts of Natal.

On the following day was to baptize some people. Mrs. Radford during her stay in the Transvaal and greatly enjoyed her fellowship.

Before the baptism was about to take place, Estha said: "I want to be more careful and say what is pleasing in the sight of God. I ask your prayers for me.

Your sister in Christ,

MAURINE L. EPLER.

CHILDREN'S TESTIMONIES.

Dear readers of the VISITOR: I feel like writing my testimony. I am only fourteen years of age. I and my twin brother, Harvey, were baptized on the 6th of May, 1905. When I obey the Lord I am happy. When I do not obey him, the Lord I feel unhappy. I feel my weakness. When I obey the Lord the hymn "Anywhere with Jesus," I can feel I am with him, and I am free. I feel my blessing. Well, I must close with my testimony.

For your prayers.

Your little brother in Christ,

HARRY WILES,
Chambersburg, Pa., R. R. No. 11.

Dear readers of the VISITOR: I feel like writing a testimony. When I obey the Lord I feel happy, but when Satan tempts me and I listen to his temptation I feel sorry afterwards that I sinned. But when I take it to the Lord in prayer and ask him to forgive me he blesses me for trusting him that he would forgive me of my sins. I feel happy, but when I do not obey the Lord I feel sad. This hymn impresses me:

"If you can not speak like angels,
If you can not preach like Paul,
You can tell the people of Jesus,
You can say he died for all.

If you can not raise the wicked dead,
With the hour of death alarms,
You can lead the little children,
"To the Saviour's waiting arms.

I feel as though I ought to have more love for Jesus. Pray for me.

From your sister,

CATHERINE GRIFF.

Messiah Orphanage.

Dear readers of the VISITOR: I felt impressed to write a few lines for the VISITOR. The Lord called my name a few years ago. I am glad I obeyed the call. I united with the church two years ago. I am trying to trust the Lord more and more. It seems that the way is getting brighter. This hymn often comes to my mind:

"Anywhere with Jesus, I can safely go,
Anywhere he leads me, in this world below;
Anywhere without him, nearest joys would fade.
Anywhere with Jesus, I am not afraid."

MINNIE L. EUBLE.

Messiah Orphanage.

Dear readers: I praise the Lord that I can have a testimony for him. It is three years since I wrote for the VISITOR and I am impressed to write again. It is pleasing to me and I was impressed with the Sunday-school lesson of October 14. The title was: "The Watchfulness of Jesus, the Watchfulness," which we all need to run the race before us. Watchfulness has been a great help to me. I know we have finished our work. But our work does not end here; for we are to labor for him and try to bring others to Christ and give a helping hand wherever we can.

When I read the testimonies of the young people, I was impressed with the saying, "If I only trust and obey him. I was impressed with last Sunday's lesson and I was called upon to speak. I have consecrated my life to Jesus. I hope it will be a lesson for all of us; that we might have our lamps trimmed and burning. This week I am going to another home. The Bridegroom comes we may be ready to go to meet him. My desire is that I might "Live for him, who died for me,
My Saviour, and my God!"

Your sister,

LOUISE M. PINK.
Messiah Orphanage, Harrisburg, Pa.

Dear readers of the VISITOR: I have been impressed for some time to write for the VISITOR. I am glad I can write something for Jesus who has been so good to me.

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My Saviour, and my God!"

Your sister,

LOUISE M. PINK.
Messiah Orphanage, Harrisburg, Pa.
we but humble ourselves and obey him. And there is that clearly

"Live for him, who died for me.
How happy, then, my life shall be."

I have been at the Orphanage three years. I also thank the Lord for the good Christian training I have received while here. I did not know anything about the loving Savior before coming here. I am glad I have given my heart to him. My desire is that I may give my whole service to him. I ask your prayers for me that I may surrender all.

Your sister in Christ,
Mary Judy.

From Bro. Gish.

To the children that read the Visitor: Good morning, children, and greeting. We are here in this great city, New York, and were in the Bowery Mission last night where about one hundred and fifty or more men had gathered: we judged nearly all men who had strayed far into sin, intemperance and many other sins.

Some had been disobedient to father or mother, and some had no good mother as most of you who may read this letter.

After I had a good rest and sleep of about six hours, I got awake and thought of the people and children, and also how two boys met in Jersey City the other day who used to be engaged it early, about 4 p.m., as I did, especially those that have plain things. He who keeps the

"Savior, lead me, lest I stray:
Gently down the stream of time,
I am safe when by thy side,
Savior, lead me lest I stray:
Lead me, lead me,
From Bro. Gish.

"Getting Right With God."

"Get right with God" is a phrase startling and searching and compelling in its challenge, and it is being blessedly used in the campaign for the kingdom now spreading our land.

But to "get right with God" must have one sure result: getting right with men. There is danger of our overlooking this truth. The devil is busy trying to obscure it. He will, if we can, hurl us into a comfortable feeling that because we have "gotten right with God" our chief responsibility is discharged. Yet a man's chief business is not to get saved; it is to help in saving others. And a man's first step and only hope in working at that successfully is to give himself up utterly to loving service for his fellows—service for their temporal as well as for their spiritual needs. Thus only can he "get right with men," and thus only has he any reason to suppose that he has gotten right with God—Sunday-School Times.

Plain Things.

In divine truth the main things are plain things. He who keeps the

"Savior, lead me, lest I stray:
Gently down the stream of time,
I am safe when by thy side,
Savior, lead me lest I stray:
Lead me, lead me,

Pretz.

"OBITUARIES."

"ZOOK.—Rhoda Miriam, youngest daughter of D. W. and Katie B. Zook, was born Nov. 8, 1903, in Calcutta, India, died August 31, 1906. The ceremonies took place at Los Angeles, California, where we will reside.

"SHEILDER.—Sister C. E. Shirk, of Lancaster, Pa., on Monday, September 11, 1906, brother James. Shirk to sister Keturah Long, both of Marsh Creek, Centre county, Pa.

"SHIRK.—Wenger.—On October 11, 1906, Rev. U. Hunter Brink officiating, Joseph Shirk, of Lancaster, and sister Lizzie (Eyster) Wener were joined in holy wedlock. The ceremony took place at Pottstown, California, where they will reside.

"Eshelman.—Shirk.—Married, at the home of the officiating minister, brother D. L. Graybill, on October 11, 1906, brother Joseph M. Eshelman, of Bedgwick, Kansas, to sister Mary J. Shirk, daughter of the late Joseph Shirk, of Shamokin.

"Tobias.—Brett.—On October 11, 1906, at the doors of the orphanage, brother Amos Horst officiating.

"Lapp.—Died, on October 12, 1906, at Lowedale, Ontario, U. Lapp, infant son of brother and sister William Lapp, aged 1 year. Funeral services held at the home of the parents, the 15th, in the U. B. chapel, on lake shore. Obsequies improved by brother A. Beas, assisted by brother John Sider, from Luke xx. 35. Subject, "The eternal life beyond." Interment in adjoining cemetery. This is the first death in their little family, it being the youngest. Three children are left, with the parents to mourn.

"Pretz.—Sister Charlotte Ann Pretz, widow of the late Peter Pretz, of Bertie township, Welland county, Ontario, died on October 11, 1906, at the home of her son, Emanuel Pretz, near Stevesenville, Ont., aged 20 years and 3 days. Sister F. was in good health up to 3 days previous to her death, when she had a paralytic stroke, and remained unconscious until death. She was much respected by all who knew her as a faithful member of the Brethren church. She left behind her a husband, seven boys, three girls, all living near the old home except Daniel and Mary in Colorado. Mary came the long distance in time for the funeral, and all the children but Daniel were present at the funeral. Eulogy was improved by A. Beas from Deuteronomy iii. 50, on the 17th, to a full house in the Brethren's M. H. Subject, "Holy desire after a heavenly state." Interment in adjoining cemetery.