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EDITORIAL—Judas Iscariotism of the age, and our most effective though most illogical tension to superior morality that.

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Christians fall so far below their pre

SELECTED—

Hypocrisy and Infidelity.

It cannot be denied that the performances of so many professed Christians fall so far below their pretension to superior morality that they thereby furnish to infidelity its most effective though most illogical weapons. A kiss and a betrayal is an

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Hypocrisy and Infidelity.

It is idle to attempt to palliate the charge of hypocrisy, and it is as idle to fear that the charge will in the end cripple the Church. Our men of affairs will discern the false from the true, and their own interests will prevent their spurting the genuine because the counterfeit infidelity cannot prevail. It destroys the best standard of truth and right in the moral world. Have you ever thought of it—a good man is to-day a good man only as he approaches the standard of Bible-taught morality. Grant that an infidel may be a good man too, and many of them are exemplary citizens, yet it can come only by his approaching in action a standard which he repudiates in words.

The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago at the bars of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests and policemen, to thongs of men and women, "I am a Bob-Ingersoll man," and every man and woman in the land believed him. Had this or any other such criminal declared himself a religious man, every infidel in the land would have declared the man a hypocrite and his assertion false.

It is no answer to tell us that perhaps in the cell adjoining his lay a man who for five and twenty years was prominent in the church, and was at last detected in a series of gigantic thefts and forgeries, for let him but step to his prison door and say, "I am a Christian man," and all the civilized world cries out, "The man is a liar!"—Hon. Geo. R. Wendling.

"Blessed is the man that endureth temptation" (Jas. 1. 12). There are no finer compliments that can come to men than temptations. They are God's way of telling men how much he thinks of them, how much he is willing to trust them, how much he believes they can do in his world in that great struggle against evil and wickedness, lust and sin. Men have only begun to learn the secret of Jesus Christ, when they have entered into a life of active, sweet, heart-tearing struggle.—Robert E. Speer.

Sins like weeds are easiest destroyed in the seed.

If you are one of those whose credit is not in the future and the blue mark hits you, it is to remind you that we are very anxious to have your renewal before May 1. If there is a mistake let us know about it.
Resurrection.

In his second letter to Timothy, chapter three, verse fifteen, R. V., Paul says to Timothy "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." Redemption through Jesus Christ then is the theme of the Old Testament Scriptures as well as of the New. Timothy’s knowledge of the "sacred writings" was evidently confined to the Old Testament. But now we have the New in addition to the Old. Yet as a remarkable matter of fact the apostle declared that knowledge of salvation through faith in Jesus Christ is obtained from those writings. In the Old we have the foreshadowings of that which became reality in the New. This being the case we are not surprised to learn that every part of the life and work of Jesus Christ was fulfillment of what had been written. "That the Scriptures might be fulfilled" is an expression that meets the New Testament reader continually as he traces the labors and teachings of our Lord and Savior Jesus Christ.

In God’s plan of redemption as foreshadowed in the Old Testament writings there is presented to our view one who would be a substitute for man, one who would be a sin-bearer, a sacrifice, who would be "wounded for our transgressions,... bruised for our iniquities," on whom would be "the chastisement of our peace," and by "whose stripes we would be healed. And, again, while it foreshadowed the dying of one who "was numbered among the transgressors," it also foreshadowed the resurrection of him whom the grave could not hold, and in Acts 2:22 to 36, Peter boldly testifies to the fact of the resurrection of Jesus and quotes from the Old Testament Scriptures in support of this wonderful truth of God. "This Jesus did God raise up whereof we all are witnesses. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." In Romans 4:25 we are told that he (Jesus) "was delivered up (put to death) for our trespasses (offences), and raised for our justification." Thus, "in wondrous grace he took my place," and with the poet we may sing,

"When I survey the wondrous cross, On which the Prince of glory died; My richest gain I count but loss, And pour contempt on all my pride."

But the brighter day of the resurrection dawned, and how full of interesting incidents and surprises it was for the discouraged disciples and friends of Jesus. He indeed was able to take up the life again which he laid down. He had said, "I have power to lay it down, and have power to take it up again, this commandment have I received from my father." The women were at the grave early but Jesus was not there. "He is not here: he is risen" was the word. "Why seek ye the living among the dead?" "Behold he goeth before you into Galilee." Go tell my brethren—and Peter." Weeping Mary is comforted: the two who walked to Emmaus had the Scriptures opened unto them and had to say, "Did not our hearts burn within us while he spake to us on the way, while he opened to us the Scriptures?" O, the joyful resurrection day! "He was raised for our justification." Go ye forth to every land and nation and proclaim the glorious tidings of a crucified Redeemer, but also of a risen and glorified Christ, who is alive forevermore, who could say, "I am the resurrection and the life; he that believeth on me though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (R. V.).

What does it mean, "was raised for our justification?" O, it means that a way has now been found by which the guilty sinner can be pardoned, acquitted and declared to be just, righteous; "that he might himself be just (accounted righteous), and the justifier of him that hath faith in Jesus" (Rom. 3:26). This then is the way of salvation. One has been found who took my place and was "made to be sin on our (my) behalf; that we (I) might become the righteousness of God in him." (II. Cor. 5:21.)

Now the believer is made alive together with Christ, and raised up with him and made to sit in the heavens in Christ Jesus (Eph. 2:5, 6), and it becomes him to walk worthily of the calling wherewith he is called (Eph. 4:1). He is "risen with Christ," and is to "seek the things which are above where Christ is seated on the right hand of God." (Col. 3:1, R. V.) He is besought to present his body a living sacrifice, holy acceptable to God, and is not to be fashioned according to this world, but is to be transformed by the renewing of the mind, able then to prove what is the will of God, even the thing which is good and acceptable and perfect. (Rom. 12:12, R. V. margin.)

Request for Special Prayer.

Many and heavy are the burdens which fathers and mothers are bearing—burdens which they perhaps seldom speak about to any but the most intimate friends. One of the heaviest for any such to bear is when a child, son or daughter, goes insane. Here is a request from such an one. Sister Jennie Smith, of Clay Center, Kansas, appeals to the brethren and sisters to join with her on April 5, in special prayer to God that he would mercifully restore their son Charley to his right mind.

We learn that the brethren of the North Franklin district are preparing to establish a mission in the city of Chambersburg, Pa. A suitable building is being prepared, and will be ready for dedication in a few weeks.
We hope this movement may abound in much good, and bring much glory to God, in the precious souls will be won for Christ. When once the brethren are fully alive to their privileges and responsibilities there will be many more missions planted in towns and cities. May the awakening come speedily.

Sister Baker, matron of the Messiah Home Orphanage, has again returned to her post of duty after her visit of nearly three months to her Ontario home. Her vacation was a pleasant relief from the continual care which rests on the mind of one who occupies such a responsible position, and we hope as she takes up the task again she will continue to enjoy the encouragement and comfort of the heavenly Father to whose service she has so fully yielded herself. Sister Annie Shank, whose devotion made it possible that Sister Baker could be released for a time, has again returned to her Lancaster county home. She filled the place creditably to herself and her quiet, gentle demeanor endeared her to the Orphanage family, as also to those of us who met with her at the Messiah Home services in worship and Sunday-school. We pray the Lord may bless her much and still make her a blessing.

Sister Davidson writes in connection with Ndhlalambi's letter, published elsewhere in this issue, that they thought perhaps the people are becoming tired of hearing from them so often, as they asked him to write once. The sisters need have no fear on that score. Their letters are always welcomed. Nevertheless, Bro. Ndhlalambi's letter will be much appreciated. It is one of the evidences of the fruitage of the earnest labors of the missionaries under the blessing of God. The readers will remember that the letter is written by one who a few years ago was an ignorant heathen. O how the home church should be interested in the furtherance of the gospel among the heathen.

The Cumberland district, brethren are rejoicing over the fact that in the recent special meetings at Mechanicsburg, conducted by Bro. F. Bowers, of Souderton, Pa., twelve souls made a start for the kingdom, and the members were greatly revived. Cottage prayer-meetings are now well attended. The ministry is to be strengthened in the near future. We rejoice with them in their season of refreshing and hope it may be the dawning of a brighter day for the church in that district and many more may be won for Jesus in the days to come. We have been asked how it is that no report of this meeting has appeared in the Visior. We had to answer “because no one sent in any report.” At least there was none received by us.

The Legislature of Pennsylvania recently gave evidence as to who is its master, when it closed the door against the Local Option law. The liquor element seems to be in control. Oklahoma has placed a prohibition plank in its Constitution, other States are coming more and more under temperance laws, but old Pennsylvania must remain under the dominion of the liquor power at least two years longer.

Brother Peter Stover, of the Philadelphia Mission, informs us that he has a small boy, Harry Stover, seven years of age, that he would like to place in a good family. He is a smart little boy. Brother Stover is ready to enter into an agreement of adoption if conditions obtain.

Address Peter Stover, 3423 N. Second street, Philadelphia, Pa.

Remember, Pennsylvania State Council convenes at Harrisburg, Pa., April 17 this year instead of the first Wednesday in May.

“The love of wealth never leads to the wealth of love.”

Unto the Desired Haven.

What matter how the winds may blow, Or blow they East, or blow they West; Since ebb or flood alike is best? What reck I how the tides may flow, Since ed Brazil, or God said it best?

No Summer calm, nor Winter gale, Impedes or drives me from my way; Forgetting I was thus to sail The nights when fierce the billows rolled, And changed my course, I knew not why.

I mind the weary days of old When motionless I seemed to lie; The nights when fierce the billows rolled, And changed my course, I knew not why. I steadfast toward the haven sail That lies, perhaps, not far away.

I measured not the loss and fret Which through those years of doubt I bore; I keep the memory fresh, and yet Would hold God's patient mercy more. What wrecks have passed me in the gale, That lies, perhaps, not far away.

What ships gone down on Summer day; When motionless I seemed to lie; What ships gone down on Summer day; When motionless I seemed to lie.

While I, with furled or spreading sail, Stood for the haven far away. Forgetting I was thus to sail To reach what seemed so far away.

What matter how the winds may blow, Since back or foul alike is best; God holds them in his hand, I know, And I may leave to him the rest.

Assured that neither calm nor gale Can bring me danger or delay; Assured that neither calm nor gale Can bring me danger or delay. At still I toward the haven sail, That lies, I know not far away.

—A. D. P. Randolph.

Selected by J. Frank Plumb, Caron, Sash, Can.

Brief Observations On a Few Timely Topics.

(Concluded from page 10.)

words would begin from to-day to act on them and obey them, what a revolution would ensue! But for some reason we who profess to live under love pass this and similar precepts over as belonging to a legal code which has passed away. Yet our Lord came not to destroy, but to fulfill. We seem to hear him saying: “Of old time they said...but I say unto you.” Oh, that these words were literally put in force!

“There would be a new interest in business.—God would be taken into partnership, and consulted with respect to every negotiation, every sale, every fresh development. There would always be one court of appeal, one voice of warning and direction; and then, as the business grew, there would be an infinite delight in putting aside an ever-increasing proportion for the cause of God. A leading Christian business man told me that when they were in quite humble circumstances his wife and he began by giving God a tenth, then they were able to give an eighth, then a fifth, and for some years now a third. You say that a man ought to give all to God; are you giving a tenth? Begin with this at least.

“There would be new success in business.—Barns would burst with their contents, and the wine vats would overflow. God cannot trust many of us with money. It sticks to our hands, it hurts our children, it demoralizes ourselves.

“There would be plenty in the coffers of the Church.—The collections which the apostle disliked so much would be needless, to say nothing of whist-drives, raffling, comic entertainments! Ah, how quickly the wheels of now sluggish machinery would move, if the rivers of Christian giving were thawed! Let each heed this injunction, especially when there is an increase in the salary or the returns.”

J. G. CASSEL.

R. F. D. No. 2, Hope, Kans.

The Salvation Army is the greatest total abstinence organization in Christendom. Every soldier in that army pledges himself to total abstinence when he signs the Army “Articles of War.” And no user of tobacco is permitted to serve as a Salvation Army officer.

“The size of your Christian life is measured by the size of your prayers.”
Every man who would live truly must have an earnest and sincere faith in God. All people are divided into two classes—the children of God and the children of this world. The contrast between the two is very great. We cannot realize how great the difference, neither do we realize the importance of obeying the commandments given by Jesus and the apostles as we should.

There are so many ways in which Jesus wants us to be separate from the world. He wants us to be humble followers, having our affections set upon heavenly things, not spending our time and money for the vain and perishable things, so he said, "Let your adorning not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel. But let it be the hidden man of the heart even the ornament of a meek and a quiet spirit." We should retain the simplicity of the gospel.

Paul said in his letter to Timothy that women should adorn themselves in modest apparel as becometh women of weak ones who could not resist the temptations thrown out to them. We should stay away; for often we hear it said, "if they could go then I can too," and in that way our influence is not for the best.

It is the same way in doing things. How sad to see professored Christians engage in worldly amusements even though they do not seem to hinder their walk with God, yet some one may be influenced by that very act, to take another step farther down; which to them would not seem much worse than the step taken by the professor, and in which the Christian would not engage. Thus we see it is not that we throw our influence all at once on the wrong side, but by just yielding to a little thing. Others may be led step by step on the downward road instead of the upward one, which every Christian influence will lead to.

Influence is something which will live on, and on, even though we have been long since called away. The greatest Christian influence that ever was upon this earth, has lived for ages, and been passed down from one generation to another, until it has reached even us. It was the influence of Jesus. We have no record of him ever doing anything wrong, and what a privilege of pointing the unsaved to one so pure and holy! What an inspiration to us to keep near him, and allow him to guide our lives! For then we know our influence will be helping people heavenward.

Even our words carry an influence with them, for often words spoken by a sainted mother, a praying father, a loving brother, or sister, or some dear friend, just as they were passing over the river of death, print themselves on our memory, and to a certain extent, influence our future lives.

How prayerful and watchful we ought to be as we go through this world that we throw our influence on the right side, and in this way we can help many to higher ideals and ambitions, help to raise the fallen, and also be sending up material to the skies for our mansion, laying up treasures where "moth and rust doth not corrupt or thieves break through and steal."

Surely the solution of the whole problem is to know Christ, and to have him to guide us in all our undertakings. We know he will not guide us wrong.

Jennie Hoover.
R. D. 4, Mansfield, Ohio.
March 16, 1907.
unto you, inasmuch as ye did it unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment! but the righteous into life eternal.

HARRIET W. KOHLER.
R. D. 3, Mansfield, Ohio.
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For the Evangelical Visitor.

Victory.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” (I. Cor. 15:54.)

A battle is being fought between the prince of this world, the ruler of darkness and him whom we own as Lord and Master. The battle is to be fought to the bitter end. There is to be no compromise. There cannot be, for light and darkness cannot come to any agreement. Yes, this battle is to be fought to a finish, and our God has declared that when the battle is ended, victory, glorious and complete, shall rest on the Lord Jesus Christ; that in that day he will be triumphant, that his last enemy death shall be destroyed. Paul tells us that so complete will be the victory of our Captain, that even this mortal, corruptible body, the bodies of those of his soldiers who have fallen in the fight, will be wrested from the power of the grave and shall put on immortal life.

On that victorious day, when the battle is over, when Satan is vanquished and his power forever destroyed, then the victory will be so complete, that even the grave will have to yield up the sleeping dust and our Savior’s words shall be gloriously fulfilled when he promised “Not a hair of your head shall perish.” All those who in penitence have sought the pardoning love of God in Christ Jesus, have been given by the Father to his Son. Our bodies, souls and spirits then belong to Christ; we have gladly acknowledged that we belong to Jesus, and he has declared that his Father’s will is “that of all that which he hath given me, I should lose nothing, but should raise it up at the last day.”

God will preserve our spirit, soul and body, entire without blame unto the coming of the Lord Jesus Christ; faithful is he that calleth you, who also will do it. At the glorious coming of our Lord with his redeemed saints “who have been with him, beholding his glory,” then shall their very bodies be resurrected in the likeness of his own glorious body; then shall the stings of death, the seeming victory of the grave, vanish, swallowed up in Christ’s glorious victory. This being the case, the victory being a certainty, the Spirit of God urges us to be faithful soldiers, not to be weary in well doing or discouraged in the fight, for in due season we shall reap the reward; we shall have the spoils of this victory, if we faint not.

How glorious the victory! How great the reward! If we win our dear ones, our friends, and perishing souls from the kingdom of Satan to God, we will not only enjoy sweet fellowship with them here, and hereafter in the spirit-world, but in the glorious future our beloved ones will be clothed upon by their resurrected and glorified bodies, and we will mingle with each other in the sweetest intercourse; no more shall we see tear-stained cheeks, no more shall we see sad faces, but the familiar forms and loved faces, unmarred by sin, death and the curse, will be radiant with the glory of God.

If victory is thus a certainty, if each individual soldier is to have committed to him all that he has lost in the battle, if he is to have not only now, but in the hereafter as well, mothers and fathers, and brothers and sisters and life-everlasting to enjoy the fruits of victory, what need to care if the battle seems to go hard at times; what need to faint or be discouraged if in his corner of the battlefield it would seem as if he is being pressed beyond measure, sooner or later he will be rejoicing in complete victory; the tears, the pain, the heartache will be all gone, and in their place will be the glorious shout of victory.

One night last Summer, after I had returned home from a Saturday evening meeting, a feeling of discouragement or rather of doubt as to whether the Lord wanted me to work where I had been working. Throughout the week I had taken a stand at the open-air ring, testifying of the power of Christ. I had taken my place on the S. A. platform and told out the story of redeeming love. On that Saturday night I had encountered more than the usual amount of scoffs and jeers from the poor lost souls, and a feeling of questioning arose, as to whether the Lord wanted me to walk this path-way.

As I was half-questioning, half-inquiring of the Lord, I somehow became aware of a message that was seeking to enforce itself upon me. As I became silent before God, these words formed themselves in my mind, “Be steadfast, unmovable, always abounding.” As the Spirit applied the message to my own heart, all my motives, so if we improve the talents God has given us, as the opportunity affords itself, we will surely be rewarded by God’s blessing and approval of our efforts. We cannot all devote all of our time to active service, nevertheless, we can work together with one mind and one heart.

If our position be humble we can greatly aid those who fill the most important positions—especially that of the ministers—by our prayers and by being regular at service. When there we should give him our undivided attention thereby showing to him that we came to worship and are interested in what he is saying.

If we had the time and ability, volumes could be written on this subject of separation from the world. Jesus said, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment! but the righteous into life eternal.

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As I was half-questioning, half-inquiring of the Lord, I somehow became aware of a message that was seeking to enforce itself upon me. As I became silent before God, these words formed themselves in my mind, “Be steadfast, unmovable, always abounding.” As the Spirit applied the message to my own heart, all my
uncertainties left me and I knew I was in God's appointed way. After some search I found the passage in which these words were uttered: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." As I read this passage with its context, a fresh inspiration came to my own soul, an inspiration which has served me to the fight since then even when everything seemed dark. Under this inspiration I hastily jotted down the lines which I here transcribe for some other brother, hoping that it may encourage him in the fight, and that he may be able to join with me in thanking "God who giveth us the victory through our Lord Jesus Christ."

A. McG.

For the EVANGELICAL VISITOR.

Crumbs.

Unconfessed sins will meet us and stand as witnesses against us in the day of judgment if we do not acknowledge them sooner. Live in the present yet for the future. Riches are a blessing only when spent for God's glory.

Telling what a victorious life is or how to live it does not take the one hundredth part of the grace that it takes to put it into practice daily.

"Godliness with contentment is great gain." (I. Tim. 6:6.)

Those who voluntarily become poor in this life, for Jesus' sake, will be rich in the life to come.

God's approval of us is worth more than all the approval of the people, who generally praise us most when we are not in close touch with God, but consider us weak-minded, extremist, or fanatics when we confess to the bottom, take God at his word, and go through at any cost.

It is better to go slow and be sure we are right, than to go fast and fall headlong in something imaginary.

The Bible standard of salvation can be lived and practiced in whatever circumstances we are, if we are in God's order, or else God would be unrighteous.

Showing love is but a show, at its best, without love, and many a time the love show ceases; but love loves without ceasing, and can not do anything else.

Never argue, much less reason, with the devil.

For us to be dead to sin (Rom. 6:2) means that we have not the carnal mind, the Adamic nature, for it is alive to sin even if it is suppressed. See Rom. 8:7.

The measure of the grace of God in our heart is revealed by our behavior in battle.

Let us beware that we never call our troubles trials.

People may throw dirt at us to their own satisfaction, but the sticking of it depends altogether on what garment we wear.

The testimony we give about God may be good, but how is or would be his testimony concerning us?

If the devil is not bothering us much, we may know we are not very hot for God.

For the EVANGELICAL VISITOR.

"Judge Not That Ye Be Not Judged."

D. L. GISH.

Now, then, how can we judge, and how can we pray for someone to have light that is not just led by us? I believe we have different leadings in some respects and are still of the same spirit as Brother J. M. Myers wrote. I feel to endorse such gospel truth. Far be it from me to put away the Bible (Old Testament) what is brought over to the gospel—such as the Ten Commandments and many more sayings. Paul in his Epistle to the Galatians chapter 3 says, "O, foolish Galatians! who hath bewitched you? Did you receive the Spirit by the law or by faith?" I don't expect to be saved by works but by faith in Jesus through his shed blood; but I also have works with my faith.

The gospel teaches us to love our enemies. It is not eye for eye; tooth for tooth. The gospel makes us children of God. Praise God that the Holy Spirit just leads to the truth, the word. When I was converted I read in the Testament, and I was surprised that it just was in accord with my leadings of the Spirit. Before I was converted I read the Bible (Old Testament). I enjoyed to read of the wars and fightings, but after being converted I loved the New Testament. Why? Because the Holy Spirit just leads as the New teaches. The old is good; I am glad that our government is founded on it, but to my knowledge it don't make a Christian.

Paul had much trouble with the Jews. They expected to be saved by works. "Ye hypocrites," if we judge someone we will be judged. In Matt. 18 we read of offending one of these little ones. It were better that a mill-stone were hanged about his neck and cast in the depth of the sea. That means teaching that is not gospel; to lead into error. Jesus taught much through parables, taking natural things so they could understand spiritual things. But we must become spiritual to understand it. How can we understand spiritual things without being spiritual? I praise God for plain gospel teachings and leading. If it don't agree with that it is no bread to me. I mean to hold to the safe teaching of the gospel.

Florin, Pa. H. B. MUSSER.

For the EVANGELICAL VISITOR.

The Christ Image.

"And God said, let us make man in our image, after our likeness." (Gen. 1:26.) This is a very important subject, if we look at it right. I am not able to give it in all its details, for through the fashions of this world man disfigured and lost the image of God. Yet there are many who claim to be Christians, or the children of God, but have lost his image, and in our carnal state we are all out of Christ and out of the image of God. So we have to be born again. Yes, Jesus said, "Ye must be born again" (John 3:7), and in order to be born again we have to make a full surrender. All self must come out of the way; just let ourself fall in the hands of God like the clay in the potter's hands, then he can form us according to his will and in his image if we are obedient. I believe there are many who come to Christ and receive something, but are not right willing to obey. If this takes place that we are born again and all our desires are changed, then we don't want to do any more like the world: we are transformed as the apostle says, Rom. 12:2, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Now if we go back to the creation where that word was spoken, "Let us make man in our image," Jesus was there; and after a long time he came to the earth and brought us that image.

I think if we have the love of God shed abroad in our heart, and are right willing to follow him in all his ways and do his will, we would look a little more like him and do a little more like he did. I herewith give you some history how he looked when he was here on earth and I believe it is correct and true.

"There has appeared in these days a..."
very virtuous man, Jesus Christ by name, who is still living among us and is looked upon as a prophet by the heathen, but by his own disciples he is called Son of God. He raises people from the dead and heals all kind of disease. A man of somewhat tall and imposing stature and of very venerable appearance, so that those who see him are led both to fear and to love him. His hair has the color of a fully ripened hazel nut, almost smooth down to the ears, from there on it is somewhat curled, flowing over his shoulders and of more oriental color, after the manner of the Nazarene color. It is parted in the middle. His forehead is free and smooth, his face without spots or wrinkles, beautiful of a pleasing red. Nose and mouth have a form with which no fault can be found; the beard is full, its color matching well with that of the hair, not very long. His eyes are gray, clear and full of life; his body is well-formed and firmly built, his hands and arms in good proportion. In censure he is terrible, in admonition kind and fascinating; in his speech temperate; wise and modest; joined with dignity. No one can recall that he has seen him laugh, but many have seen him weep."

I can also give some experience of a brother in who his conversion one day in the afternoon on the way home from meeting, saw Jesus natural, as plain as he could see any body. And he looked exactly as he is described in the above which gives good proof.

Now, dear readers of the VISITOR, let us examine ourselves. Can we, out of love, follow Jesus in all his example, so that we may become such as the apostle Peter says, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who has called you out of darkness into his marvelous light?” (1. Peter 2:9.)


It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

For the EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.
The Holy Spirit.

The place of the Holy Spirit in the Christian's life is one of importance, because ones being a Christian, depends upon possessing it. We cannot state all of its functions any more than we can state all of the functions of this natural life. We speak of this life as the mainspring of all human activities, or even all the faculties of life. So all Christian activities and thought are the work and expression of the Holy Spirit.

No one can be a Christian without Jesus Christ. In him we live and move and have our continual being. Of him, and by faith in him, we are born into God's family. If Christ were here to-day personally he would be as the dictator of all our actions, the law-giver, the judge and the executor of all things for the Christian.

Let us take John, chapter 14, and there read what some of the functions of the Holy Spirit are. The Father was from the beginning; and Christ went from earth to prepare a place for his children, and the Spirit abides on earth with the children of God to guide them into all truth; because Christ has returned unto the Father. The Spirit dwells with his children as Christ did when he was on the earth, to comfort, encourage and bless them. He is the Spirit of truth, whom the world cannot receive, because it abideth not with him, neither knows him. Jesus Christ confounded the lawyers and doctors in the Temple with his wisdom. He truly interpreted unto them the Law and the Prophets. He knew how to explain and use the Sabbath when with them; and to deal with the different classes of humanity in order to do them good and fill his holy mission. This he did by and through the Spirit of truth which liveth forever.

We cannot fully know and understand how and where our proper place is through all the transactions of life, although we may have the Scriptures with us, unless we have the Holy Spirit of truth abiding with us and in us and so we fail to accomplish the mission of life. We come to Christ through this Spirit of truth.

It is not at all surprising that dear Christians full of spiritual life, zealous of good works, seldom have much to say, that they have the Holy Spirit; but have much to say of Jesus Christ and his love for sinners, and have him as a present helper through all the conflicts of life, and are willing to sacrifice their carnal nature with its lusts and worldly gratifications, and go on to keep his commandments; neither have much to say about their own good deeds, but are weak mortals having a great desire to have the Spirit of truth with them, to lead, guide and direct them through all the conflicts of this inconstant life, and the meandering scenes while in the vale of tears.

Gold S. Grimm.

Louisville, Ohio.

For the EVANGELICAL VISITOR.

Judge Righteous Judgment.

"Judge not according to the appearance, but judge righteous judgment." (John 7:24.)

By nature we are inclined to judge according to the appearance, and in fact we are not in the right position to judge righteous judgment, i. e., in a spiritual sense. However, in a physical sense, we may be capable to form good ideas and pass good sound judgment upon certain subjects, or some profound questions before a jury, etc., etc. Jesus says, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

You see, dear ones, we cannot see clearly as long as we have a beam (carnal mind) in our own eye. To judge righteous judgment, we must first get the "Righteous Judge" in us. Paul says, that he does not judge himself; but that the Lord is his judge. Paul had no confidence in the flesh, but wholly dependent on the divine nature to do his judging with regard to his spiritual life. "He that is spiritual judgeth 'all' things, yet he himself is judged of no man." The reason that a spiritual man or woman is judged of no man, is because he does not "judge righteous judgment." In fact, the natural man with the "carnal mind" in his heart, cannot judge righteous judgment with regard to his own salvation, much less for others. "For who hath known (carnal men) the mind of the Lord, that he may instruct him?" "But we (spiritual men) have the mind of Christ."

We come in contact with articles entitled, "Christian perfection" is not sinless perfection. However, this is not correct. Christian perfection, in a biblical sense, means Christ-like.
and is the incorruptible seed that liveth and abideth evermore.

"The good seed are the children of the kingdom." (Matt. 13:28.) The descendant from Jesus. That which we receive from God "cannot" sin, and is absolutely sinless, and will not judge by the appearance; but will "judge righteous judgment."

You see, dear ones, we get sometimes into tight places; that if it were not for the righteous judgment that the good Lord has put into our hearts by regeneration, "new birth," we would get into a confusion, and become confused and dumbfounded. We will say, for instance, we get into a large protracted meeting in progress, and behind the pulpit and around the altar stand the (so-called) elders and deacons with their long moustaches and the rest of the face shaved clean. Of course to us it looks ridiculous, and would be puzzled if left to ourselves, and perhaps would condemn some of God's little ones.

J. S. LEHMAN.

Culbertson, Pa.

"Let Us Not Forget."

ELDER JESSE ENGLE, DIED APRIL 3, 1907.

In the death of Elder Engle the Brethren in Christ lost its most widely known and one of its most progressive representatives. His forceful character, untiring energy, and wise leadership as the first bishop in Africa, place him on the roll of our greatest men. Let us ask after some of those qualities which caused us to love him in life and to revere his memory that we may in some degree follow him as he followed Christ. Let us note his

SPIRIT OF WORK.

He was a tremendous worker. In America he labored indefatigably as layman, minister, pastor, evangelist, legislator and bishop. His courage in labor was indomitable. In Africa as pioneer, builder, trader, preacher and general overseer his toils were wearing as they were multidinous. His spirit of supervision and caring for the flock over which he felt himself appointed shepherd was alert and untiring. And this was without conceit or acrimony. I have walked twenty-five miles with him on a single day while he was pushing out on some projected interest. He personally supervised every department of the mission's development, rising early and often burning the midnight oil as he studied the language, wrote letters for the press, and carried on a voluminous correspondence with family, friends and Foreign Board. The acquisition of a legal guarantee for the land, the development of church, school, and industrial projects were his daily tasks. His early decease we believe was attributable to his onerous endeavors and frequent exposure to inclement weather. Surely he followed Paul "in labors abundant and watchings oft," and our eyes fill with tears as we see those labors still going on and bearing an increasing fruitage. He frequently said to the writer that his one consuming desire was for ten years of active service in Africa among the tribe he had chosen and then he would be ready for America or translation.

His DOMESTIC SPIRIT.

He loved his family and his home. To know him as advisor, preacher, friend, was a great privilege. But none knew him at his best who did not know him at his fireside. He frequently reminded us of Martin Luther in his attachment for his home. Here he was the affectionate husband, the ideal father, the congenial companion. His tabletalk was charming. As a keen observer of men, a lifelong student of human motive and action, and a fellowtraver with them, he had a marvelous store of anecdote, reminiscence and story that was at once delightful and highly edifying. There was nothing of the stolid, self-contemplative, morose recluse in him. At the table, morning, noon, and night, his natural outflow of observation and reflection enriched those who were so fortunate as to be at his board. It was at these times that his wit and humor were most sparkling.

And he was a rare disciplinarian. His "household was ordered aright after him." The first law of heaven we are told is order. He established it without apparent authority. Peace and concord, kindness and love were his goals of endeavor. Seven noble sons and a beautiful daughter, (and of these he never tired of speaking), were his magnificent constellation of riches which he bequeathed ungrudgingly to our generation. His home life and example were peculiarly in harmony with personal piety, strong Christian convictions, coupled with broad and generous sympathies.

BREATH OF SPIRIT.

While he was a staunch and loyal servant of the church of which he had made choice; while he held unfalteringly and tenaciously to his peculiar tenets; and while he scrupulously embodied these in his personality and life, yet he was so broadminded that to him it was perfectly natural to have fellowship with all his fellow-Christians. He found a common point of contact, a ground for fellowship with any and all of his Father's other children. Anglican exclusiveness, Roman bigotry, and Protestant latitudinarianism were all overcome by his magnificent spirit of tolerance, sympathy and charity. He claimed as his personal friends those of every faith and gave to each a generous return of friendship, confidence and helpfulness.

His Christlike Spirit.

His Christlike spirit made him an attractive man. He frequently visited our churches in North Dickinson county, Kansas, and was a popular speaker, drawing the outside element as few of our men were able to do. A rough cattlemen once said to the writer that he would walk ten miles to hear him preach and was frequently present at Zion church when he came. He made forbearance and love to man his constant attitude. He persuaded and entreated rather than threatened in his sermons. He preached the gospel of God's love rather than God's law and impending judgment. He sought by daily prayer and endeavor to live by the golden rule of love and though his life chronicles one disastrous business reverse, yet even in that he was able to conserve the confidence of men in his integrity as a sincere Christian. There are hundreds of men and women in the world to-day whose testimony rings out and on to the fact of his helpful smile, word, deed. The writer's wife and scores of others feel honored in being among the candidates baptized by his faithful hands and a number of Matabele believers share the same joy. And his was a spirit like his Master's—free from bigotry and religiosity. Sanctimoniousness his soul loathed. Revent toward God, trusting in Christ, kind and merciful to men, he did not manifest pious emotions which he did not genuinely feel. He was simple in speech using clear forceful English, and when profitable, German. He commended himself to the world as a man who had a genuine religious experience unfetted with hypocrisy.

All this was evident from his sincerity. What he believed, said and did, he did with conviction and earnestness. His was no half-hearted life. It was one of honest sincere en-
devour to reach and live by the ideals of Jesus.

Such a life cannot die. He being departed yet speaks and moves among us in the quickened hearts and lives of men whom he touched. Though it be in a lesser measure, may we too seek earnestly to be filled with the graces which made him great among us.

G. CLIFFORD CRESS.
Evaston, Wyoming, March 18, 1907.

After the resurrection of Jesus the apostles seldom used the word death to express the close of a Christian's life. But they used the word "sleep," "at home in the Lord," or "depart, loose the moorings," as of a vessel about to set out on the sea. What comfort to the Christian to think of the loved ones as being "asleep in Christ," instead of having ceased to be.—Selected.

For the EVANGELICAL VISITOR.
A Letter of Thanks and Appreciation.

For some time I have felt that I owe a duty to the dear brethren and sisters of the Orphanage. First I will state that through the favor of God and kindness of our brethren I was permitted to enjoy a pleasant reunion over the holiday season with my parents, brothers and sisters in my home in Canada. As on all occasions of this kind, we found that only too soon some had to return to their posts of duty. God has thus far graciously favored us by allowing us to remain a family unbroken by the inroads of death. But ah! how soon all things may be changed. Our prayer is that when these earthly reunions are over there may be one grand re-union in our Father's home above.

I also had the pleasure of meeting many of my dear brethren and sisters and former acquaintances, some of whom, no doubt, I bade farewell for the last time. As we met in worship together in God's house, I was very sensibly reminded that pews once occupied by earnest worshipers are now vacant. The fact that their voices are hushed and their forms no more to be seen spake to me louder than words. Even while at home I witnessed the last sad rites over the remains of a much loved and respected uncle. In a conversation with him just two weeks previous to his death, he said he was just waiting to be released from his suffering, yet desiring to abide God's time. God took him and we bow in submission to his holy will.

I am now back again in Harrisburg with the Orphanage family,—the place to which I believe God led me a few years ago—and I am ready for service in his greater cause. We have his own purpose to be wrought out in our lives. My prayer has been and still is, with the Psalmist, "Teach me thy way, O Lord, and lead me in a plain path."

Now I wish to speak in regard to the duty I owe. I have been unable to thank, personally or by letter, many who have sent donations, either of money or provisions, to this institution, because I knew neither the names of the donors nor their addresses. I hope in this way to be able to reach many of our friends and to express, in a measure, at least, our gratefulness. If all who so kindly remember us can realize how much their generous and worthy gifts are appreciated by the brethren and sisters interested in the work here, and how much they are enjoyed by the children for whose benefit they are given, I believe they will be able to exclaim in the words of the Lord Jesus, as given by Paul, "It is more blessed to give than to receive."

Dear friends, I consider we are only workers together with you in this great cause. Yet, while we, the other workers with myself, are more directly connected with the work, being daily surrounded by these children, we greatly need your prayers. We know that many fervent prayers have already ascended to the throne of grace in our behalf, for which prayers and also for the many encouraging words spoken to us, we desire, right here, to express our thanks and appreciation.

This work has a dark side as well as a bright side. We have our trials as well as our triumphs. Praise God who giveth us the victory! I am somewhat slow to speak of the apparent good already received by these children as a result of the Christian influence which is continually surrounding them, but I wish to say that, after almost four years' experience in orphanage work, I feel impressed, more and more, that our brethren should have an institution of this kind, wholly controlled by the brethren, in every State and Province where our people are located.

From the very beginning of this institution, I am glad to say, there has been manifest an increased interest, so that the past year has surpassed any previous year in the amount of cash sums and other donations. The supply, however, has not yet been greater than what was needed; though we are made to feel many times that we are not worthy of the blessings which we are permitted to enjoy. We feel that every possible care is being taken so that nothing is wasted or destroyed.

While these children are being taught in school, and instructed, as well, in house-work, our greatest endeavor and concern is to instruct them in the Christian life. Some of them tell us they never heard their parents pray; others say they heard very little of God and the plan of salvation. Having then these children entrusted to our care, we feel we are responsible, to a high degree, for their future usefulness in God's service. I am thankful to say that eight of our older girls are united with us in church fellowship, two others, besides one placed out in a private home, desire to be Christians, and have desired of themselves to wear the mode of dress our sisters wear. I know by experience that these children have tender hearts and have convictions of their own. The burden and prayer of my heart is that they may become real workers for souls in the great harvest field.

The expression is often used, "The hope of the nation lies in the child of to-day." If that is true, is it not also true of the church? What are we doing, then, to rescue the children of to-day, who are so unfortunate as to be left helpless orphans, or who through sin and drunkenness of their parents are left to battle a cold world alone?

Do only girls need our sympathy and help? Do we not see the worth in the young boy? Can the church do without the boys? Oh, how sad that so many are being left to the traps and snares of the evil one. Brethren and sisters, should we not awaken to our duty and to the grand privileges of to-day? May God help us! Who of us will be able to stand before God and say, "I have done my duty. I have done all that was in my power to do?" What will it mean to many who will have to say, "I might have helped, or I might have given of my abundance, but I refused because I did not fully understand the work or know the needs." What does God's word say? "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest! Dear ones, does God's word make any allowance for our ignorance? Who will come up
unto the help of the Lord? "The harvest truly is great, but the laborers are few." May God help us to find the task that is ours, and having found it to do it with all our God-given powers.

"There's surely somewhere a lowly place, In earth's harvest field so wide— Where I may labor thro' life's short day For Jesus, the crucified—" * * *

"Let none hear you idly saying, There is nothing I can do, While the souls of men are dying, And the Master calls for you. Take the task he gives you gladly, Let his work your pleasure be; Answer quickly, when he calleth, 'Here am I, send me, send me.'" Yours in the Master's cause, HANNAH BAKER.

Messiah Home Orphanage, Harrisburg, Pa.


In the article entitled, "Bible Training School," the writer, it seems to me, fails to make what is a very important distinction, namely, between the church colleges or theological seminaries and the various schools which have in recent years been started for purely Bible training. The latter are usually undenominational. When he intimates that the churches in their schools do not teach separation from the world, and that both teachers and taught are to be found at "the theater and all other places of amusement," he is doubtless saying what is true in general, although there are some exceptions. But such a statement would not be correct in reference to the many excellent Bible Training Schools, in which, as a rule, a clear testimony against all forms of worldly amusement is given. To this I can bear testimony from personal observation. As I understand it, what the advocates of a Bible Training School aim at is not a college or theological seminary, but a school for training in Bible knowledge and practical Christian work. And if this be the need and the aim, let us not think that we have nothing to learn from others, although we may not approve of all they do and teach.

* * *

The evangelists and their methods are always sure to get their share of criticism. As to their place in the church, Eph. 4:11, 12 seems to settle that. Evangelists are itinerant gospel preachers, whereas pastors, as a rule, remain in one place and have the care of the church, as a shepherd of the sheep. As to the methods employed by the evangelists, there is perhaps room for criticism, but not of the unfriendly kind. Methods are not of primary importance, but the Holy Spirit is. He often ignores our methods. He will not be bound to any set way of bringing sinners to Christ. When he is not working, all methods fail. And we might add that when he is working any method will work well. It is a question, when inviting sinners to accept Christ, how they should manifest their willingness to do so. Should it be by signing a card, by raising the hand, by standing up, by going forward and kneeling down or by remaining for the after-meeting or inquiry room. The very best way would be as it was in Acts 2:37. Too much urging is not always best, and yet souls who are convicted should be given every encouragement and opportunity to make the decision. It does not make any difference how that first step is taken, only so the penitent finds Christ. The reason why converts are often so feeble is because of a lack of pungent conviction and a failure to apprehend Christ clearly as the Savior. In leading men to Christ, let us not get into bondage to any method. I believe that what is called the "altar service" is often made too much of. I do not wish to be understood that I object to seekers coming forward and prayer being made for them, but I do not quite see the propriety of calling that an altar service. In every Roman Catholic place of worship there is an altar in the front part, which is the most sacred spot in the temple; but no such thing is true of our evangelical places of worship. And yet the idea is most distinctly given out in some quarters that the place where the penitents kneel is an altar, and it is even called holy. This leads to erroneous conceptions and may even breed a superstitious reverence for a certain place or thing. Unless a better reason than I have yet found can be given for the term "altar service," I would advocate the discarding of the expression altogether. This is not mere quibbling about words, because unscriptural words and expressions nearly always lead to misconceptions of scriptural truths, or wholly unscriptural ideas.

The inquiry room has always seemed to me to be a good method of helping seeking souls. They need to be shown the way of salvation, and often there are difficulties that can only be brought out in a quiet, personal, heart-to-heart talk. I have often thought that what many a soul needs is not so much to kneel for hours and agonize in prayer, while two, three or half a dozen are telling him what to do, but rather to be taken aside and quietly shown the way of salvation from the Scriptures. This would agree with Acts 16:32. God is not so unwilling to save sinners that we have to "bombard" heaven in order to make him hear. The trouble is people do not know how to come to him, and for that reason they must be taught. The real cause of so many converts not becoming established is that they are trusting in some inward frame or feeling rather than in Christ and his word. Whatever methods we may employ, let us be sure to make Christ supreme, and lead souls to him.

* * *

Systematic Giving.

Apropos of the recent discussion of the tithing question, I give here an example of what can be done where this systematic way of giving is practiced. A congregation of less than a hundred members, in Guatemala, Central America, gave, during the year 1906, for the support of two evangelists from their number, for lights and janitor, for the poor and for other purposes, the sum of $5,227. This includes the offerings of the Sunday-school. It is a remarkable evidence of the Lord's blessing upon systematic giving. Of course, it needs to be explained that this amount is not so much U. S. money, but Guatemala currency. It would amount to about $475 in our money, but even this is a large amount when we consider that nearly all the members of that congregation are very poor. Besides, while it is true that one dollar of our money is worth eleven of theirs, yet it means a good deal more for them to earn eleven dollars than it does for us to earn one. If we stop to think over this a little, we shall be able to form some idea of what it would mean if all congregations (and we will not forget that congregations are made up of individuals) would go and do likewise.

* * *

F. B. Meyer, in commenting in "The Christian" (London) on the verse, "Honor the Lord with thy substance, and with the first fruits of all thine increase" (Prov. 3:9), has this to say:

(Concluded on page 3.)
Lesson 3. April 4.—Joseph Sold by His Brothers. Gen. 37:1-36. Golden Text: For whose son he was there is confusion and every vile work. James 3:16.

1. And Joseph dreamed a dream, and he told it to his brethren. Gen. 37:5. 2. And they said, Surely thou art esteeming thyself... 3. And he said unto them, Hear, I pray you, the dream which I have dreamed: 7 for, behold, we his brethren, and found them in Dothan. Gen. 37:8. 4. For, behold, I said unto them, This dream I have dreamed to my brethren; and found them in Dothan. Gen. 37:9. 5. And he said, Behold, the dream of my father: 10 and he said to his father, and to his brethren, and his father rebuked him, and said, What is this dream which thou hast done? Gen. 37:10. 6. And his brethren were envying him, and his brother Reuben... 7. and he said, I dreamed a dream, and my father... 8. And his brethren... 9. And he dreamed a nov... 10. And they said one to another, Behold, this dream of his father, or perhaps rather the acting mother, Bilhah, and Rachel being twins, eleven stars corresponding to the eleven brothers.


20. Figs, often wider at the bottom than the top, and never less than nine months of escape and often served as a prison. Jeremiah's was of this kind. Sometimes used to store water, though generally for water. Gen. 39:2. 21. Rebekah did well, but might have done better. Gen. 24:57. 22. This coat spoke a language of both kinglyness and of parental partiality and they hated the sight of it. Gen. 37:3. 23. This coat spoke a language of both kinglyness and of parental partiality. Gen. 37:3. 24. The slaves of Syria were highly prized, especially as spices. Gen. 41:20. 25. Bound for Egypt. Gen. 41:23. 26. Did the boy's piteous pleading pierce the heart of Judah? Gen. 41:26. 27. They hearkened but "merely added one more burden to the poor lad, bought by the trader for twenty pieces of silver. Gen. 41:27. 28. The boy's piteous pleading pierced the heart of Judah. Gen. 41:27. 29. They hearkened but "merely added one more burden to the poor lad, bought by the trader for twenty pieces of silver. Gen. 41:27. 30. To eat bread. Gen. 41:45. 31. To eat bread. Gen. 41:45. 32. Empty, except for the "flinty and foolhardy heart" in the bottom. Gen. 41:45. 33. To eat bread. Gen. 41:45. 34. empty, except for the "flinty and foolhardy heart" in the bottom. Gen. 41:45. 35. Did the boy's piteous pleading pierce the heart of Judah? Gen. 41:26. 36. It seems that there were both Ishmaelites and Midianites in this caravan of traders. Gen. 41:46. 37. They hearkened but "merely added one more burden to the poor lad, bought by the trader for twenty pieces of silver. Gen. 41:27. 38. The boy's piteous pleading pierced the heart of Judah. Gen. 41:27. 39. They hearkened but "merely added one more burden to the poor lad, bought by the trader for twenty pieces of silver. Gen. 41:27. 40. The story of Joseph has no superior, as a story, in all literature. Gen. 41:47. 41. Can you find any flaw in Joseph's character? Gen. 41:47. 42. Better for Joseph's character, in the end, that he should have a "hard time." Gen. 41:47. 43. Beware of the beginnings of envy. Gen. 41:47.

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To our poor—who are unable to pay, we will send the paper free on the recommendation of others or upon their individual request. These requests must be renewed every six months as a matter of good faith.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with 2-1/2.

Proper Names, with their Pronunciation.

The American Standard Language, and the Revised Version of the Bible in one volume, without increasing Size or Weight, or Diminishing the beauty of the type. It is a Self-Pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all proper words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with Notes and Critical and Explanatory Notes.

The binding is Extra French Seal, Devinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, 36 N. Cameron St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 5423 N. Second Street, in charge of Brother Peter Stover and Sister Stover.


Lyons, Iowa, Mission, 37th Ninth street, Church, Thirteenth and University Ave., in charge of Bro. Max and Sister Ella Mahler.

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where to lay his head. He sees us; con-

siders us and bears a part in all our
griefs.

May these few words sink deep into the
hearts of God's people, and may they go
through their homes and see if they have
not something to spare for their fallen
brother and sister. O may God help us to
be up and doing, for soon Jesus will come,
brother and sister. O may God help us to
and let us be ready. Pray for us.

Your brother and sister,
   PETER SÖVER AND WIFE.

MISSIONARY.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Sallie
Kreider, Levi Doner, Maria Werkman,
Abbie Bert, Matopos Mission, Bulawayo,
South Africa.

H. Frances Davidson, Ada Engle,
Macha Mission, Kalomo, N. W. Rhodesia.
care Dist., Commissioner, South Africa.

Harvey J. and Emma Frey Matshabeli
Mission Gwanda, Rhodesia, South Africa.

Jesse R. and Malinda Eyster, Moderfon-
tein P. O. (Intokozo Training School),
via Zuurfontein, Cape Colony, South Africa.

Isaac O. and A. Alice Lehman, Box 116,
Fordsburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Ezra Musser, Mag-
ge Landis, and Ethel Mundt, Lucknow,
India.

N. H. and Mrs. N. H. Reichard, Raj.
Nandgaon C. P. B. & N. Ry., India.

D. W. and Mrs. D. W. Zook, Sripat,
Punaka, Madras district, Bomba-

Josiah and Rhoda Z. Martin, Raghu-

cathpur P. O. Marhnborh district, India.

Central America.

Mrs. William Keech, nee Hoffman, San
Salvador, Salvador, Central America.

From Africa.

MATOPO MISSION, BULAWAYO,

February 14, 1907.

Our last report from the Matopos dated
back to December 31, 1906. It seems to us
but as yesterday, time flies whether we
realize it or not. Thus days, months and
years pass, and life is soon at an end.

But it is impossible for those
without the fold we see nothing but
sin and superstition on all sides, and we
are blinded by witch-craft, magic and an-
other worship many things. One day I
was visiting the people and I came to a kraal
quite near here where there were one
hundred and thirty-four people present.
They had a lot of beer. They said they
were worshiping the one who sent rain. I
asked "what is this?" They said, "We
are worshiping the rain-maker. He sends
his spirit to go into a man and the man
makes it rain." I said, "No, God does
not do that way. He does not wish
anything but rain for all the earth.
Their worship lions. They say the spirit
of a man goes into a lion when he dies.
When they begin to worship, they shoot
off a gun and make great noise and
money. When a man dies they go among his
beast, or cattle, and kill some and eat them. They
do so many things, and if I should try to
tell all it would make too long a story.

Yes, these people are hard to reach, but
I hope they will do like those at Mapane
Mission. For a while they did not want
to learn, and I was almost discouraged.
Then they began to come to school, and
some began to follow the Lord; and since
Brother Doner returned they baptized six-
teen. Pray for this work, that we may not
do our own will but the will of him who
sent us. (Luke 11:9-10; Mark 11:24.) Let us
pray with one heart that we may receive.
The Lord says, "If ye love me, and my
words abide in you, ye shall ask what you
will, and it shall be done unto you."

We are all keeping in good health, for
which we thank the Lord. I close. May
the Lord bless you fathers and all.

I am your little child in the Lord,
NOBHALAMMI MOYO.
Testimony.

Dear readers of the Vistron, I will try with the help of the Lord and tell what the Lord has done for me. I pray the Lord to direct my pen because we can do nothing of ourselves. I was sick with appendicitis in varying degrees of intensity since last June. I prayed the Lord to heal me, but it always came back again till I came to the Lord's feet and had to say, "Lord, help me, a poor sinner." The last time I was sick the Lord showed me what to do, that I was to obey his commandment as given in James 5:14, "Is any sick among you let him call for the elders of the church and let them pray over him, anoint him with oil in the name of the Lord," etc.

That was early in January. I felt it coming on in the day. I prayed the Lord to spare me from another attack. I felt better when I went to bed, but in the night I woke with severe pain. O, I did not know where to go. I called upon the Lord and asked him what to do. I promised the Lord if I was strong enough in the morning to get up and dress myself and go to the telephone I would call Brother Heise and tell him my desire. So I got up and told him how I was led; so in the afternoon Brother and Sister Heise and Brother and Sister Berry came and anointed me and prayed over me and I was healed. I thank the Lord for his healing power. O, I praise his holy name. I have been able to attend to some of my household duties every day since. I am still getting stronger and I mean to serve my Lord as he gives me wisdom. It often comes to my mind, "A wonderful Savior is Jesus my Lord, A wonderful Savior is he!"

Sometimes the Lord has to afflict us to teach us what we want us to do. I want to obey wherever he leads me. Pray for me that I may ever be in his service.

Your sister in love,

M. C. Hartzell.

Testimony.

Dearest readers: May grace and peace from God be with you. I know, from my going through this world as one of God's little ones, I need his grace, and it is just by his keeping power that I am what I am. Bless God for it. I just read Brother John Keefe's letter and it prompted me to try and write a letter also for the readers of the Vistron as we live up here away off from the brethren.

We have churches to go to but O so cold. Sometimes one of the Christians get together in a class-meeting and the Spirit runs over. But the time is made so short that we must choke it off. In the stylish church you don't get much food. I get more food by reading God's word. As the brother says, read it over and over again. It is always new. I can't tell how often I have read that dear, blessed book. It is the book above all books. Bless the Lord for all his dealings with us. I get more by reading God's word. O, I praise God for all his dealing with us as a family, and also since we are in this work. Oh, what a privilege to witness and testify to the goodness of God to his trusting ones! Let us be encouraged to press on and be in earnest. Pray one for the other. It often grieves me that I do not have more time to write to our missionaries, not asking of them to write more than what they write for the Vistron, as they have much resting on them. I consider it a privilege to have a share in the foreign work, as well as at home. Will you all be in prayer that my husband and I may be in God's order on every line, not looking to our own good but to the good of others.

Your sister in the work for souls,

Hillsboro, Kan.

MARY J. LONG.
My soul is filled with glory this morning. As I looked over the columns of the Visitor I remembered that Sister Kohl once gave me a letter to read from her son in China. He said, "Mother, if you are particularly bless, give a hymn or a passage of scripture, give it out that it may bless someone else." That admonition has often been an inspiration to me, so I thought perhaps if I would write some of the things that I have been so blessed with they might be a blessing to someone else.

Well, I am so glad that I have learned the wondrous secret of abiding in the Lord and confiding in his words, so glad that I have ever learned to look away from myself and look to Jesus. Sanctified people are not in the habit of looking at themselves. Moses' face shone, but he did not know why. When we are always looking at our own experience or somebody else's experience, we will lose the shine. Our business is to please Jesus and if we keep our eyes fixed on him and listen to him, the joy of the Lord will pour into our souls and eyes fixed on him and listen to him the joy of the Lord will pour into our souls and we will have divine strength. Glory to his name.

I am so glad for the old Bible, and that I ever had a Pentecost. It has given me such strength, that no obstacle will give me strength to face it. If we are afraid to face our foes we will fail, but that trust in the Lord will never be confounded. I am so glad for the blessed joy of the Lord and that "light is sown to the righteous; and the upright in heart shall be glad," not only when everything goes well when we have health and strength, but I have lately experienced that my own heart and then I have learned to look away from among strangers, tossings about on a hospital cot, with the body cut up and sewed together that you feel as if it were almost as easy to move a mountain as to turn around in bed. Bless his holy name. He was with me in such a wonderful way that it is a pleasure to think about it. O, how his everlasting arms were about me! Sometimes I could hardly see under the shadow of his wings. He is my rock and high tower, my shield and hiding place.

I am so glad for a hiding place that when we were wronged or evil spoken of we would stand up for our rights but can just tell him and trust him to bring everything about all right. Sometimes, we will have to wait a good while, but "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." So it pays to stand still and see the salvation of the Lord. O, it is glory, grace, balleiah, for I have touched the hem of his garment and his blood has made me whole. I can also see down the valley where I wandered weary years, often wondered on my journey by the ghosts of doubts and fears, broken vows and disappointments thickly sprinkled on my way, but the spirit led unerring to the land I hold to-day.

MARY WISMER.

For eleven weeks following the earthquake, San Francisco was a convincing object lesson, proving that the prohibition of liquor selling can be enforced in a large city.

A VOICE FROM GORMLEY, ONT., PRAYER CIRCLE

Dear Editor: I have often felt impressed to write a few lines for our paper, as I enjoy readings its precious columns. But how much more those who are isolated, who cannot get to the brethren's meetings to get encouragement on the way as we can. Yet we know the Lord is present everywhere to those who call on his name. How we should rejoice when we consider the privileges we have brought up in praying homes, could hear the gospel preached when we would—how our hearts should be enlarged towards those who know not the gospel and have never heard of the precious name of Jesus, and those who seldom hear the truth as it is in Christ.

How we should join together as one hand to ask the Lord to assist those who have left home and home comforts for the sake of the heathen. What a sacrifice! Something which we Christians here know nothing about, and while we are all called to serve the Lord, we have a share in this blessing as we know those who obey are blessed. Let us join together to do the small things and we will be happy too. I feel thankful for the privilege of meeting together in the small prayer circle at Gormley, March 14th, in behalf of the missionaries everywhere. Truly we felt the Lord very near, as he has promised to meet with the two and three and answer prayers. How our hearts were encouraged to more faithfulness in his service. Satan is very busy to hinder every good work. He often makes us believe we are too busy to attend a missionary prayer meeting and says, "You can pray at home." So we can, praise the Lord, but do we do it? Spend an hour at home in special prayer and meditation for the missionary? I find I too often neglect it unless I make a determined effort on my part. Then, when I go I can feel that I have done what I could in their behalf, the missionary and heathen. So, let us all go forward in real obedience. As we have commenced a good work let us take nothing back that we promised the Lord in our beginning to follow him all the way in humility. In God's will there is usefulness, peace, a crown and a kingdom before you, but only condemnation and ruin behind. We must be quick to obey God. Oh, the losses that people suffer through hesitation at this point. Like Felix they wait for a convenient season which never comes, and, like Paul, lose all. I hope we may all be found watching and waiting when he comes in the clouds with his holy angels. Remember your unworthy sister in your prayers.

MRS. ABRAHAM HEISE.
Gormley, Ontario, March 17, 1907.

A Boy's Letter.

Dear readers of the Visitor: I live on a farm. We get the Visnor and I like to read the letters from Africa very much. I have two brothers and one sister. My one brother's name is Paul and is nine years old. My other brother's name is Warren and is two years old. My sister's name is Anna and is five years old. We have eight cows and I help to milk every evening. We will have our Easter eggs soon. My uncle is sick and is in bed. I go to school and am in the fifth grade.

From your friend,

STEPHEN HEISEY.
Manheim, Pa., March 15, 1907.

Additional Sunday-School Matter.

The Brethren in Kansas devote one entire day to the interests of the Sunday-school in connection with their winter state conference. The program for this year's session, April 3, indicates the character of the discussions:

PROGRAM. MORNING SESSION.
10.00—Devotional Bible Study, Reuben Wagner.
11.00—Oral Responses by Chosen Delegates on Behalf of All the Sunday-schools.
11.30—"There is a Business End to Sunday-School Work," C. O. Musser.

AFTERNOON SESSION.
1.30—Service of Prayer, Elder M. G. Engle.
2.00—Secretary's Report.
2.20—An Hour of Suggestive Miscellaneous. All our Sunday-school workers are invited to select one or more of the following topics and write not to exceed three hundred words to be read at the session. Those desiring to participate will advise the Secretary to that effect before the date of the convention.

TOPICS.
"Best Ways of Making the Sunday-school Grow."
"Property Use of the Imagination in Religious Training."
"The Greatest Need of My School at This Time."
"The Memorization of Scripture."
"The Obligation of the Sunday-school to Social Life."
"Linking the Home to the Sunday-school."
"The Church and Its Missions."
"Is It Fair to Call the Sunday-school, 'The Nursery of the Church'?"
"How May Our Sunday-school Committees Best Promote the Welfare of Sunday-schools by School Visitations?"
"Why Does My School Contribute to the Support of the County and State Sunday-school Associations?"
"What Special Preparation Should a Young Teacher Have Before Taking an Active Part?"
"What are Several of the Best Books for Teachers? For Superintendents? For Ministers?"
"How Can the Preaching be Made of Greater Value to the Children of the Sunday-school?"
"What is meant by Sunday-school Grading?"
"What System of Records do You Use in Your Sunday-school? What System of Credit?"

Written replies have been solicited from the persons named below, in addition to home talent that will participate:

EVENING SESSION.
8.00—"Why I Believe in the Sunday-school," Winton Hinkle.
8.30—Address, David F. Shirk.
Closing Remarks and Prayer, Elder J. N. Engle.

It was Roosevelt, the strenuous, who introduced to the American public Thoreau's Walden, of France, author of "The Simple Life." Both these types of men and ideals are needed. They complement each other. All Isacs, or all John Bap-
For the EVANGELICAL VISITOR.

We Are Passing Away.

We are passing away, we are passing away.

Some on the right hand and some on the left.

Leaving some fatherless, leaving some

Some on the right hand and some on the left.

Some leave a husband buried in sorrow,

Some suffer poverty, some sore afflictions,

Sinners, while yet on this side of eternity,

the converted natives by their side, and

they came to where it was said of Chris­

tians that they were the sons of God, and

it, 'They shall be permitted to kiss his

feet.'—

"It is too much; let us rather translate

Mission, January 17, 1907, Bro. John

Stayner, Ont.

Where all is peaceful and where all is

There with the demons forever to dwell,

None need regret it if soon they'll be

Gnashing their teeth in the torments of

In loving memory of Josie, beloved wife

And the home is sad and lonely

Yet she's gone to be with Jesus,

In our childhood days she'd clasp us,

To return we do not wish her

But our mother, dear, she's gone.

Now we think of all she's done,

In her tender arms embrace:

I meet with you no more:

And to us he'll lend a hand.

Father's heart is lone and sad,

I meet with you no more:

Good-bye, my loving family,

But our God is full of mercy

all,

But our mother, dear, she's gone.

Our God is full of mercy

Good-bye, my loving family,

But our mother, dear, she's gone.

Our God is full of mercy

all,

But our mother, dear, she's gone.

Our God is full of mercy

all,