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**Evangelical Visitor- September 2, 1907. Vol. XXI. No. 17.**

George Detwiler

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# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Water

the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember of the Lord our God."—Psa. xx. 7.

VOL. XXI.

HARRISBURG, PA., SEPTEMBER 2, 1907.

NO. 17.

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#### Pleasures of the World.

#### IDOLS OF THE PRESENT DAY LURE MULTITUDES FROM GOD.

The city full of idols. (Acts 17:16.)

As we read the story of Paul's experiences in ancient Athens, we may observe a striking resemblance to spiritual conditions in modern cities.

But Athens teaches us that it is not the ignorant alone who worship idols, and with all our boasted culture and intelligence, is there no idolatry? Is there no tendency toward the worship of other things than God?

What is idolatry? It is "any worship that stops short of the Supreme," says the dictionary. An idol is "anything upon which the affections are inordinately set."

What shall we say about the gold idol? What about the worship of money, property, possession? Are there any who love these things more than God? Yes, we must confess that Canada's besetting sin is the worship of the idols of fortune, riches, money, treasure; and there are multitudes who are striving harder to gain success in the business world than to fit themselves for the kingdom of heaven, who are sacrificing their immortal souls for

the sake of worldly success; who have forgotten the command of our Lord, "Lay up for yourselves treasures in heaven." But there is another idol which finds many thousands of ardent worshippers.

#### THE IDOL OF PLEASURE.

Pleasure in itself is not wrong, and there is nothing sinful in the desire to be happy. God wants his children to be happy. But pleasure becomes an idol and becomes sinful, no matter how innocent it is in itself, when it supercedes God in the heart's affections, when it becomes the supreme thing: in life, when it interferes with the duties we owe to God. There are thousands upon thousands of people to-day who are giving little thought to the things of the Spirit and paying little or no attention to the culture of the soul, because they are altogether absorbed with the pleasures of the world. And this, my friends, is idolatry, and it is as fatal in its effect upon the soul as the idolatry of the heathen who bow down to wood and stone.

There is one more idol I'll mention—the idol of sinful self-indulgence which destroys many a life and damns many a soul. Do you realize how many are being led away from the worship of God and the hope of heaven because they have allowed some evil habit or appetite or passion become supreme in their lives?

We have forced upon our attention revelations of the great sinfulness of every city—the revelation of the exceeding sinfulness of the human heart—the depths to which even men of outward culture and refinement too often descend.

Ours are not idols that can be seen, but cities are full of them, nevertheless, and worse still,

#### OUR HEARTS ARE FULL OF THEM.

And they are not like the idols of which the Psalmist speaks, for they have mouths and can speak, and they call us to their worship with alluring and seductive voice and they are grasping many a soul in the fatal grip of death.

When Paul beheld the city of

Athens full of idols his heart was stirred with compassion and righteous indignation, and an intense desire to do something to overcome the idolatrous tendencies of that age and city—to bring the people to a true knowledge of Jesus Christ and his salvation. And, my friends, as we look and see the idolatrous tendencies that are here, see the thousands who know little or nothing of God, see the thousands who are destroying their souls by their sins, the same feeling that arose in Paul's heart must be aroused in ours; we must be stirred and inspired to do something to save men from the idols which destroy the soul; we must strive to bring them to a knowledge of the "One who saves.—John Lyon Caughley. F. K. Selected by Fanny Klippert, Kenoville, Manitoba.

The sweet pleasure and satisfaction found in sitting down alone to read the Bible is evidence of being a Christian.—Mary Lyon.

"Who, then, is Willing to Consecrate his Service this day unto the Lord."  
(I. Chron. 29:2.)

Laid on thine altar, oh my Lord divine,  
Accept my gift this day, for Jesus' sake;  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make.  
But here I bring within my trembling hand  
This will of mine—a thing that seemeth  
small,  
And only thou, sweet Lord, can'st understand  
How, when I yield thee this, I yield my all!  
Hidden therein, thy searching eye can see  
Struggles of passion, visions of delight,  
All that I love, or am, or fain would be,—  
Deep loves, fond hopes, and longings infinite.  
It hath been wet with tears and dimmed  
with sighs,  
Clenched in my grasp, till beauty it hath  
none,  
Now from thy footstool, where it vanquished lies,  
The prayer ascendeth, may thy will be done.  
Take it, oh Father, ere my courage fail;  
And merge it so in thine own will, that e'en  
If in some desperate hour my cries prevail,  
And thou give back my gift, it may have  
been  
So changed, so purified, so fair have grown,  
So one with thee, so filled with peace divine,  
I may not know or feel it as mine own  
But, gaining back my will, may find it  
thine.—Sel.

#### EDITORIAL NOTE.

Answering a Canada brother we say—No, the price of the Visitor is not increased to Canada subscribers. If they feel like helping to bear the increased postage it is attributed to their kindness of heart.

# Evangelical Visitor

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

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## EDITORIAL.

### MISCELLANY.

#### Who Will Help the Work in India?

Sister Mary K. Stover, of 3421 N. Second street, Philadelphia, Pa., desires to make a plea for help in behalf of the India work at Lucknow. A letter to sister Stover from her sister, Maggie K. Landis, one of the mission band at Lucknow, tells how they have in view a piece of land outside of Lucknow, which they would much like to secure where they could then establish their industrial work, and how they are looking towards the homeland with the hope that God may impress the hearts of the people to send them the needed funds so they can start this enterprise. Sister Stover feels burdened with this appeal and would like to see that many of our readers would be persuaded to have a share in the enterprise by giving such sums as they may feel led of the Lord.

The editor regrets very much his error in judgment in that he published Elder J. R. Zook's article in last issue of the VISITOR, without first permitting the members of the Incorporating Board to examine it, and he humbly apologizes for thus dishonoring them. We looked at it on this wise. Elder Zook wrote it to have it published. One of our associates gave it as his opinion that he (Elder Zook) had a right to be heard. As we looked at it, to consult the Board about it would mean that

it would not be published; consequently we proceeded as we did. In doing this we committed a grave fault, and in order that we may rectify it as far as possible, and make restitution we confess our mistake and ask forgiveness from those against whom we committed the wrong.

The rather unfortunate publication of Elder Zook's strictures on General Conference work as regards the Bible School and Missionary Training Home, is not directly answered as yet by any one and presumably there will be no answer. Several correspondents have expressed the hope that there will be none. The fact however that one of the members of the Board announces his resignation as a member of said board is perhaps the strongest answer, in way of protest, that can be given. We regret exceedingly that the VISITOR was used at all in this unfortunate business. However it brought a few thoughts from a thoughtful western brother, which we give as food for profitable meditation. He says:

"What is it that we need? Is it location, buildings, or money? I answer No! We have plenty. What then do we need? Is it not a MAN? James A. Garfield said that if he were on one end of a log and John Hopkins on the other, he considered that a university. A MAN; one who can command the respect of the educational world; a missionary at heart, and better still, of life also; one who is a biblical scholar; his character should be irreproachable and be able to command the respect of the church at large; his wife should be able to direct the professional nursing course and supervise the instruction in domestic science.

It seems to me that with such material to begin with the Board would have little difficulty in starting the Mission Training School. The location would adjust itself without further words, and all the necessary funds would be forthcoming with little difficulty.

Bro. John Herr and Sister Herr, of Kansas, who have been visiting in Lancaster county, Pa., for about three months, have returned to their home in the West. We learn that an interesting farewell meeting was held at the home of Bro. Herr's aged parents on August 20. The parents are aged 83 and 85, and are well pre-

served. Bro. Herr took for his text Matt. 24:14, 15, and gave a very effective and interesting discourse, and was followed by others of the brethren. While it was a joyful service on the one hand, there was also a shade of sorrow intermingled, in that it was felt that the farewell now meant possibly not to see each other again in this life, yet thanks be to God that all may once meet where no farewell word will be spoken. The brethren bade them God-speed, praying that the power of God may rest upon them, and that they may be much used to his glory.

The Brethren of the Rapho district will hold a Communion meeting, the Lord willing, at the Mastersonville M. H. on October 12, commencing at 5 p. m.

#### Harvest Meeting in Rapho District, Pa.

We have received from Bro. Allen Brubaker brief reports of three harvest meetings held in the Rapho Dist., Lancaster county, Pa. The first was held at the home of Bro. Levi Martin on August 3. The day was fine and the attendance large. The brethren Noah Zook, David Brechbill and John Herr, visiting ministers from Kansas, preached the word with power, richly admonishing the hearers to honor God for the many blessings he bestows on us.

On August 10, another such meeting was held at the home of Bro. Albert Rettew, which was also largely attended. The brethren Jacob Brubaker, of Lebanon county, and A. Lehman, of York county, were present and being filled with love, they ministered in the word admonishing how on many lines God should be honored with our substance. May God give wisdom to discern the right in these things.

Another meeting at Bro. S. G. Nornhold's home on August 17, was also largely attended. The day was pleasant. Bro. Fred. Bowers, of Souderton, Pa., was present and preached instructively on many lines. It was food to hungry souls. He was followed by the home brethren who were also filled with the Spirit. It was a blessed season. It is hoped these meetings may have left an abiding blessing and benefit to all who were present, to the glory of God, and that their influence will be felt farther than the home district, that even the mission cause will be made partaker of some of its good, for God loveth a cheerful giver.

To whom this may concern, greeting:

I herewith tender my resignation as a member of Board of Incorporation of the Bible School and Missionary Training Home, as authorized by General Conference 1907, under Article 26.

S. R. SMITH.

Harrisburg, Pa., Aug. 20, 1907.

By way of special information sister Long writes under date of August 24, that during September their address will be Ramona, Kans., R. R. No. 1. They left the Hillsboro Home some time before. Sister Long writes that lately the Lord has graciously given her a fresh anointing with the Spirit so that she at times is thrilled and filled almost beyond being able to contain. This grace has humiliated her greatly before God, and often her eyes overflow with tears. She still requests an interest in our prayers.

We are requested to correct a mistake that occurred in our last issue in Bro. Stover's report of money received for the enlargement of the Philadelphia Mission building. As far as we know we printed it according to copy. We notice that we had the individual amounts correct, excepting Carland, Mich., which amount should read \$14.23 instead of \$14.33. Then the total was given as \$260 which should have been \$411.12.

Earnest prayers are asked for a sister who is slowly, but surely, going blind.

The following unique, common sense comprehensive prayer is taken from the fly leaf of a Texas preacher's Bible:

"Lord, help me, as a preacher, to be conciliatory, but not servile; winning, but not fawning; timely, but not time-serving; simple, but not commonplace; plain, but not labored; interesting, but not sensational; direct, but not blunt; positive, but not dogmatic; bold, but not blustering; earnest, but not declamatory; audible, but not vociferous; animated, but not boisterous; dignified, but not stilted; affectionate, but not sentimental; tender, but not lachrymose; persuasive, but not sophistic; orderly, but not mechanical; precise, but not prim; pointed, but not harsh; and unctuous, but not canting. Amen."

"Every rose is grown above a thorn."

#### An Interesting Bible Study.

"Our Hope" is a monthly magazine devoted to Bible study, especially the Prophetic Word. A. C. Gaebliien is the editor and publisher. In the August number, in answer to inquirers, the editor gives an explanation or definition of the words

"SHEOL" "HADES," GEHENNA" and "PARADISE."

We think it both interesting and instructive and herewith give it to our readers with the hope that they too will find satisfactory instruction therein.

#### WHAT IS SHEOL?

Sheol is a Hebrew word, used in the Old Testament, meaning the unseen. It is variously translated in the Authorized Version, "the grave," "the pit," "hell." But these cannot all be correct, for the grave is not unseen, and hell is the second death, which is not revealed in the Old Testament. The English Revised Version only partially corrects this; while the American R. V. adopts the word Sheol in every case without translating it. Young's Concordance under grave, hell, pit, shows that these are other words for grave. Sheol is not the name of a place which can be located, any more than the words unseen or unknown would be. We do not see the spirit depart from the body at death; and Sheol intimates that the place to which it departs is unseen. The Old Testament has to do with man in his responsibility in this world under trial or probation, and death as its end; and while Sheol recognizes that there is a state beyond death, it does not tell us what that is. We must come to the New Testament for that. Job expresses it exactly when he says—

"But man dieth and is laid low: Yea, man giveth up the spirit, and where is he?" (Job 14:10.)

The body is laid in the grave, but where has the spirit gone? To the unseen is the only answer. Translate "Sheol" by "unseen" in every passage where it occurs and you get the true sense.

The resurrection of the body is not revealed in the Old Testament. It is revealed by the Lord himself for the first time, and then we find there will be two resurrections. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the

resurrection of judgment." (John 5: 28, 29. Compare Rev. 20:5.) But the recognition, by the use of the word Sheol, of spiritual existence after death, involves resurrection as its necessary sequence. The separation of spirit and soul from the body, which in physical death, is temporary, to bring to an end a state of sin in this world. It is abnormal, not permanent. This is the basis of the Lord's argument with the Sadducees, who were the annihilationists of that time. After presenting their profound argument to the Lord. He replied, "Ye do err, not knowing the Scriptures, nor the power of God." Yet when the Lord quotes Scripture to meet their denial of the resurrection, he does not quote one that speaks of resurrection, but one that proves that those who had died were still living. Centuries had passed since Abraham, Isaac and Jacob had died, when God spoke to Moses at the burning bush and said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Of which the Lord says, "God is not the God of the dead, but of the living." (Matt. 12. 32. Compare Luke 20. 27-40.) Death is not passing out of existence, but the spirit passing from the body to the unseen (or Sheol). Personality and identity remain with the spirit; and the fact that the spirit still lives—does not sleep in unconsciousness, for sleep is only true of the body—necessitates the resurrection of the body, to bring the abnormal separate state to an end. This is distinctly prophesied of with regard to the Lord Jesus:

"For thou wilt not leave my soul to the unseen, [Sheol] Neither wilt thou suffer thy holy one to see corruption." (Psalm 16:10.)

And did not Job look beyond death, to that which would bring even death to an end, when he said:—

"Oh that my words were now written! Oh that they were inscribed in a book! That with an iron pen and lead They were graven in the rocks forever! But as for me, I know that my Redeemer liveth,

And at last he will stand upon the earth: And after my skin, this [pointing probably to his own diseased skin] is destroyed,

Then without my flesh shall I see God; Whom I, even I, shall see, on my side, [God for him, not against him, as his friends were]

And my eyes shall behold, and not as a stranger." (Job 19:23-27.)

There are two other passages that involve resurrection for their accomplishment.

"He will swallow up death in victory. And the Lord Jehovah will wipe away tears from off all faces." (Isaiah 25:8.)

"I will ransom them from the power of the unseen [Sheol; the soul]

I will redeem them from death [the body]. Where, O death, are thy plagues? Where, O Sheol, is thy destruction? (Hosea 13:14.)

Quoted by Paul in the resurrection chapter. (I. Cor. 15:55, 56.)

But although to us Sheol is the unseen, it is not so to God. "Sheol is naked before him, and destruction hath no covering." (Job 26:6.) "Sheol and destruction are before Jehovah; how much more than the hearts of the children of men!" (Prov. 15:11.)

Another passage seems to indicate, that, even in O. T. times, it was known that the spirits of believers and unbelievers had a different destination. "The path of life is upward for the wise, that he may depart from the unseen [Sheol] beneath" (Prov. 15:24.) But whether upward or downward, it was still unseen. We can no more materialize it than we can make visible the spirit that goes there. When it is spoken of, as in Isaiah 14:9-11, terms of bodily consciousness and experience have to be used as symbolical of what there are no words in human language to express; as the things to be expressed do not come within the limitations of our present existence. If we would understand the scope of the O. T. correctly, we must not put back into it the knowledge we get only from the N. T.

#### WHAT IS HADES?

Hades is the Greek equivalent of the Hebrew Sheol. Its meaning is the same—the unseen state. The A. V. always renders it hell; the R. V. adopts Hades without translating it. Reading it "unseen" gives the true sense. It is not the second death but the intermediate state, when the body is in the grave and the spirit is in the unseen. There is this difference in the way Sheol and Hades are used. In the O. T. Sheol is used of both believers and unbelievers. In the N. T. Hades is only used of unbelievers. The word occurs in the following passages: Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14.

Again we have to guard against materializing it. The spirit goes there, not the body. It can no more be materialized, or rendered visible, than the spirit can be. When it is described to us in Luke 16:19-31, terms of bodily suffering and anguish are used. But we know they must be symbolical of spiritual suffering, for the body is in the grave; it is the spirit in the unseen, between death and resurrection, which is spoken of. It is the Lord himself who says—

"And in the unseen he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." These bodily sufferings have their spiritual counterparts, which can only be expressed in this way as we have no other language for it. But what a mercy that the unseen is thus described to us by One before whom it is all visible, that we may be warned, and warn others to repent and believe the gospel which saves from it.

If Hades were a cavity in the earth's center, filled with fire, how could it follow with Death on the pale horse? (Rev. 6:8.) And how could it be cast, with death, into the lake of fire? (Rev. 20:13, 14.)

Lazarus is not said to be in Hades. He is in the separate state. It was his spirit which the angels carried to Abraham's bosom in Paradise, not in Hades, but in the third heaven; for that is where Paradise was and is. (II. Cor. 12:2-4.) But we will consider Paradise separately.

#### WHAT IS GEHENNA?

Gehenna is hell; the lake of fire; the second death; the final doom of the lost. It is that to which the judgment of the great white throne will consign all whose names are not written in the book of life, and who will be judged therefore according to their works. (Rev. 20:11-15.)

The word occurs in the following passages, and is, in both versions rightly translated hell. (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.) The reader is earnestly requested to verify these passages. He will notice that in every case but one it is the Lord himself that speaks. There are other passages which speak of the same doom where the word Gehenna is not used. It is spoken of as a furnace of fire; outer darkness; where there is weeping; wailing; gnashing of teeth; where the worm dies not and the fire is not quenched. The lake of fire for ever and ever. See also II. Peter 2:17; Jude 6, 13.

It is of the greatest importance to remember that it is a place prepared, not for man, but for the devil and his angels, who are spirits. It is not material fire therefore, for that could not torment spirits; it is spiritual fire, i. e., the wrath of God, as the worm

is the torment of a guilty conscience, remorse and anguish for ever; who can conceive the horror of it. (Matt. 25:41.)

For the symbolical use of fire see I. Cor. 3:12-15; James 5:3; Heb. 12:29; Jude 7, 23, and many other passages in the O. T. The Lord himself bore the judgment of sin for us on the cross. It was not material fire, but he was forsaken of God when made sin for us, and he suffered more than all the lost in hell put together will suffer.

#### WHAT IS PARADISE?

It is the place of the redeemed, where the spirits of all have gone at death, from Abel down. It is the place to which Paul was caught up, when he was caught up to the third heaven. (II. Cor. 12:2-4.) The first heaven is the firmament, in which we live here. The second heaven is the starry heaven. The third heaven is beyond that. The tree of life is there. The holy city, the new Jerusalem, the city of God is there. There is the throne of God and of the Lamb. There is no night there. It is described in Rev. 21, 22:5. But what Paul saw and heard there it is not possible to utter with human speech. (II. Cor. 12:4.) Only those who have washed their robes in the blood of the Lamb will enter there.

It is the city of the living God, the heavenly Jerusalem, to which the spirits of just men have always gone, at death (Heb. 12:22, 23), and which has always been in the third heaven. Soon we shall be there. There we shall see the Lamb in the midst of the throne, and join in the eternal song of praise.

The saved thief went there when he died. The Lord's words "To-day shalt thou be with me in Paradise" is the first mention of it.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (Rev. 2:7.)

The Bible is man's book to make his life pure, beautiful, earnest and good. It warns against dangers, it fosters vigor, proclaims joy, urges to obedience and promises a perpetual existence. It is a man's book for counsel, his chart in life, his help in weakness, his courage in battle, his joy in sorrow, his friend in need, his anchor in storm, his solace in grief and his blessing through life's journey. The Bible is the grandest, noblest and most inspiring book in the world.

**The Prodigal's Return.**

(Written from Real Life.)

For a great many years I wandered about  
And I lived on the husks as they fell,  
Yes, the wages of sin it surely is death  
As the Lord in His word doth us tell.

Yes, I wandered about, from pillar to post,  
And my substance in riotous spent  
But the Lord followed up, and laid on the stripes  
No matter wherever I went.

I'm the Prodigal son, and I came to myself;  
I'd been "feeding the swine" as of yore,  
But I turned 'about face' and started for home  
With a heart that was bleeding and sore.

My Father saw me while yet afar off,  
He knew 'twas His Prodigal boy,  
He fell on my neck, and kissed his poor child  
While his heart was o'er flooded with joy.

With a ring for my finger and a chain for  
my neck  
My Father did welcome me home,  
Yes, he welcomed me back though a poor  
erring child  
And no more from my Savior I'll roam.

For I tell you, dear friends, if you sow to  
the wind  
'Tis the winds you surely shall reap  
For 'tis thus that we read in the Lord's  
Holy Word,  
And his word with a vengeance he'll keep.

For "vengeance is Mine" he also hath said  
And he says "I will surely repay."  
'Tis a great stubborn fact, and millions on  
earth  
Are reaping the "whirlwind" to-day.

So I say to you youthful when starting in  
life  
Trusting in Jesus, make heaven the prize,  
And don't ever list to Old Nick's luring  
voice  
For he's surely the "father of lies."

He's an oily tongued monster, with poison-  
ous fangs,  
A fact which I've proved real well,  
Yes, he lured me right on, 'till I stood, my  
dear friends,  
On the verge of a fierce, yawning hell.

And I say to you aged, who are still out  
of Christ,  
'Tis a terrible place where you stand,  
The Lord in his mercy is beckoning still  
Oh, why not reach out for his hand?

So pray for me, brothers, and pray for me  
sisters,  
The Master's great cause to maintain  
And help me win souls for heaven above  
Since I'm back to my Father again.

J. J. M. McDONAGH.  
Belleville, June 28, 1907.  
Published by request of Francis A.  
Baker, Richmond Hill, Ont.

In the next twelve months 750,000  
persons will die in the United States,  
whose lives could be saved by proper  
effort.—Prof. Norton.

"Of the people living in the United  
States to-day over 8,000,000 will die  
of tuberculosis, at the present death  
rate. All these lives might be saved."

Statistics show that in England  
nearly one-half million people were  
born of which nearly one-fourth died  
in their first year.

"Money is most envied and least  
enjoyed; health is the most enjoyed  
and the least envied."

**OUR CONTRIBUTORS.**

For the EVANGELICAL VISITOR.  
**Gifts of the Spirit.**

*A Sermon Preached by Elder J. R.  
Zook at Gospel Temple, Des  
Moines, Iowa, July 21, 1907.*

According to the announcement of  
last Sunday, I will preach on the  
*Gifts of the Spirit*; and for a text we  
turn to I. Cor. 12: "Now concerning  
spiritual gifts, brethren, I would not  
have you ignorant. . . . Now there are  
diversities of gifts, but the same  
Spirit."

T. C. V. reads: "Gifts differ, but  
the Spirit is the same; ways of serving  
differ, yet the Master is the same;  
results differ, yet the God who brings  
about every result in every case is the  
same."

"To each man there is given spirit-  
ual illumination for the general good."

There are nine gifts of the Spirit  
spoken of here and we will briefly  
consider them in regular order as they  
appear here. We might pause here  
a moment and define "spiritual gift."  
It is an endowment of the Holy Spirit,  
not a mere natural faculty as the gift  
of song, or the gift of oratory, etc.,  
but a direct endowment of the Holy  
Spirit. A natural faculty wholly dedi-  
cated to God and endowed with the  
Holy Spirit may also be called a  
spiritual gift; because it is empowered,  
enlarged and operated by the Spirit.

The first gift mentioned here is

**"THE POWER TO SPEAK WISDOM."**

This is a beautiful and very needful  
gift. *Wisdom* is that gift of discern-  
ing what is most useful, proper or  
just. It is synonymous with discre-  
tion. It differs somewhat from *pru-  
dence*, because prudence is the exer-  
cise of sound judgment to escape or  
avoid evil, while wisdom is the exer-  
cise of sound discretion or judgment  
either in avoiding evil or undertaking  
good. Wisdom is the right use or  
uses of our knowledge, the choice of  
good ends, and the best means to ac-  
complish them. How much we need  
this gift in the church. We don't all  
have this gift, but thank God some  
have it. Let us recognize and appre-  
ciate it and not envy the ones upon  
whom the Holy Spirit has bestowed  
this gift. I have known persons who  
had very limited knowledge, but had  
much wisdom.

The second gift named here is

**"THE POWER TO SPEAK WITH  
KNOWLEDGE."**

*Knowledge* differs from *wisdom* in

this that knowledge is acquired in  
some way, while wisdom is the  
faculty or gift of discerning which  
is the best, most just and most proper  
way of using knowledge, etc. Some  
people have a natural faculty to ac-  
quire knowledge, and when they re-  
ceive the baptism of the Spirit this  
faculty is endowed with the Holy  
Spirit and it is wonderfully enlarged,  
and properly directed, and utilized by  
the Spirit. Why should we protest  
against knowledge when even the  
Holy Spirit confers the needful "gift  
of knowledge."

Again: I have known individuals  
who were quite stupid in acquiring  
knowledge, had poor memories, poor  
comprehension, and a dislike for  
books and reading, but after receiving  
the baptism of the Holy Spirit it was  
reversed and it was a surprise to all  
who knew them how they could  
memorize Scripture, expound it, and  
help themselves in argument. Not  
all receive that *gift*, but some do.

**GIFT OF FAITH.**

Faith, as spoken of *here*, does not  
mean that universal faith which we all  
exercise in coming back to God for  
pardon and salvation and that which  
we all must have to live a Christian  
life; but it means a special endowment  
of the Holy Spirit which qualifies for  
special things. To illustrate: we take  
Geo. Muller, of England. He was  
led of the Spirit on a special line of  
work that took a peculiar character  
of faith—to trust the Lord directly  
not only for his support but also for  
the support of his institutions. God  
had given him the *gift of faith*. Many  
have tried to imitate him and failed,  
because they were not called to such  
work and had not the *gift of faith*.

It is possible for Christians to be-  
come too ambitious and mistake their  
calling and gift. I have seen a num-  
ber, right here in this city, make that  
very blunder. It is plainly seen that  
certain kinds of work require the  
*gift of faith* and without it we fail.  
We should be careful not to unchristi-  
anize or reflect on those who do not  
have this gift.

**"POWER TO CURE DISEASES."**

How we should magnify God for  
the perfect equipment of the mystical  
body—the church! The gift of heal-  
ing is extant and it must be recog-  
nized by the believers. Thousands of  
people are being healed through the  
blessings of this gift. When we speak  
against this *gift* we speak against the  
Holy Spirit, because the Holy Spirit  
confers the gift. Not all Christians

have this gift. For us to insist that all must have this gift as an evidence of the baptism of the Holy Spirit would be most emphatically contrary to the Holy Scriptures: because Paul says, "have all the gifts of healing?" As much as to say, we do not all have this gift. So the "power to cure diseases" is a special endowment of the Spirit to certain individuals for a particular work. It is very inconsistent to invite everybody, and anybody to lay on hands, or anoint the sick with oil for healing. It should be those that have the "gift." We may have *faith* in divine healing and yet not have the "gift." A person might even have the "gift of faith" and not have the gift of healing. Great errors have crept in on these lines and reproach brought upon the doctrine of divine healing.

#### "SUPERNATURAL POWERS."

"Working of miracles" also is a gift of the Spirit. Miracle, as spoken or here, does not apply to the healing of the sick, but it does designate an event or effect contrary to the established constitution and natural course of things, or a deviation from the course of the law of nature—supernatural event—exceeding or beyond the powers or the laws of nature—as Christ when he rebuked the winds and they ceased; spoke to the waters and they became quiet; turned water into wine; called the dead and they came forth. Has this gift of "supernatural powers" been bestowed upon any of the believers? Indeed it has. The mouth of lions have been stopped; violence of fire quenched; waxed valiant in war, etc. (Heb. 11.)

I remember of a devoted sister whose building caught fire and she apparently was helpless, but she called on the Lord to put out the fire, and it went out, although everything was combustible. Human reason may contest this "gift," nevertheless it is a real reality.

May the entire church of Jesus Christ be wholly dedicated to his will and service and be endowed with all these gifts as the Holy Spirit may will.

#### "GIFT OF PREACHING."

"Prophecy" as used here means *preaching*. So preachers cannot be man-made, but must be God-made. Preaching is a gift of the Holy Spirit—an endowment. All the theological seminaries in the world cannot confer this gift—the Holy Spirit himself must do this.

The reason we do not have more of

the right kind of preachers and preaching is because men are depending too much on man, and human institutions. How can persons receive this endowment when they oppose entire sanctification and the baptism of the Holy Spirit? It is impossible. There must be a universal and eternal yielding to God before the Holy Spirit will bestow any gift. It is a lamentable fact that the gift of real gospel preaching is scarce. If we know we have not the gift and still persist, do we not grieve the Spirit? We may have ability to "gab," or ridicule, or "kill time," or lecture and tickle the ears of the carnal mind, but do we have the "gift of preaching" that will make the sinners tremble and cause them to repent, throw away their pride, quit their cursing, dancing, card-playing, theater-going; and also edify the church by teaching, exhortation, leading believers into the state of perfect love or perfect holiness, etc.? Where are we? Let every preacher locate himself in the light of this great truth. When a man has the "gift of preaching" he is no more "trying" to preach, but he *PREACHES*, and don't envy his brother-preacher.

There are men in pulpits to-day who are as false as serpents, full of hatred, malice, covetousness, carnality.

#### GIFT OF DISTINGUISHING BETWEEN TRUE AND FALSE INSPIRATION.

This is also called "discerning of Spirits." Of course *inspiration* comes through spirits—not always through the Holy Spirit. Hence we see the importance of this *gift*. How wisely and carefully God has provided for the safety of his people. When some false teaching or fad arises there are always those who have the gift of distinguishing between the false and true, and give proper advice and sound instructions. Thank God for this gift in these last and perilous times. The devil can and does transform himself into an angel of light and will deceive the very elect if possible. To our surprise, people who we thought were well established, have been badly misled because of the absence of this gift, and refusing to take advice of those who had the gift. "Christian, walk carefully, danger is nigh." If we have this perfect love and are fully satisfied, why trot after every new "fad" that comes along and ride hobbies? The very fact that you trot after them is an evidence that you are not fully satisfied. May the "gift of distinguishing between false and true inspiration" be more prominently recognized and utilized.

#### "VARIETIES OF THE GIFT OF 'TONGUES.'" "

"Divers kinds of tongues" is also a gift of the Holy Spirit and who would dare to deny it? They are for a purpose. They were heard on the day of Pentecost. They were needed there, because the congregation was a representative body of people of "every nation under heaven." It was not for simple amusement or curiosity but for a real effective results. And the manifestations were different in some respects than at any other event when they spake with "tongues." For instance there "appeared cloven tongues like as of fire and sat on each of them." It also came with "a sound from heaven as of a rushing mighty wind," etc. We have no record of a recurrence of these demonstrations at any future event of the kind—when people received the baptism of the Spirit. But we have two other instances where they received the baptism of the Spirit and spake with "tongues," namely, Acts 10:46, and 19:6. We also have a record of an instance where they received the baptism of the Holy Spirit and nothing is said, whatever, about "tongues." (Acts 8:17.) Now to deny that these last mentioned had received the Pentecost—the baptism of the Holy Spirit—because they did not speak with "tongues," would be just as unreasonable as to deny that the house of Cornelius, and the twelve of Ephesus did receive their Pentecost, or baptism of the Spirit, because these lacked the demonstrations of "sound" and "cloven tongues like as of fire," etc. The teaching that unless you get the *gift of tongues* you have not the Pentecostal blessing—the baptism of the Spirit—is most abnormal and erroneous, and unscriptural, and has falsely led some to doubt their sealing and anointing, and now are in great darkness. It is a very serious thing to deny the endowment of the Spirit after your evidence has been clear.

And those teachers who assume the responsibility of causing people to deny the work of the Holy Spirit will have a painful record to face some day. It is just as unreasonable to insist that the "gift of tongues" is the only evidence of the baptism of the Spirit, as it is to insist that we must have the "gift of healing," or any other, or all other gifts as the only evidence of the baptism of the Spirit. Paul says the "*Spirit distributes his gifts to each individual as he will.*"

### "POWER TO INTERPRET TONGUES."

The gift to interpret tongues allies itself very closely with the "gifts of tongues," because were it not for the former there would be no use for the second. It is still further evident that it is the will of God that when some one has the gift of tongues, and desires to speak with them, he must have an interpreter—the purpose of an interpreter is that the speaker may be understood. The only solution, then, is that if there is no interpreter, the one having the "gift of tongues" should keep silent.

The Corinthian Church became abnormal on the "tongue" business, and the great Apostle Paul gave authoritative instructions which will give us good "ballast" on the tongue question, if we take it to heart.

To make more over a thing than God is idolatry. Some people of today are preaching "tongues," praying for "tongues," fasting for "tongues," thinking about "tongues" and talking about "tongues."

The "body of Christ" is not all "tongues;" because Paul says, "it has many members and these members have various functions to fill." "For in fact God has placed each individual part just where he thought fit in the body." "Can every one be an apostle? Can every one be a preacher? Can every one have supernatural powers? Can every one speak in tongues?" (T. C. V.), etc., as much as to say, they cannot. It is impracticable, unexperiential. "Desire the best gifts." It is perfectly right that God's people, as a body, should desire the best gifts; we certainly should not ignore them. When we ignore the gifts of the Spirit we reflect on, and grieve the Holy Spirit, and ignore our own interests as well.

Paul says, I would rather have you *preach* than speak in tongues. Paul does not condemn "tongues," only the improper use of them. "Now I want you all to speak with tongues, but much more I wish that you should preach. A preacher is of more account than he that speaks in tongues, unless he interprets his words, so that the faith of the church may be built up." (I. Cor. 14:5.) In the above where it says "Now, I want you ALL to speak with 'tongues'" means ALL THOSE that have the gift. The same rendering applies in the same quotation to the preachers. And then he tells them how and when to talk—in public, by an interpreter, but in private, between themselves and God, without an interpreter. Even praying in public in an "unknown tongue" is

discouraged by Paul, because, says he, "how can the congregation say Amen to the prayer when not understood." The service of God is full of good common sense. Paul says, "Thank God, I use the gift of 'tongues' more than any of you. But at a meeting of the church I would rather speak five words with my mind, and to teach others, than ten thousands words when using the gift of 'tongues.'" (T. C. V.)

The "gift of tongues" is nothing new. Why go wild over it? Why abuse its teaching? Why become abnormal and create confusion and fanaticism, and cause people, especially the unsaved, to think you are "mad," and "you will be speaking to the winds?" (I. Cor. 14:9.) "Since you are striving for spiritual gifts," says Paul to the church of Corinth, "be eager to excel in such as will build up the faith of the church." Does not this discount the gift of tongues somewhat? If any of our dear saints have received the "gift of tongues," use it where and when you can be understood. Don't throw away your real experience of holiness and anointing of the Spirit to seek the "gift of tongues." It is exceeding dangerous and anti-scriptural. Some have made a hobby of *divine healing* and carried it to extreme, and thus reflected on that precious truth. Some have made a "hobby" of a "fire experience" and went off into fanaticism. Some are repeating this history on the gifts of tongues. Some say, "We can't help it; we must speak in public." No, you must not. Paul says in this connection, "The spirit that moves the preachers is within the preachers' control; for God is not a God of disorder, but of peace. This custom prevails in all the churches of Christ's people." (I. Cor. 14:32, 33.) (T. C. V.)

How do we know but that God desires, in a marvelous way, to endow his people with the gifts of the Spirit, so our dear missionaries will not have to spend so much time in acquiring the foreign languages and quickly bring them the gospel, which indeed would be a great blessing indeed. So let us hold steady and not run into extreme or malformation, and mistranslate and misinterpret the "gift of tongues," giving it a wrong significance, and thus grieve the Spirit and hinder God's purpose, bring reflection on the cause of Christ.

I have now spoken the truth as I understand and believe it in God's book; hoping it may be profitable to us all, for Jesus' sake. Amen.

For the EVANGELICAL VISITOR.  
Crumbs.

A trusting heart is bedded with obedience.

What we call our righteous indignation is without almost any exception *our right out* indignation.

We should estimate the revelation of one Scripture of much more value than any farm in the universe.

When somebody spitefully uses us without a cause of our wrongdoing, we have the best authority to put them upon our prayer list; and if we are in close touch with God we *will* pray for their welfare.

The expression of our countenance, the actions of our daily walk, and the words of our mouth are the advertisers of our soul's possession.

If all inbred corruption is removed from our heart we will keep sweet and happy in the hardest trials.

Victory is more than just enduring things.

Tenderness, unless it be toward his word, and his creation, is no sign of deep spirituality.

Before we can keep "the faith," we must get it, and that is neither a church nor man's faith, but the Bible faith.

Daily crossbearers will, by and by, be crown wearers.

When we are dead to the world we will obey God without considering what it (the world) will have to say.

Errors mixed up with truth are the most destructive errors.

Let carnality be removed, and you will not be ashamed to follow Jesus through reproach and suffering.

Some people's supposed death to carnality, the old man, resembles the opossum, which drops as though it were dead when hit a little, but scrambles to save itself when the injury is increased. Let ours be death that wants no resurrection.

Trials can not always be understood, but thanks be to God that they can be committed unto him.

Better be the Lord's prisoner than the devil's free man.

D. L. GISH.

Stevensville, Ont.

True trust is struck by suffering, as the great tree of the forest by the storm, to be tossed, torn, and settled deep in everlasting strength. Suffering and trust ever go together; the suffering for a little while, while the trust is transformed into eternal joy. Can submission ever go to a greater extremity than in Jesus? He submitted because he trusted. He submitted because in faith he beheld a will high-



er than his own. To that he sacrificed himself. Everyone has got to sacrifice to something. Blessed is he who can submit in trust to the true will of God.

For the EVANGELICAL VISITOR.  
From Brother Myers.

The apostle Paul says, "But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness." But mark, dear readers, what he says now—"But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (I. Cor. 1:23, 24.)

Then the apostle James says, "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." (James 3:17, 18.)

Again, Jesus says, "Blessed are the peacemakers for they shall be called the children of God."

Dear readers of our church organ. The VISITOR, we learn, is a very welcome visitor to some homes: it is read and re-read by the family, and when you come into those families they will say, "Did you read that article in the VISITOR?" Or, will say, "Oh, but the VISITOR has so much good in it," and they can tell you nearly all about it. Then I am sorry to come into families that get the VISITOR and when I speak of its merits they say, "Oh, I have not read much in the last one," and if you ask for it you may learn that it has been torn or gone into the waste basket and neither father nor mother nor children had read it. Why, "what is the matter?" "Oh, we were so busy." Oh my, no time for the Bible, no time for the church paper, but the daily newspaper is read all right. A good deal like it was in Paul's time—people stumble over the word of God and the foolishness of the present age fills the mind. Oh, what a pity!

Well, dear readers, I was going to tell you a little of my knowledge of the church. I last wrote from Hillsboro on July 6. I have pleasure in church work and was permitted to meet with the Shellenberger Brethren at the Avenfelt church, Kansas, on Sunday, July 7. When we came into the well-filled house of worshipers, songs of praise were sung, then followed prayer. I think about seven or eight offered a prayer before they

arose from kneeling in prayer. Then the elder in charge came to me and asked me to preach. I made a little excuse, saying, "Oh, I cannot preach good in German." "Oh," he said, "we can understand you; just come on the pulpit." So I consented and the good Lord helped me and I got along quite well. I think they all looked and listened. There were no sleeping heads. But beloved, I want to leave with you the thought of what brotherly love and Christian courtesy was manifested by those German Mennonite Brethren. God bless them much is our prayer.

Leaving Hillsboro I attended service one Sunday at the Rosebank M. H. I want to say I had fellowship there and at Belle Springs, Newbern and Abilene as well. But I have come through places where a hurricane or mighty wind, as an adversary or destroying power, had passed through and the effects are seen. And as I see the harm done my heart melts with sympathy and pity, and I say, oh, my, what a ruination to this place!

Well, dear readers, Paul says, there must be heresies among you, so that they that are approved may be made manifest. John says, "They went out from us, for they were not of us." If they had been led of the Spirit of God they would not have caused divisions contrary to the word of God, and good common sense.

We feel sad because of the storm that tore our buildings and destroyed our crops, but we don't always worry over what has happened. We go to work and rebuild and sow our fields and by and by it will be as though there had been no loss or storm. The old rubbish has decayed and just so it is spiritually. The word of God says, "Every plant that my heavenly Father has not planted shall be rooted up." That is true, thank God. The church is built on Christ and the gates of hell shall not prevail against her. No, she only gets more established against false teaching, and we are sure of victory, through him who has loved us and washed us from our sins in his own blood. Hallelujah to his great name!

The apostle says, "Let brotherly love continue." I am so glad for that which edifies. I love to hear brethren speak well of one another. Not long since a certain one said of a brother, "Well, if he were here now he would not have old Bro. Christian to abuse." Oh, how sad to know of such sayings! Jude writes and says of their hard speeches, which ungodly sinners have

spoken against him; and that which we speak against the brethren we speak against the Lord Jesus. But I am so glad that many are led to see their error and confess and get back to the church.

It was my pleasure to be present at the Bethel church on August 3, at 2.30 p. m., at the harvest meeting, and was privileged to give an address, and also listen to the remarks and testimonies of others. Our dear brother John Sheetz spoke of his visit east, and of having met a brother who was, I think, Little Faith. Yes, I think John Bunyan would call him such, for he said to brother Sheetz, "Oh, we never can make up money to keep all of our missionaries on the field." But brother Sheetz said, "Yes, we can;" and as brother Sheetz has for his district to solicit, the western territory, he said at that harvest meeting that he wants to raise one thousand dollars in the conference year in his territory, and he said, "Brethren, we can easy do it." Yes, we can, when we have men and women at the head of our work who are not afraid to take hold of the work. So let us look up: crops are good, the income large; now, pray and give as unto the Lord.

I have continued my labors of love to the brethren's homes in the different churches and go on praising God for fellowship with the saints, preaching the word where I find open doors; and as the Lord provides means for me to travel. I visited our dear brother and sister Martin sometime ago in their illness of body, but filled with joy in the Lord. How blessed to realize, with Paul, "For we know if this our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." Their longings are to get there. I also visited our dear aged sister Pyke whom I have known for many years. She is confined to her bed for over five years. She longs to depart and to be with Christ, which, Paul says, is far better. May the dear saints be true to God and by and by they shall be with the Lord.

I came to Brown county, Kansas, on August 10. I was at church at the Pleasant Hill M. H. on Sunday morning and night and on Wednesday night prayer-meeting, and preaching on Thursday night. Here our membership is small but I feel glad to meet with dear young brethren and sisters. May they take courage; the Lord will revive his work again, or

he will send them forth to other fields to labor. I at times tire in body as I am not strong physically, and to be from home all the time is trying, but I have to praise God much for the comfort I have. My dear brethren and sisters are so good to me, they give me good beds, and lots of good things to eat, and once in a while a five dollar bill; and other dear ones a dollar, and others fifty cents for my expenses. So I go on preaching the word in season, and perhaps, out of season as I find open doors knowing that ere long the time will come that they that sow and they that reap shall come rejoicing together.

Will the dear saints still continue to pray for me that my labors in the gospel may be more fruitful, for Jesus' sake. Amen.

JOHN H. MYERS.

*Hamlin, Kans., Aug. 17, 1907.*

#### Letters.

To the readers of the VISITORS

"The Lord is my shepherd I shall not want."

This is my first letter to the VISITOR. I am the colored sister who was baptized on May 11, 1907, by brother Engle. I united with brother Stover's Mission at 3423 North Second street, Philadelphia, and I am glad to be with them because their treatment of me tells me they are children of God, and I love them all. Oh, how I praise the Lord for what he has done for me; and I ask the prayers of all who love the Lord for me that I may stay ever close to my Savior's side.

Brother and sister Stover work very hard at the Mission, giving all of their time and means to help it and the poor around them, and now they wish to build another addition. The place has become too small; they must have funds to go on with the work. Dear brothers and sisters, I know you will help enlarge God's house, that more souls may be brought to him, by giving a sum, never mind how small, and God will bless you. Oh, how I wish some of you minister brothers were with the little band of workers. On each Saturday and Monday evening we go down in the slums, led by brother Stover, to sing and pray with those who live in sin. Even if you did not preach to them it would do your heart good to see those poor souls stand around and listen to us telling what God has done for us and will do for them if they will only give their hearts to him. May you come down and spend

a few days with brother Stover and go with us, is the prayer of your sister in Christ.

RHODA M. SCOTT.

*3633 N. Third St., Phila., Pa.*

Dear editor: As to the Canadian postal law, which certainly comes hard on subscribers to American periodicals, I will simply say this: I had read the matter up personally, and later on I met the member of Parliament for our part of the county. He told me our postal arrangements were carrying one hundred bags of American mail to one bag of Canadian mail distributed by Uncle Sam for us. This was decidedly unfair, and needed a practical remedy. I have no doubt the Government did the best they could in the matter, but it always hits someone hard when new legislation is passed. When we consider the tons of literary trash and advertising matter that by hook or crook manages to pass as second class matter in the States; some of the ads vile and suggestive, so much so that our postal authorities confiscate and destroy cartloads in a year, I say, when we think of *this* we had better pay a little more for religious papers for the comfort and satisfaction of having a large proportion of vile trash shut out. I hope this will make it clearer to your readers.

F. ELLIOTT.

[Editor's Note: Brother Elliott's explanation, after all, fails to explain how it is that while we have to pay so much higher postage here Canada gets none of the increase. We understand that Canada carries Uncle Sam's mail and Uncle Sam carries Canada's mail just as before. The proportion, or disproportion, may be just as large as before. It seems to us that the increase in rate ought to go to Canada for carrying this class of matter. And of course that the same arrangement obtain in mail coming from Canada. So we are still puzzled.]

Dear sister or brother, I need your prayer. Last evening I was not permitted to go to meeting, father being weak of heart trouble, and I, myself, very strengthless and full of pain. My brother and family and sister and family being here to see us, one of my nephews questioned me like this. He said while he was attending school at Lancaster he saw so many plain-dressed people, and could I tell him any reason for a community to be dressed peculiar. I answered I would not be able but God's word

could. "Paul," I said, "says quite a good bit. He wrote to the Corinthians we should be 'living epistles, read and known of all men.'" I told him I often had sat in a railroad or trolley car that the one beside me did not ask me whether I am a Christian, but only asked what my faith is and to what church I belong. I said, "Paul also says we are not to be ashamed to confess Jesus." I said, "If you meet a soldier alone you say, that is a soldier. How do you know it; or a police, how do you know a police from any other man?" He answered, "By the peculiar suit." Well, I asked him, "When God says we shall come out from among the world and be separate and not fashion ourselves like the world, what do you think he means?" "Why," he said, "Just what he says." Well, said I, "so do I," and further said, "If a man had a soldier's suit on and is no soldier, he might get killed, and if we have a Christian's suit on and are none, hypocrite is our name. Woe!

AMANDA SNYDER.

I do feel to praise the Lord this morning for the privilege of writing for the VISITOR, not that it is an easy thing for me to do if I depend on myself; but feeling it my duty as well as a privilege I will write as the Lord leads me. I was wondering why the Lord wants me to write when I am so poor in expressing myself and why others do not write who could do it much better than I can. But the Savior says, "what is that to thee? follow thou me." So I will try, by the help of God, to do so.

We had for our last evening's lesson the latter part of the nineteenth chapter of Matthew. "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore?"

Dear readers, the word of God is full from beginning to end of what we shall have if we forsake all and follow Christ. Not only what we shall have hereafter, but what we can have here in this world if we obey in all things. Words cannot express the joy there is in living for Christ who has redeemed us. It means much for one to say, and live, all for Christ and not for self. It is what every child of God should do in order to have true enjoyment. What often wonders me is to see such that have been in the service of God quite a number of years and say they have laid all on the altar, and have sacrificed all of self, and yet can adorn

themselves more like the world than they used to. The things that became sinful to us in our beginning, should they not remain sinful? Not that I think religion is all in our outward adorning, for if our hearts are not right in the sight of God our modest apparel will profit us nothing; but I am safe to say that the Holy Spirit will never lead us out with the world; for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father but is of the world. The only safe way for us is to take the true word of God for our guide and be led by the Holy Spirit which will keep us in the right path.

Oh, I often think what poor creatures we are, where would we be if we were left to ourselves? And while it is so that we have the care of such a kind and heavenly Father to watch over us, "let us not be weary in well doing, for in due season we shall reap if we faint not." How thankful I am this morning that I can look away from myself and look to one who will help me in all I need. Our dear Lord knows better what we are in need of than we do ourselves. So it is for us to trust him and be patient in all things.

I sometimes look at my unworthiness and feel that I am so far behind my brethren and sisters which often hinders me from being as the Lord wants me to be; not that he asks any great thing of me, but to be obedient in small things. Our heavenly Father never asks anything of us that we cannot do. He wants us to lay up our treasures in heaven and not have our mind taken up with earthly treasures. How often I think of our dear brethren and sisters who have forsaken all their home comforts and are laboring hard to save perishing souls. I know the Lord will help them if they trust in God and abide in the strait and narrow way. But there are so many ways of being led astray. The enemy comes so often as an angel of light to deceive the true children of God. The world is full of false teachers. "And with all deceivableness of unrighteousness in them that perish because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie." (II. Thess. 2:10, 11.) How needful it is to have a real love for the truth, and teach to observe all things whatsoever God has commanded! Then he promised to be with his children even unto the end of the

world. This is my prayer for every true child of God.

Your unworthy sister,  
CATHARINE LEHMAN.  
*Almira, Ont.*

Matt. 24:42: Watch ye therefore, for ye know not what hour your Lord doth come.

While meditating on the things of God I was much impressed with watchfulness. Surely we need to watch and pray, as in these last and perilous days the enemy is trying to deceive the very elect. We are to watch therefore and be sober, putting on the breast-plate of righteousness and having our feet shod with the gospel of truth. Oh, how we do need to watch against the spirit that says a little of the world makes no difference—whether it be a little pride on our children or ourselves or our houses; or our speaking, or joining the world a little in our actions, for we do see these small things grow still larger. Is there not great danger then of being overwhelmed by accepting small things? Oh, dear sisters, let us, who are entrusted with children, be watchful that we don't start our children on the broad way by putting pride on them while they are small. When the child is small they are just satisfied with what the parents put on, so, surely a great responsibility is on parents. If we should start them to love wrong when small, then when larger we pray much for God to bring them into the fold. I heard of one sister who had raised a family who said she could lift up holy hands, that she never had put a ribbon on her children's hair.

I know many say there is no salvation in such small things, but God's word says, "Why spend ye money for that which is not bread?" Many poor families are wanting for bread and would it not be awful if the cries of the poor should come up against us for the money spent only for the lust of the eyes which God's word says is not of the Father but is of the world. God's word also says if our right eye offend us, we are to pluck it out. Oh, Lord, help in these last and perilous days, and may God awaken us to a full sense of our duty!

*"Help me to watch and pray,  
And on thyself rely;  
Assured if I my trust betray,  
I shall forever die."*

*"Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to men be nighted,  
The lamp of life deny?"*

Let us watch that the light that God gives us may not become darkness. Methinks we can see God's hand beckoning to his children to be faithful. Oh, his great love and mercy to us!

*"When that awful day we see,  
Oh what shall our answer be?"*

What joy and peace he has for his children in this world, and what must it be to be there! Let us therefore watch unto prayer. Let us watch that the cares of this world and deceitfulness of riches may not enter. That we be not found as Christ found them in the temple, saying unto them, "My house is the house of prayer, but ye have made it a den of thieves." Oh, may we be found watching and praying when the Master cometh.

*"Lo the harvest home in the realm  
above,  
Shall be gained by those who have  
toiled and strove,  
When the Master's voice in its tones  
of love,  
Calls away to eternal day."*

R. J. LANDIS.

The editorial on church union should meet the hearty approval of all God's children, but while we hope, work and pray for the reclamation, and welding of the broken bonds, there is a little cloud, maybe not larger than a man's hand that needs our most ardent consideration to avoid further rupture. Division is a withering blight to any church, "For where envying and strife is there is confusion and every evil work." In all cases of State or national contest or hostilities where the armistice or protocol is to be effectual the laying down of arms is the first requisite, then the laying aside of spoils and fancied rights. Just so in the church if union is to be on the throne. All heavenly attributes demand the sheathing of the sword. We should realize our brotherhood as children of one Father and Jesus our elder Brother.

*Mechanicsburg, Pa. J. P. K.*

The man who is a failure always blames other people for it.

#### Prayer.

I know not by what methods rare,  
But this I know—God answers prayer.

I know not when he sends the word  
That tells us fervent prayer is heard.

I know it cometh soon or late;  
Therefore we need to pray and wait.

I know not if the blessing sought  
Will come in just the guise I thought.

I leave my prayers with him alone,  
Whose will is wiser than my own.  
—UNKNOWN.

THE SUNDAY-SCHOOL.

This page is edited by Bro. J. H. Engle.

Lesson 11. Sept. 15.—Moses Pleading with Israel in the Wilderness. Deut. 6:1-15. Golden Text: Beware lest thou forget Jehovah. Deut. 6:12.

1 Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it; 2 that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey. 4 Hear, O Israel: Jehovah our God is one Jehovah; 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be upon thy heart: 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10 And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildest not, 11 and houses full of all good things, which thou hast not, and cisterns hewn out, which thou hast not digged, and vineyards and olive-trees, which thou hast not planted, and thou shalt eat and be full; 12 then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage. 13 Thou shalt fear Jehovah thy God; and him shalt thou serve, and shalt swear by his name. 14 Ye shall not go after other gods, of the gods of the people that are round about you; 15 for Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

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Daily Food: M. Deut. 6:1-15.—Moses Pleading With Israel. T. Gen. 12:1-9.—God's Promise to Abraham. W. Deut. 8:11-20.—Beware of Forgetfulness. F. Josh. 24:13-25.—The Good Resolve. F. Num. 13:1-33.—Israel First in Canaan. S. Psa. 107:31-43.—Blessings on the New Home. S. Rev. 21:1-7.—The New Heaven and Earth.

Commit to memory verses 4-7.

When? B. C. 1451. The wilderness wanderings are over. Forty years after the Exodus. Just before crossing the Jordan to enter Canaan.

Where? Between the Jordan river and the mountains of Moab was the great encampment. In this district Moses gave his farewell address, or addresses, which constitute the book of Deuteronomy.

Introduction. The wanderings are concluded. The unbelieving horde that adopted the majority report of the spies has had time enough to die off in the wilderness. The new generation, disciplined by the hardships and by the instructions of the great Lawgiver, Moses, are ready to cross the Jordan and take possession of the Promised Land. Of the spies, Joshua and Caleb, who made the minority report, are alone deemed worthy to enter. Even Moses cannot do so.

There is something grand and pathetic about Moses standing upon this vantage ground of vision. With the tender heart of a father and the vision of a seer he reviews all God's wondrous providence. As with masterful eloquence he rehearses the events of the past, and each proof of God's wise guidance is brought anew before their eyes, their hearts are warmed with a new fervor. This sixth chapter is one of the most rich and condensed passages in this book of great orations. Masters of eloquence and literature have declared that for pure and enabling eloquence they surpass the best efforts of Demosthenes, and Burke. Only two lessons from the entire book! Let every teacher read it through and induce the scholars, if possible, to do likewise. Why not, by way of enforcing the true character of the book, have portions of the several orations declaimed by selected scholars before the school and the class.

COMMENT.

1. *Commandment*, the whole law condensed, the *statutes*, detailed rules of conduct, and the *judgments*, the decisions based on justice. *Do them in the land*. The wilderness life was to fit them for occupancy and possession of the new land.

2. *Days.....prolonged* as per the fifth commandment. Length of days is in his hand.

3. *Increase mightily*. Observance of God's physical and economic laws promote this.

4. The hortatory appeal.

5. *Love*. This is fundamental. Jesus cited the passage and confirms the great law—the law of love.

6. *Upon thine heart*, and consequently influencing the life.

7. *Teach.....children*. Family worship, if worship indeed, is far more effective than the church service. O, do not give it up. Family religion, family training, a wholesome family life—these determine the character of the church and of the nation.

8. *Upon thy hand.....between thine eyes*. Look up "phylacteries" in your Bible dictionary.

9. *Door posts.....and.....gates*. See also "Mezuzah."

12. *Lest thou forget*. Look up the circumstances of the writing and public recital of Kipling's Recessional Hymn. It is set to music in the new Methodist hymnal. Let some good reader recite it or a quartet or chorus might sing it.

13. *Fear*. Fear lest we offend. *Swear*. Bind your contracts and solmen covenants in the name of the true God, Jehovah.

15. *Jealous*, "determined to have no rival."

LESSON TRUTHS.

Let your loves be intense and set upon objects eminently worthy of love. The incense from the family altar smells sweet in heaven.

No great orations without great themes. A great sermon needs a great subject.

Let us think of wealth as a means of promoting righteousness rather than as the result of our own righteousness.

Lesson 12. Sept. 22.—The Death of Moses. Deut. 34:1-12. Golden Text: Precious in the sight of Jehovah is the death of his saints. Psa. 116:15.

1 And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, 2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, 3 and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. 4 And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. 5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. 6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day. 7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. 10 And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, 11 in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, 12 and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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Daily Food: M. Deut. 34:1-12.—The Death of Moses. T. Josh. 24:1-30.—Joshua's Death. W. Gen. 50:1-14.—Jacob's Death. T. I. Kings 2:1-12.—David's Last Days. F. Psa. 116:1-19.—Thanks to God. S. Neh. 9:4-38.—God's Goodness. S. Psa. 118:1-29.—Goodness to Israel.

Commit to memory verses 10-12.

When? Forty years after the exodus. B. C. 1451.

Where? On Mt. Nebo of the Pisgah range of the mountains of Moab, less than ten miles east of the north end of the

Dead Sea. Israel was encamped before him toward Jericho.

Introduction. No use for glasses at the age of 120 years! The lesson affords an inviting opportunity to review the life of Moses, to study his character and to estimate his usefulness to the world. Note again the three great 40-year periods of his career—his youth and court life, his shepherd life and his public life chiefly in the wilderness. Pity the grand old man unable himself to enter the land toward which his eye was turned these forty, perhaps eighty, perhaps one hundred years! The occasion of his mysterious taking away has inspired some of the world's choicest literature. Let some one recite Mrs. Alexander's "Burial of Moses" or Bryant's "No Man Knoweth His Sepulchre."

"Moses public sin, at the waters of Meribah, must be punished to show that God is impartial."

COMMENT.

1. *Shewed him all the land*. Space here is too limited. Take the map and dictionary and locate and define these districts. (v. 1-3.) On a clear day Mt. Nebo affords an extended and inspiring view to the westward. This splendid vision was partial compensation for Moses' failure to enter the land in person.

5. *Moses the servant of the Lord*. How's that for an honorable title? Compare that with the "handles" many people now attach to their names. Noble epitaph, "God buries the worker but carries on his work."

6. *No man knoweth his sepulchre*. Happily there is one less spot to worship. There is too much spot worship in Palestine now.

8. *Thirty days*, since he was a man of note. For ordinary people only seven days.

9. *Spirit of wisdom*. The simple word "wise." How much it means. More about Joshua in a later lesson.

10. Moses was a statesman, a poet, an orator, a lawgiver, a saint, but he was a prophet. None surpassed him, save Jesus alone, and of him it was said "like unto me."

11. *Signs and wonders*. See Deut. 4:34.

AN ESTIMATE.

"Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate: an intellect of the highest order; a perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive, and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill-treatment nor rebellion could quench, or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hotbed of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger; and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient and modern times. Comprehensiveness, grasp, force, sagacity were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty, and an ardent but rational piety, the leading qualities of his heart.—*Wines in Commentaries on the Laws of the Ancient Hebrews*. p 126.

Lesson 13. Sept. 29.—Review. Golden Text: Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. Psa. 103:8.

REVIEW.

A fine review can be made with the geography of the quarter for a background.

Be sure to have the scholars get a correct view of the *time*, as related to world history and as related to Bible history.

The review may be made a character-study—of the one great leader, Moses, if that was not done last Sunday; or, of a dozen characters that stand out in the dozen lessons.

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Jabbot Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

**CHURCH WORK.****CANADA JOINT COUNCIL.**

At Nottawa, .....Sept. 12.

**CANADA LOVE FEASTS.**

Nottawa, .....Sept. 14-15.  
Markham, .....Sept. 21, 22.  
Wainfleet, .....Sept. 21, 22.  
Black Creek, .....Sept. 28, 29.  
Howick, .....Sept. 28, 29.  
Rosebank, M. H., Waterloo county,  
Walpole, .....Oct. 5, 6.

**Pennsylvania.**

Phila. Mission, .....Sept. 28-29.

**Iowa.**

At the home of Bro. H. H. Garwick, .....Aug. 24, 25.

**Ohio.**

Donnellsville, .....Sept. 28-29.

**New York.**

Clarence Center, .....Oct. 12-13.

**A Correction.**

Dear brethren and sisters: We greet you in Jesus' name. I have felt to make explanation by way of writing about a mistake that I made concerning the cost of the building. I had guessed at it myself, but since I am getting the estimates I find that it will be about eleven hundred dollars, instead of six or seven hundred. As I am not a carpenter, I should not have made the statement I did, and herewith beg pardon. Yet, I am not discouraged, knowing that the Lord will provide for it all. I have already in possession about six hundred dollars. Praise his name. I have not been through the country yet, but expect to visit the brethren soon. Hoping and trusting that the Lord will provide the means, that we can finish building this Fall yet. We not only want this building for our own accommodation, but for the pleasure of the dear ones, when they come to see us, for surely we have many visitors, and many to care for.

Our field is getting larger; we have stretched the tent, and have started a branch Mission on 309 Norris street. Bro. Abm. Landis and wife have charge of it. Our prayer is that God may prosper the work. We thank the dear ones for what they have done; and hope and trust they will help us in the future.

Yours in the Master's service,

PETER STOVER AND WIFE.

**Baptism at Clarence Center, N. Y.**

On Sunday, July 21, baptismal services were held at Clarence Center. Two brethren and one sister obeyed the Lord's command. Brother Henry Rhodes, of Kansas, was with us and preached a touching sermon from Matt. 28:19. After receiving the applicants a large number of people gathered beside the old mill dam to witness the service which was a blessed one.

Our hearts are encouraged to press the battle on; the Holy Spirit is working in our midst, and our prayer is that more will become willing to take the way with the Lord.

We desire all God's people to pray for the work and the workers at this place for the ingathering of the precious sheaves wasting on the plains.

Yours, seeking the lost of earth,

ALVIN H. BERRY.

**Harvest Meeting and Baptismal Services at Hamlin, Kans.**

Brother John H. Meyers came here Saturday, August 10, and preached for us on Sunday morning and evening and was with us in prayer-meeting on Wednesday evening and had services again on Thursday evening.

On Saturday, 17th, 2 p. m., the little band of members met for a harvest service. Bishop J. N. Engle and Bro. Meyers made the meeting profitable for us. The leading thought was: not only to be thankful for material blessings but also deal out to the needy, of what God has given us.

After services on Sunday morning, a young man, aged 17, who had made a start in the divine life last Spring, was baptized and received into church fellowship.

May the prayers of those interested in him avail, as he is the first one out of a family of six to take a stand for God. We believe God is also moving other hearts in the same direction. The writer especially desires to be filled with wisdom and much love, that his labors may not be in vain in the Lord. S. B. STONER.

**Harvest Meeting at Donnellsville, O.**

On August 17, the Brotherhood of this vicinity met to hold a special thanksgiving service for the manifold blessings God has bestowed upon us. Many were the testimonies of praise to God, not only for the temporal but also for the spiritual blessings we are enjoying. An offering of \$14.00 for the foreign mission work was given.

On August 4, a young sister was received by baptism.

Our love feast will be held September 28 and 29. A hearty invitation is extended to all, to meet with us. God grant that we may come filled with the Spirit, that we may enjoy a spiritual feast together. O. B. ULERY.

**A Few from Thomas, Okla.**

Bethany church (Oklahoma), seems to be in a growing condition. They now have about forty members. Several were added to the church last Spring. The average attendance of the Sunday-school is about seventy-five. Preaching is held at the church twice on Sunday and prayer-meeting at the dwelling houses once in the week.

Bethany M. H. is no longer large enough to accommodate the people; especially the Sunday-school and special meetings. Its present size is 20x30 feet. In the near future it will be enlarged to about 30x44. A building committee has been elected and will have the matter in charge.

A union temperance meeting was held in the Bethany church, August 9th, by two lawyers under the Anti-Saloon League. On the 17th day of September the citizens of Oklahoma will have the opportunity to "drive this demon from our State." The house was crowded and all listened attentively and with enthusiasm.

Aug. 14: The Building Committee decided to proceed with the enlargement of Bethany M. H. The cost will be about \$700. Last evening the subscription paper was started at the prayer-meeting and nearly \$500 was subscribed.

**A Philadelphia Letter.**

"My God shall supply all your needs, according to his riches in glory in Christ Jesus." (Phil. 4:19.)

Dear brethren and sisters: Greeting in Jesus' name. I have felt impressed for sometime to write a letter for the VISITOR, and by the help and grace of God I will try and do so. Ofttimes I feel anxious to hear from the dear ones personally whom I have learned to know and to love; but as my moments are so taken up, I can hardly find time to write. I am so glad that I can say,

"All the way my Saviors leads me,  
What have I to want beside."

As many of you know how I was led to this city and felt that the Philadelphia Mission was my place to labor. For various reasons we had been away from there for some time, but now God has led us back again, as both of us, husband and I, felt led of the Lord, and have come again to help in the Lord's work. Parents are growing old, and as they both have labored very hard, we felt as though we should lend a helping hand.

It was quite a sacrifice for us to give up our comfortable little home and step into the work, but what enjoyment have we, if we are situated ever so comfortably, and see so much to be done in the great harvest of souls.

Now we are here, and many of you who have been here already can imagine how hampered we are. Yet when we are living for God, we can endure a great deal. How I wish I could speak face to face with many of the dear ones. I feel as if I could plead for help better, but as that is impossible I will do the best I can by writing, in behalf of our Mission.

As we want to enlarge the building, which certainly is necessary, we do plead for help from such whom God has so wonderfully blest. We cannot all go out and labor, yet we can all have a share in the great harvest of souls. But why should we murmur when God has promised to supply all our needs, even if we pass through suffering, we should rejoice, that we are counted worthy to suffer for him. So few are willing to forsake all and follow him, yet what is all the wealth of this world compared with never dying souls. I do praise God for the blessed Holy Spirit to lead and guide us on our way, and the blessed promise, that if we delight ourselves in the law of the Lord, he will give us the desire of our hearts, and that his ways are ways of pleasantness and all his paths are peace.

We do wish to thank those who have given so liberally, and hope to hear from many more, especially from those whom we have learned to know and to love.

Yours in his service,

CORA STOVER.

**Experience.**

I have often felt to write something for the VISITOR, to tell what the Lord has done, and is doing for me since I came to him.

I can never praise him enough for his kind dealings toward me while I was living in sin, and serving the world and Satan with all my heart, that he had such a love for me and brought me into his fold.

I often felt, while living in sin, that I was not prepared to go to heaven, but did

not want to forsake the things of this world and take up the cross and be a Christian. But I am glad that the Lord was not pleased with me in that state and that his way was not my way. He came to me with such deep convictions, giving me no rest night or day till I came to him with all my heart and found rest in him.

Then after coming to him with all my heart, and finding him to be my personal Savior, I was happy and peaceful, and the burden of my heart rolled away. I had a joy and satisfaction that I never found in the world, and those things that seemed hard in my sinful state became easy, being filled with all the good things of God.

He still gives me an earnest desire to press my way onward, and I feel I need much of his help in order to live a true Christian life and that my influence may go out for good.

I feel glad that I have one in my young years who will always guide me in the right way if I will obey his guiding spirit.

A young brother,

Nottawa, Ont.

FRED. HAHN.

Dear readers of the VISITOR: As I have been impressed to write to the VISITOR I will now obey. I am so glad that I have taken the narrow way and that Jesus is a true friend and that he will help us when we ask him. I praise him this evening for what he has done for me and I know he will do more if I only let him. My desire is to follow Jesus all the way.

Pray for me that I may keep true to Jesus.

Yours for him,

Thomas, Okla.

WINNIE BALLOR.

The Kansas State Board of Health has ordered that all the school-houses in the State be disinfected before the schools open. This is one step in the right direction. We may look for good results. How about our churches and homes?

The German Baptist Brethren expect to open up a Mission in China. They have a brother and his wife for the station, but the Mission Board have already retained them in the homeland about a year seeking a physician and trained nurse to send with them.

**Game Laws for Gospel Nimrods.**

1. "Be instant in season, out of season." There is no legal limit for soul hunting.
2. Keep your powder dry. Worldliness and inconsistency will dampen it every time.
3. Carry plenty of ammunition—a heart and mind stored with warnings, precepts and promises from the word to be quoted verbatim.
4. A careless aim may prove as useless for souls as for ducks. Study the gospel to note how carefully Christ took aim.
5. Don't expect your game to find you in your parlor. Go hunting.
6. Polish your gun with prayer and keep it from rusting with the oil of gladness.
7. Practice makes perfect. Do not let an occasional failure discourage you. Try again. "My word shall not return unto me void."
8. Take good care of your game. Your work is not finished with the finding.
9. Practice, pray and persevere for big game as well as little. Some lion and bear may be in hiding. "Fear not and I will be with thee."
10. "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."—Selected.

**CHILDREN'S LETTERS.**

(The following letters came in response to our request in issue of August 1. We are glad for the interest shown by these children and gladly give them space in the VISITOR.—Editor.)

The time when Moses was born a law was passed that all baby boys should be slain. But as Moses was a beautiful child and was loved dearly by his mother, she hid him three months in the house, but as she could no longer hide him she made him an ark of bulrushes and daubed it with pitch inside and outside so as to keep the water from getting in. Then she laid the child in carefully and closed the ark, put it on the water by the shore. There were two older children in the family besides him his brother Aaron and his sister Miriam. Miriam stood afar off to see what would become of her brother. Soon Princess Thermuthis, the king's daughter, came down to bathe in the river. She saw a beautiful cradle among the flags. She went near and opened it and saw it was a fair child. It looked at her and wept. Princess Thermuthis took pity on the little child. Her sister Miriam came quickly and offered a nurse for the little child. The Princess agreed to this. Princess Thermuthis took the baby as her own, but gave him to his mother to nurse, but the Princess did not know that it was his mother. The Princess named the baby Moses, because she drew him out of the water.

RUTH MUMMA.

The time that Moses was born there was a law passed that all the boy babies were to be killed, but as he was a perfect child and was much loved by his mother, his mother hid him for three months in the house. After she could hide him no longer she decided to make a basket or an ark with bulrushes. She pitched it within and without, so as to prevent the water from getting in. She put the baby in carefully and closed the ark and put it on the water by the shore. There were two older children in the family then. His brother Aaron and his sister Miriam. His sister stood afar off to see what would become of the baby. I guess she was put there by her mother. A princess came down to the river side to take a bath. She sent one of her maids to fetch the ark to her. When she opened the basket and saw the baby she said this is one of the Hebrew's children. The babe looked up and wept. When Miriam saw this she came running and asked if she shall go and call a woman of the Hebrews to nurse the child? And Miriam went and called the child's mother. And Pharaoh's daughter said, "Take the child and nurse it and I will give thee wages." And Pharaoh's daughter gave it the name Moses, because she drew him out of the water.

RACHEL MUMMA.

Mr. Editor: You want me to tell about a baby boy, a little boat and a princess. I learned about them in my Sunday-school class. The little boy's name was Moses. He was a little Hebrew boy. His papa and mamma were slaves. They lived in the land of Goshen. The bad king said that all little baby boys were to be killed. His mamma hid him so that the bad king couldn't find him; but he got so big and cried so loud that she got so scared that she made him a little ark out of rushes and mud and put the baby boy in the ark and put the ark in the river just where the lady came down to bathe. She found the little ark and looked into it and saw a sweet little baby and she loved it and kissed it and called it her own, and I think she was a good princess. And the baby boy became a great and good man. Sister Swisher is my Sunday-school teacher.

ESTHER MENAGH,  
Age Eight.

Mr. Editor: You want me to tell about a little baby. There was a woman who had a baby. King Pharaoh had ordered that all the baby boys in the country should be killed. So this woman kept her baby three months. But she could not keep him from the soldiers any longer. So she made an

ark of rushes lined with slime and pitch and put it under lily leaves. The princess came down to bathe and saw the ark and ordered her hand maid to get it. She opened the ark and saw Moses, and his sister was not very far off. She asked, "Shall I get a nurse?" The princess said, "Yes." So the girl goes and tells the mother to come. And the princess called Moses her son.  
PAUL MENAGH,  
Des Moines, Ia. Age 10 years.

## MISSIONARY.

### Addresses of Missionaries.

#### Africa.

H. P. and Grace Steigerwald, Abbie Bert, Matoppo Mission, Bulawayo, South Africa.

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

Harvey J. and Emma Frey, Mtshabezi Mission; Levi and Sallie Doner, Maria Werkman, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

Jesse R. and Malinda Eyster, Modersfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

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

#### India.

A. L. Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Daltonganj, Bengal, India.

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Mrs. Martha Keech, Cardington, Bedford, England.

#### Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

#### Home Again.

"O magnify the Lord with me and let us exalt his name together." (Ps. 34:3.)

Truly, dear readers, we have great reason to magnify the name of the Lord, as we see the manifold blessings which he is showering upon us from day to day.

Since I wrote last to the VISITOR, I was permitted to accompany brother and sister Steigerwald to Cape Town for a short rest, which I felt very much in need of. We enjoyed our stay very much, but were very glad when the time came to again return to the Mission and to the work that our hearts so love.

We left Cape Town Thursday, June 21, about noon and after a rather tiresome journey we arrived in Bulawayo, Monday evening, June 25. Here we were made glad as we found brother Doner and Mr. Hadfield and three of the native brethren waiting to welcome us back. We did not leave Bulawayo until Wednesday morning as we had some shopping to do and we preferred not to be out on the velt more than one night. We had very pleasant weather and arrived at the Mission Thursday evening about dusk. Here we were greeted with a hearty welcome from the boys who are staying here at the Mission. They seemed overjoyed to have us back again, and their faces expressed what their tongues could not. The next day people, old and young, came to welcome us and to congratulate sister Steiger-

wald on her recovery. You may know her form was much changed after having such a large tumor removed. As some of the people came to speak to her one could see they noticed the change. Some it seemed did not know what to say; others expressed great surprise. One said, "This is another person;" another said, "I feel as if I am dreaming." Matshuba's mother also seemed very happy to see sister Steigerwald better again. When we left and she bid us good-bye, she said, with tears streaming down over her cheeks, "We know God is able to heal you and to bring you back again." And she wished us a hearty God-speed. So on our return she also came with some others. Sister Steigerwald was in the kitchen, and as Matshuba's mother saw her she became so overjoyed that she almost danced, and praised the Lord; then she took our sister's head between her hands and kissed her on both cheeks, and again praised the Lord for his goodness.

We also were made to praise the Lord for the way the boys took care of things while we were gone. As the responsibility of the place was upon them, they seemed to rise to the occasion. We found the grain gathered and everything well cared for. When they learned of the time of our arrival they hurried around and tidied up things and took branches of trees and swept around the buildings.

So in more ways than one we were made to realize the goodness of God for not only did he care for us who were gone, but also for those who were left in charge of the Mission.

As God has again permitted us to return to our field of labor, we feel to use all our time and strength to press upon this people the necessity of forsaking their sinful ways. It seems as if Satan has such a hold upon them that it is almost impossible to find way to their hearts. At present it seems the natives are revelling in drunkenness and fighting as the result of a bountiful harvest. For here, just like in other places, they cannot stand prosperity.

Just to give you an idea of their conduct, when they have more than they need, I will tell a little of an occurrence which took place near the Mission a few days ago.

There was a threshing at a place a couple of miles from here and with it plenty of beer. On the way from the threshing two women began to fight and the result was that the one woman bit a piece out of the other woman's face and also bit her on the arm and finger. The other woman then bit a piece of her lip off, in return. The next day they came to the Mission to have their wounds attended to.

Truly the ways of Satan are hard. Yet how few are willing to give up their sinful ways and surrender themselves to God. Not only do we find this among these poor heathen, but also among the civilized people. While these things are sad; yet we are made to rejoice to know that who soever will may come, and that a few are willing to come and are stepping into the way of life.

School has again opened after a month's vacation. The attendance is not very large, as it has been very cold and the children prefer to stay at home by their fires. Nor can we blame them when we think of their scanty clothing.

The spiritual part of the work is about

the same as usual. One girl expressed her desire on Sunday to follow the Lord. She had started to follow the Lord before but she again fell back into sin. But we rejoice to see her again come back, and we feel encouraged to push the battle on.

So dear brethren and sisters, continue to pray for the work and for those who bear the responsibility of the same.

I also ask that you would remember me before our Father as a weak and needy one.

Yours for souls,

ABBIE M. BERT.

Matoppo Mission, Bulawayo, S. A.

July 9, 1907.

### From Kansas to Guatemala.

Our hearts are full of gratitude to our heavenly Father for having enabled us to return to this needy land, and especially for his tender care over us all along the way. The record of our journeyings, briefly told, is as follows:

We left Dickinson county, Kansas, (where we had spent a pleasant and restful year) on the last day of April, for Upland, California. In this part of our journey we had the undesirable experience of being in a railroad wreck, but were mercifully kept from harm. One month was spent in Southern California with loved ones and old friends. Then on to Oakland and San Francisco, where passage was taken on the steamship, City of Sydney, for the long voyage down the Pacific. We were eighteen days on board, which was a little longer than we had expected. Perhaps the hardest part was that when we arrived at our port of landing the sea was too rough for us to disembark and we were compelled to lie at anchor in sight of the port. We were kept from seasickness all the way, a thing so unusual for us that we could not but accept it as an answer to prayer.

After landing, we had a pleasant railroad ride of eight hours up the mountains to a height of five thousand feet, to the city of Guatemala where we formerly lived and labored. We spent three weeks there with fellow missionaries, and were busy packing boxes and trunks for the last stage of our journey. This was accomplished, the first part by rail and the last sixty-five miles on mule back.

Little Helen, our six-year-old girl, was carried in a chair on an Indian's back. The furniture, trunks and boxes were carried by Indians and mules. A mule carries two hundred pounds, an Indian one hundred pounds. We arrived here July 20.

The whole distance traveled is nearly five thousand miles, about equally divided between land and sea. We are sure God answered prayer

in our behalf; for we made this long journey without any serious delays or hindrances, and we make the record for his glory.

We were given a loving welcome by the Christians here. They had long prayed that we, or someone else, should come, and now they rejoice that their prayers are answered. We also rejoice, because we believe this is God's place for us for the present, and we desire to serve him and the dear people here with all our God-given powers.

There are signs of growth in the believers, and newly interested ones are coming in. Both yesterday and to-day inquirers called at our home.

We remember with joy those whom we met during our stay in the States, and we trust as they have prayed for us in the past, so they will continue to pray for us now, that God's purpose may be fulfilled in us.

J. G. CASSEL.

San Marcos, Guatemala, C. A.

From the Invalid Brother.

Dear editor and friends: As many of the readers of this dear old paper are wanting to know if I succeeded in getting my wagon, I will say that some of my friends here advised me not to go out on the roads with only my nurse as driver, as it would be dangerous to do so, owing to the automobiles passing so frequently. Country horses have not yet grown accustomed to these snorting "devil wagons," and as I am utterly helpless I would not have any chance to escape in a runaway. The object of having a wagon made was to save expenses. Now, if I were compelled to hire a horse and driver, too, and also pay storage on my wagon, it would be better just to hire a rig when I desire to go driving, especially as I don't go often. I tender sincere thanks to all who ordered my books, so that I might be enabled to procure the wagon. I did not ask for any free donations, nevertheless there were a few who sent gifts. To one and all I am profoundly grateful and thank them heartily.

While I trust I have given value received to most of you, yet I consider you have a right to know how I used the money. My front veranda is so sunny I have never been able to occupy it in the evening. As this kept me a prisoner at the very time I longed for fresh air, I had an east veranda added to my residence. This will enable me to be out till bedtime every day, and do me more good than the wagon would have done. What

money was left (not much) I will use in taking drives. I think this will be satisfactory to all. If not I will cheerfully refund any gift that was sent me for the wagon.

My nurse will soon return now from her vacation to her old home in the South. After five years of faithful service without change, I think she deserved it, don't you? You ordering my books enabled me to employ a nurse in her place as well as build the veranda. May God bless you all is my sincere prayer!

Twenty years of a bedridden life has amply demonstrated to me that people are believing in practical Christianity more and more as the years go by. They are beginning to live their creeds as well as preach them. What a beautiful world this will be when we all learn to live by the golden rule! God speed the day!

Your grateful friend,

THOS. F. LOCKHART.

Wellington, Mo.

For the EVANGELICAL VISITOR.  
The Way.

Dear Editor: I have been impressed for sometime to write something for the VISITOR, but being reluctant for several reasons, I have declined thus far, but was made to think how encouraging it would be to the editor, and also what good we may do for each other if we simply obey our convictions. I am convinced that many are impressed to work in some capacity, may it be in writing or speaking or in personal work. This being my experience I feel to move slowly, and first know if it be *God's will*, this being found by trying the spirits (I. John 4:1): and once knowing *this will* to act promptly, with wholeheartedness. Even now while I submit, my thoughts run to those of greater ability, such as the elders, ministers and the more capable of the laity. But to encourage others I would say I delight to read the experiences of others, and their simple writing, because rich and mysterious truths are often revealed from such writing, which the heavenly Father otherwise could not reveal to his children. So with a prayerful heart I hope to encourage some one on the way.

If in any age it required watchfulness and prayer, to know *the way* it is in this because of the many delusive doctrines afloat. Souls are ever trying to invent so as to escape the true way. (John 14:6.)

Philosophy steps in and says we must have a new book or one arranged so as to appeal to all classes.

Science comes forward trying to prove that the orthodox religion is not true. ("When the son of man cometh shall he find faith on earth?") (Luke 18:8.) So looking around us and seeing such a diversity of ideas, many saying, "Lo here is Christ and lo there" (Matt. 24:23), and how shallow is the preaching of the word, and how questionable the means used by churches to gain membership, and light-mindedness used concerning the Scriptures, is there any wonder souls grope in darkness, and inquire which is *The Way*? And coming closer home we find many making the start, are baptized, dressed in modest apparel, and yet lack a great deal in following the rock-bottom conversion. (Matt. 18:3.)

So with part of my experience I can better tell how I found *The Way*, I can well remember when mother taught us prayers; although committed, yet they had their effect. At the age of ten years I had communion and fellowship with him and my life was happy, but coming in contact with evil associates I was soon led astray, and I can well remember the first time I used God's name in vain. For a period of eight years I was out in the world thinking I was enjoying myself, but when I was brought in contact with God's word I was wonderfully convicted. Finally at a revival meeting I decided I would start for life. At the invitation hour I moved forward to the altar, my brother and others following. Here began the struggle. I knew not what to do. I could only pray "Lord, forgive me my sins." Friends would say, "just believe, make yourself believe and it is all right." This did not appeal to me. I wanted to know. There was no pardon that night, and so I continued for sometime, reading the word and praying until a still small voice said, "Thy sins be forgiven thee." Then I *knew*. Bless the Lord. And I am thankful to this day that I held on until I knew.

From that time on conflicts began but I kept on praying for wisdom. (Jas. 3:5.) I obeyed in baptism and many other things. New duties came such as teaching the Sunday-school class, etc. Thus in obeying God my joys became greater, my desires were changed; I loved God's people and delighted in being in the Lord's service, and the harder I labored the pleasanter the way became.

Although the temptations were many, and at times thought I could not endure them, yet by going to the Lord in prayer I found victory even



to the extent of the healing of the body. Whenever I would undertake anything for him I always found grace.

Thus I have given only a few thoughts, but above all I am thankful to this day that I sought until I found and knew that I was pardoned and justified by the blood of a crucified Savior.

*Abilene, Kans.* G. A. KAUFFMAN.  
(To be continued.)

#### Serving.

One of the secrets of a beautiful life is found in the word "serving." Our Lord gave us the full truth when he said of his own mission that he came, "not to be ministered unto, but to minister."

When we understand the full meaning of this word, and then relate ourselves to all others about us in accordance with this standard, we begin to be a blessing to every one. Our thought then ever is, not what we can get of pleasure, of help, of profit, of comfort, of good in any form, from others, but what we can give to them. True loving is not receiving, but giving. The Christlike desire toward our friends is not that we may get something from them, but that in some way we may be of use to them, a "blessing," do them good. It will keep us from offering temptation to another. It will make us watchful of our influence over others, lest in some way we cast a hurtful instead of a healing shadow upon them. It will also temper our demands of others, since we are seeking not to be ministered unto, but to minister.

Some people have a great deal of trouble looking after their rights seeing that no one wrongs them, that they always get proper honor and attention from others. We are spared all this trouble if we have this law of serving deep in our hearts. Our only care then is that we do not ourselves wrong others, even if they have treated us unjustly. The highest rank with Christ is the fullest, truest serving. When we have learned this lesson, we are prepared to be a blessing to every life that touches ours, even for a moment in passing. We look upon every human being, as one who possibly needs something we have to give, to whom we have an errand of love, whom we must wish God's speed, for whom we may at least breathe a whispered prayer. This is the heart of Christlikeness as interpreted in practical living. It is the

real secret of happiness too; for it is more blessed to give than to receive.

We vex ourselves no longer about the lack of gratitude in others, or whose place it is to make the first step towards reconciliation, or about whose turn it is to call. Love keeps no accounts and seeks only to be always first in "serving."—*Selected by Annie Eshelman.*

#### Infected Milk is Destroying Hogs.

SKIMMED MILK FED SWINE SPREADS TUBERCULOSIS.

Sioux City, Iowa, July 17.—The public creamery of the West Side is spreading tuberculosis among hogs. So rapid has been the growth of this disease lately that it is feared that it will not only cause serious loss to stock growers of the West, but will be communicated to the human family. Tuberculosis is appearing at all of the stock markets, and the bureau of animal industry reports that as much as three per cent. of the hogs are often condemned after slaughter and consigned to the grease tank. This does not include the diseased hogs that are culled, out by the farmer, the stock buyer and the packer.

Dr. Johnson, chief of the Sioux City bureau of animal industry, says:

"The course of the increase of tuberculosis in swine is directly traceable to the hogs that come from the dairy districts where there are public creameries. The farmers bring in their milk from herds of cattle that are afflicted with tuberculosis, and the cream is separated from the milk and the skimmed milk taken back to the farm and given to the hogs. The owners of the diseased cattle should be the only ones to suffer, but the skimmed milk is not always sent back to the farm from which it came and is fed to other hogs, thus scattering the disease through the whole locality. The department cannot at the present time inspect all dairy herds, but it is hoped that in the near future all dairies will come under government inspection, which will do much to eradicate the tuberculosis in hogs. If the cost of the loss in hogs could be taxed to the producer, much more care would be exercised."—*Minneapolis Journal.*

The above is only one of many newspaper clippings which might be given showing that bovine tuberculosis is transmissible to swine. Before we fed skimmed milk to swine the disease was practically unknown in the hog. Now the State of Iowa passed a law requiring all the creameries to heat their skimmed milk before it is sold, to feed to swine, thus destroying the germs.

Swift & Company Packing House of Kansas City has instructed their buyers not to buy hogs shipped there from certain dairy districts. Too many have tuberculosis and are condemned by the government.

The packing houses now do not buy any dairy cows and "canners" except upon *post mortem* examination, for the same reason. J. I. L.

"I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me."

## MARRIAGES.

WENGER—EBRIGHT. — On August 17, 1907, at the home of the officiating minister, Elder Jacob K. Kreider, Fairland, Pa., Bro. David B. Wenger, of Fairland, Pa., and Sister Susan Ebright, of Cleona, Pa., were united in holy wedlock.

## OBITUARIES.

LANDIS.—Isaac Landis died, June 23, 1907, at Little Washington, Cumberland county, Pa., aged 75 years, 2 months and 24 days. Interment at Snoko's graveyard.

KEEFER.—John Keefe, of Horse Valley, Franklin county, Pa., died, June 22, 1907, aged 60 years, 1 month and 8 days. He was a member of the brethren for many years. Burial took place near his home.

WILDFONG.—Died in Waterloo township, near Hespeler, Ont., on Monday, July 29th, at 8.15 p. m., Ephraim Wildfong, beloved son of Elder John and Catharine Wildfong. He was born August 10, 1878. His age was 28 years, 11 months and 19 days. Cause of death heart failure. Funeral service was held at the Union meeting-house, Puslinch. Interment in the adjoining cemetery. Service was conducted by brother Aaron Hunsperger. Text, Hebrews 4:13, "With whom we have to do."

BYERS.—Barbara Jane Byers, widow of the late Bro. Wm. Byers, died at her home near Clay Hill, Franklin county, Pa., on August 7, 1907, aged 77 years, 4 months and 19 days. There were five sons and two daughters born in the family—Rev. Joseph, of Clay Hill, Pa.; Isaac, of Chambersburg, Pa.; Alfred, of Woodstock, Pa.; Wm. at home; Henry at Rochester, N. Y.; Mary and Emma at home. She was converted and united with the church in early life and was truly a mother in Israel. Her desire was to depart and be with Jesus. Our loss is her gain. Funeral service, conducted by Bishop John D. Wingert and H. Brechbill, was held, August 10, at the Antrim M. H. Interment in adjoining cemetery. Text, John 5:24-29.

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HEISE.—At Gormley, Ont., on July 2, 1907, sister Catherine Williams, wife of brother Abraham Heise, in the 43rd year of her age. Our departed sister gave her heart to God in early life and united with the church soon after her conversion. As a girl, she was a bright example of what a young Christian should be, and when she married and assumed the responsibilities of wife and mother she faithfully filled her place. In the church she was a valued and useful member, her testimony, freely given, was bright, tender and inspiring; and many a sinner has wiped away unbidden tears listening to her loving appeals to the unsaved. Sister Heise had a deep sympathy for the sick, the poor, and the lonely. She visited them, exhorted and prayed with them and many a basket of needful things went with her full and returned empty. Her influence for good on the community (outside of the church) was unusual. One of the best tributes of respect I heard was from a woman who when a girl, worked for sister Heise. She asked me about the time the funeral would be, and said, "Mrs. Heise was a good woman. She knew how to use hired girls." (I wonder how many of our sisters will merit such testimony?) She left her husband and eight children to mourn her loss and passed over to be "forever with the Lord." Funeral services on Friday, July 5, at the Gormley church, conducted by F. Elliott, P. Steckley and T. S. Doner. Text, "Blessed are the dead who die in the Lord," etc.

*Who will order one of our Red Letter Combination Teacher's Bibles? The price is low. Write us for terms.*