The Earth Shall Be Full of the Knowledge of the Lord as the Water({\textit{Isa. xi. 9})

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—\textit{Ps. xx. 7}.

\section*{Editorial Note}

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

\section*{Evangelical Visitor.}

TABLE OF CONTENTS.

\begin{itemize}
\item \textbf{EDITORIAL.} An Interesting Bible Study, \textit{p. 3}.
\item \textbf{SELECTED.} Our \textit{heart} is full of them, \textit{p. 7}.
\item \textbf{MISSIONARY.} Some truths of truth, \textit{p. 9}.
\item \textbf{OBITUARY. Etc.} The \textit{news} is full of them, \textit{p. 12}.
\end{itemize}

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 besting 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.

\section*{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 supersedes 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.

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 Klipper, Kewville, Mass."

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

"Who then is willing? etc., I." (1 Chron. i. 4.)

Laid on thine altar, oh 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, O Lord, within my trembling hand This will of mine—a thing that seemeth small, And only thus, sweet Lord, canst thou understand What I yield thee this, I yield my all! Hidden therein, thy searching eye can see Struggling passions, visions of delight, All that I love, or am, or would be.—Deep love, fond hopes, and longing in- finite. It has been wet with tears and dimmed with sight. Clefted in my grasp, till beauty it hath none. Now from thy footstool, where it van- quished lies The prayer ascendeth, may thy will be done. Now from thy footstool, where it van- quished lies The prayer ascendeth, may thy will be done.

And thou give back my gift, it may have been lost, So changed, so purified, so fair grown, So one with thee, so filled with grace divine. I may not know or feel it as mine own But, going back my will, may find it there.—Sel.

\section*{Obituaries.}

\section*{In Memoriam.}
All communications and letters of business should be addressed to Geo. Detwiler, Office Manager, 36 N. Cameron St. Harrisburg, Pa., second-class matter.

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, Maggy 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 Visvrot, 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 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 Visvrot 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 can command the respect of the educated world; a man who feels the need of the church at large; his wife should be irreproachable and 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 preserved. 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. E. on October 19, 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 Retthew, 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. Northold's home on August 17, was also largely attended. The day was pleasant. Bro. Fred. Bowers, of Soouderton, 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.

[September 3, 1907]
To whom this may concern, greeting:

I herewith tender my resignation as a member of Board of Incorporation 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 23, 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 line 12, page 1. 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 $44.23 instead of $44.33. Then the total was given as $850 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 flattering; 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 hoisterous; dignified, but not stilted; affectionate, but not sentimental; tender, but not fawning; peremptory, but not dictatorial; orderly, but not mechanical; precise, but not prim; pointed, but not harsh; succinct, but not cumbrous. Amen.

"Every rose is grown above a thorn."

A. C. Gaebelein is the editor and publisher. In the August number, in answer to inquirers, the editor gives an explanation or definition of the words "Sheol," "Hadès," " 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 the Lord's Concurrence of man 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 is born of fire, and dieth; in smoke he is consumed. (Job 14:14.)"

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 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: 13.)

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 aboriginal, not permanent. This is the basis of the Lord's argument with the Sadducees, who were the amniable majority of his contemporaries. After presenting their profound argument to the Lord. He replied, "Ye do err, not knowing the Scriptures, or 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. 22: 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 in the unseemly 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 (nothing 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 eye shall behold, and not as a stranger." (Job 19: 25-27.)

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

"He will swell 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 the plagues?
Where, O Sheol, is thy destruction?
(Hebes 17:14.)

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

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

Another passage seems to indicate, 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.)

Where, O death, are thy plagues? Where, O Sheol, are the plagues? Where, O Hades, are the plagues? (Hebes 11:10.)

For death and Sheol and Hades are before Jehovah; how much more then the hearts of the children of men! (Prov. 15:11.)

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 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 symbolic 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 SHEOL?

Sheol 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. Pudging 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 10:13; 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 symbolic 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 saw 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. (I. Cor. 12:24-4.) 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 judgement 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 of the Bible, translated hell. (Matt. 5:29, 30; 10:28; 18:8; 23:15, 33; Mark 9:43, 45, 47; Luke 12:20, 23; 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 2:7; 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 receive the horror of it. (Matt. 25:41.)

For the symbolic use of fire see I. Cor. 11:32-34; 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 consigned 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 Adam 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. 12:23, 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 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 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 lived on the books as they tell,
Yes, the worst and the least envied.

As the Lord in His word doth us tell,
I wandered, lost, from pillar to post,
And My substance in wretched sport.

But the Lord followed up, and laid on the stripes
There matter wherever I went.

I'm the Prodigal son, and I came to myself;
I had been 'feeding the swine,' as of yore,
But the Lord, who is 'about fat,' started for home.

With a heart that was bleeding and sore.
My father saw me while yet afar off,
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 a great stubborn fact, and millions on millions
Are reaping the whirlwind to-day.
So I say to you, youth when starting in life
Treating in Jesus, make heaven the prize.

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.'
It's an oily tongued monster, with poison-
ous fangs.
A fact which I've proved real well.
Yet he's a liar on this side, too, I know.
My dear friends.
On the verge of a fierce yawning hell.
And I say to you aged, who are still out on the song
'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
The Master's great cause to maintain
And help me win souls for heaven above
Since I'm back to my Father again.

Published by request of Francis A. Baker, Richmond Hill, Ont.

Belleville, June 28, 1907.

J. J. M. McDonagh.

The Power to Speak Wisdom.

This is a beautiful and very needful gift.
Wisdom is that gift of discerning
What is most useful, proper or just.
It is synonymous with discretion.
It differs somewhat from prudence,
Because prudence is the exercise of sound judgment to escape or avoid evil,
While wisdom is the exercise 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 accomplish them.

We should be careful not to unchristianize 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 healing is vast and it must be recognized 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.

The second gift named here is "The Power to Speak with Knowledge."

Knowledge differs from wisdom in 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 acquire knowledge, and when they receive the baptism of the Holy Spirit 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.

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 positive 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 become too ambitious and mistake their calling and gift. I have seen a number, right here in this city, make that mistake which is inexcusable.

We should be careful not to unchristianize or reflect on those who do not have this gift.

"Power to Speak Wisdom."

This is a beautiful and very needful gift.
Wisdom is that gift of discerning
What is most useful, proper or just.
It is synonymous with discretion.
It differs somewhat from prudence,
Because prudence is the exercise of sound judgment to escape or avoid evil,
While wisdom is the exercise 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 accomplish them.

How much we need this gift in the church. We all don't have this gift, but thank God some have it. Let us recognize and appreciate 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
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 happening against the established constitution and natural course of things, or a deviation from the laws 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 holding 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 instruction. This is what God has given you 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 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 spoke 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 speak 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. If Eupheus did receive their Pentecost, or baptism of the Spirit, because these lacked the manifestations 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."
1907.

"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 him, he be 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 is, is idolatry. Some people of today are preaching "tongues," praying for "tongues," fasting for "tongues," and think 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 have supernatural powers? Can every one speak in tongues?" (T. C. V.), etc., as much as to say, they cannot. It is impracticable, un-experiential. "Desire the best gifts." It is perfect. How do we know but that God desires, 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 he says "Now, I want you all to speak with tongues" means ALL TONGUES 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, "You 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 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. 14:4, 5.) "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 a "tongue" business and carried it to extreme, and thus reflected on that precious truth. Some have made a hobby of a "tongue 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.

A trusting heart is bedded with obedience.

What we call our righteous indignation is without almost any exception over the gift of tongues. We should estimate the revelation of one Scripture of much more value than any farm in the universe.

When somebody dejectedly 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, the things of our mouth are the advertisers of our soul's possession.

Can all inbreed corruption be groved 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 man's faith, but the Bible faith.

Daily crosses bearers will, by and by, be crown-gets our indignation.

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 oppossum, which drops as though it were dead when hit a little, but screeches 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.

Stevensville, Ont.

D. L. Gish.

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. When somebody dejectedly 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. We should estimate the revelation of one Scripture of much more value than any farm in the universe. 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 oppossum, which drops as though it were dead when hit a little, but screeches 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.
er than his own. To that he sacrificed himself. Everyone has got to sacrifice to something. Blessed is he who himself. Everyone has got to sacrifice than his own. To that he sacrificed preach Christ crucified, unto the Jews for the can submit in trust to the true will of God. For the wisdom of God. "(I. Cor. 1:23, 24.) Then the apostle James says, "But the wisdom that is from above is first 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 wel-come 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 to some homes: it is 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 paper box, 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 thing, 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 meet-ing that he wants to raise one thousand dollars in the conference year in his territory, and he said, "Brethren, we can 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 differ-ent churches and go on praising God for fellowship with the saints, preach-ing the word where I find open doors; and as the Lord provides means for me to go, I visit east, and of having met a brother and sister Martin sometime agoin 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 build-ing 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 Fye 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 ro. 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 mem-bership is small but I feel glad to meet with dear yong brethren and sisters. May they take courage; the Lord will revive his work again, or
EVANGELICAL VISITOR.

September 2, 1907.

Dear Editor:

This is my first letter to the EVANGELICAL VISITOR. I am the colored sister who was baptized on May 11, 1907, by brother Eagle. 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. How I praise the Lord for what he has done for me, and for the prayers of all who love the Lord for me.

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 wish to build another addition. 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, there is no need for any reason for a community to be dressed peculiar. I answered, "I would not be able but God's word could." I said, "Paul also says we are not to be ashamed to confess Jesus." I said, "If you meet a soldier alone you are 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 among the world, what do you think he means?" He said, "Just what he says." Well, said I, "so do I," and farther 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 EVANGELICAL 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 will. I am 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, for Christ and not for self. It is in what every child of God should do in order to have true enjoyment. What often wonder to 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 become 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 not 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 to take the true world 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 hinder me from being as the Lord wants me to be; not that he asks any great thing of me, but to be obedient to what he wants me to do; not that he asks any mind taken up with earthly treasures. He wants us to lay up our treasure in heaven. He never asks anything of us that we cannot do. He wants us to lay 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 straight 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.


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 hinder me from being as the Lord wants me to be; not that he asks any great thing of me, but to be obedient to what he wants me to do; not that he asks any mind taken up with earthly treasures. He wants us to lay up our treasure in heaven. He never asks anything of us that we cannot do. He wants us to lay 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 straight 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.


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 bond, 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 enmity 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 why methods vary. But this I know—God answers prayer.

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

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

I know not if the blessing sought is greater 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 enmity 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 why methods vary. But this I know—God answers prayer.

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

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

I know not if the blessing sought is greater 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 enmity 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 why methods vary. But this I know—God answers prayer.

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

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

I know not if the blessing sought is greater 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 enmity 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 why methods vary. But this I know—God answers prayer.

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

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

I know not if the blessing sought is greater 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 enmity 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.
Beware lest thou forget Jehovah. Deut.

be prolonged. 3 Hear therefore, O Israel, and his statutes and his commandments, which I command thee this day, that thou mightest fear Jehovah thy God, to keep all the land whither ye go over to possess it; that thou mayest increase mightily, as Jehovah, the God of thy fathers, hath promised thee, if thou obey the voice of Jehovah thy God.

5. And thou shalt add wisdom to thine heart, and knowledge to the bones of thine flesh; that thou mayest deal wisely in the midst of this great congregation, which Jehovah thy God hath given thee.

6. For the land, wherein thou goest to possess it, is not as the land of Egypt, from where ye came forth; for it raineth not thither, neither is there water in the cisterns;

7. Neither will the heavens over thy head withstand, that it rain not down upon thee. A new vine, of the native seed, shall come up before thine eyes;

8. And Jehovah thy God will bestow upon thee in his goodness a land flowing with milk and honey, and he will give thee bread and honey, which thou shalt not know, nor thy fathers; nor shall the sons that come after thee know when they shall eat thereof;

9. But thy sons that shall come after thee, and the strangers that shall be dwelling in thy land, which shall come from the land of the heathen, as Jehovah shall be doing unto thee, shall take these of thine offspring and eat

10. And thou shalt say in thine heart, the seven years of plenteousness are come for Moses standing upon this vantage ground, and the Egyptians pursued their army. The spies, Joshua and Caleb, who made the mission report, are alone deemed worthy of the name of the nation. Their lips were sealed, and consequently their lives prolonged. Joshua and Caleb, Messrs. while the others were ended. 8 And the children of Israel served Jehovah all the days of Joshua, and they served Jehovah with all their heart. 9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. And the people acknowledged Joshua, and said, Jehovah hath given unto thee this land, even as he spake.
To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visiter within ten days from date of issue, write us at once and we will send the number called for.

In case we are unable to send the paper free on the recommendations of others or upon their individual requests, individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS.—1. Articles for publication must be written on one side of the paper only. All business letters on separate sheets.
2. Communications without the author’s name will receive no recognition.
3. All communications, for the Visiter should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft to G. Schaeffer, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., Sept. 2, 1907.

O UR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $2.50 (after Fifty Cents Extra) we will send a Bible in new paper, without increasing Size or Weight, or diminishing Size of type. It is a Self-pronouncing Teacher’s Bible which, without omitting a feature or disturbing the Texts, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with:

A Very Full Concordance, containing over eighty Referencers; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index; and MSS. of the New Testament; Maps and Plans; Tabulated List of Names, together with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Dura-Style Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINING, etc.

Address Evangelical Visitor, 25 N. Cameron St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 38 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Buffalo, N. Y., Mission, 21 Haxley street, in charge of Brother Peter Brubaker and Sister Nancy Black.
Chicago Mission, 2029 Dearborn street, in charge of Sister Sarah Bell, Bros. B. I. Brokaw and H. D. Swallow.
Jabbor Orphans Home, Thomas Ohio, in charge of Bros. and Sister A. L. Eisenbrey.

VEWAL VISITOR.

CHURCH WORK.

C ANADA JOINT COUNCIL.

At Newark ———————-Sept. 12.
Cathedral Large Pews.

Methodist.

Waukegan ———————-Sept. 21-22.
Waukegan.

Black Creek ———————-Sept. 21-22.

Howick ———————-Sept. 26-29.

Eastbrook, W. H. Waterford, Ontario ———————-Oct. 5.

Wapello ———————-Sept. 20-29.
Pennsylvania.

Philadelphia ———————-Sept. 20-29.

At the home of H. H. Gar-————————-Aug. 24.

Desoudene ———————-Sept. 20-29.


A CONCLUSION.

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, 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 without due care. Yet, I am not discouraged, knowing that the Lord will provide for it all. I have already in possession about $14.00 for the foreign mission work was given.

On August 17, the Brotherhood of the Visiter 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 $7.00 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.

A FEW FROM THOMAS, OLSK.

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

Bethany M. H. is no longer large enough to accommodate the people, especially the Sunday-school and special meetings. In the present size is 70x20 feet. In the near future it will be enlarged to about 70x40. 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 our 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.

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

Harvest Meeting at Desoudueneville, 0.

Our hearts are encouraged to press the work and the workers at this place for the temporal and the spiritual blessings which are ever present. A union temperance meeting was held at Desoudueneville, Thomas, Ok., on August 17, in charge of Eld. J. R. and Sister Nancy Shirk.

The binding is Extra French Seal, Dura-Style Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINING, etc.

Address Evangelical Visitor, 25 N. Cameron St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 38 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Buffalo, N. Y., Mission, 21 Haxley street, in charge of Brother Peter Brubaker and Sister Nancy Black.
Chicago Mission, 2029 Dearborn street, in charge of Sister Sarah Bell, Bros. B. I. Brokaw and H. D. Swallow.
Jabbor Orphans Home, Thomas Ohio, in charge of Bros. and Sister A. L. Eisenbrey.

[September 9, 1907.

Harvest Meeting and Baptismal Services at Hamild, KANS.

Brother John H. Meyers came here Saturday, August 30, and preached for us on Sunday morning and evening and was with us in prayer-meeting on Wednesday evening and bad services again on Thursday evening.

On Saturday, 17th, a p.m., the little band of members met for a harvest service. Bishop J. H. Engle and Bros. Meyers made the morning preaching. The teaching 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. E. Stover.
Mr. Editor: You want me to tell about a baby boy, a little boy of a peculiar race, in a peculiar clime, in a far-off land. The little boy’s name was Moses. He was the son of a Hebrew slave, and his mother and whole family were slaves. They lived in the land of Goshen. The bad king said that all little baby boys were to be killed. His mama hid him so that the bad king couldn’t find him; but he got so big and couldn’t hide any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer.

The Prince named the baby Moses, because he drew him out of the water. And was glad for the interest shown by these faithful servants. A Princess came down to the river side to take a bath. She found the baby boy and was so glad. She didn’t know that it was her mother. The Princess took the baby as her own, but gave him to his mother to nurse. She named him after her for the child?” And Pharaoh’s daughter said it was because she drew him out of the water, because she drew him out of the water.

Mr. Editor: You want me to tell about a baby boy, a little boy of a peculiar race, in a peculiar clime, in a far-off land. The little boy’s name was Moses. He was the son of a Hebrew slave, and his mother and whole family were slaves. They lived in the land of Goshen. The bad king said that all little baby boys were to be killed. His mama hid him so that the bad king couldn’t find him; but he got so big and couldn’t hide any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer.

The Prince named the baby Moses, because he drew him out of the water. And was glad for the interest shown by these faithful servants. A Princess came down to the river side to take a bath. She found the baby boy and was so glad. She didn’t know that it was her mother. The Princess took the baby as her own, but gave him to his mother to nurse. She named him after her for the child?” And Pharaoh’s daughter said it was because she drew him out of the water, because she drew him out of the water.

Mr. Editor: You want me to tell about a baby boy, a little boy of a peculiar race, in a peculiar clime, in a far-off land. The little boy’s name was Moses. He was the son of a Hebrew slave, and his mother and whole family were slaves. They lived in the land of Goshen. The bad king said that all little baby boys were to be killed. His mama hid him so that the bad king couldn’t find him; but he got so big and couldn’t hide any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer. So she made an ark of bulrushes and daubed it with pitch inside and outside so as to keep it dry. She put it on the water by the shore. There the little baby boy lay out in the water and the soldiers couldn’t find him any longer.

The Prince named the baby Moses, because he drew him out of the water. And was glad for the interest shown by these faithful servants. A Princess came down to the river side to take a bath. She found the baby boy and was so glad. She didn’t know that it was her mother. The Princess took the baby as her own, but gave him to his mother to nurse. She named him after her for the child?” And Pharaoh’s daughter said it was because she drew him out of the water, because she drew him out of the water.
ark of rushes lined with sling and pitch and put it under Lily leaves. The princess came down to bath 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 got and told the mother to come. And the princess called Moses her son.

Paxta Memah. 

Age 20 years.

Ark EVANGELIST. 

September 4, 1909.

MISSIONARY.

Addresses of Missionaries.

Africa

H. P. and Grace Steigerwald, Addie Beri, Matopo Mission, Bulawayo, South Africa. 

W. W. Harvey, Minnie Wale, Canada Mission, South Africa. 

Harvey J. and Berna Foy, Matabele Mission; Levi and Belle Doris, Mankepin Mission, Beza, Beza, South Africa, care T. T. Mine. 

Jesus S. and Melinda Erster, Modern, P. O., (Intokozo Training School), via Zorlutama, Transvaal, South Africa. 

Israel O. and A. Alice Lehman, Box 156, Forbush, Transvaal, South Africa.

India

A. L. Mrs. A. and Eza Maszer, Magpie Landhi, No. 20 Cantonment, Lucknow, India.

S. H. and Mrs. N. H. Reichard, Dalston, Bengal, India.

D. W. and Mrs. D. W. Zeck, Sagat, Pyatka, Bashkird district, Bengal, India.

S. S. and Mrs. J. H. Magness, Matabele Mission; Mrs. P. O. Mabothile district, Lepeta, Gombe, South Africa.

Rahool Home, India.

Mrs. H. and A. J. Cubbon, Govila, Tank Road, Bombay, India.

Mrs. A. Martha Erick, Cardington, Bedford, England.

Central America

Mr. and Mrs. J. O. Casid, San Marton, 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 we wrote last the Lord has permitted to accompany brother and sister Steigerwald to Cape Town for a short rest, which I, too, was glad to get. 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 13, after about one hour and after a rather tedious journey we arrived in Bulawayo, Monday evening. June 20. Here we were made glad as we found brother Diner and Mr. Hafidid 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 to be on the road with six 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 love the Mission. They seemed overjoyed to have us back and we were pleased to see and greet all our dear friends.

The next day, day, did and young, came to welcome us and to congratulate sister Steigerwald 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, "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 make you better than you are now."

We were made glad as we found brother Doner and the boys who are staying here at the Mission. They have been here more than one night. We had very pleasant visits with them and we preferred not to be out on the veld at the dusk. We in our turn made a trip to Bulawayo on the 21st of June, and we left Bulawayo until Wednesday morning, July 3, 1908.

Our hearts are full of gratitude to our heavenly Father for having enabled us to return to this needly land, and especially for his tender care over us all along the way. The record of our journeymen, 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. On the way we also made a stop in Southern California with loved ones and old friends. Then on to Oakland and San Francisco, where passage was taken on the steamer, 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 in harbor a night or two. 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 a place of the same name 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 reassured her and she came 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.

We made long trips on the train to the Mission and to the railroad stations, where we were to meet our fellow missionaries and were busy buying 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

Sp in ou jorn in hinds .

We by th lass shoul on heir rej ject Count God we de people pr. the

Believen today the

We and us in to pre sepo n

Sun

Dea of the area in getting little c: not to my nu danger tombi God's accurate wagon: I wrote in a ru a wage; Now, I horse storage ter just go drt or who or m regular wagon, donation few wh I am p them in .

While receiver sider yo used the so more occupy i me a pi longed veranda will era every da the wag
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 to good that we, or someone else, should come, and now they rejoice that their prayers are answered. We also remember the visit of a friend, 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. 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 credaas 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.

Near 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 on the road 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. 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 convinced. Finally at a revival meeting I decided it 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, "Try 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 happier I was.

Science comes forward trying to prove that the orthodox religion is not true, and I can well remember the time for me to escape the world and be 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 and parel, and yet lack a great deal in following the rock-bottom conversion. (Matt. 18:17.)

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 commit- ted, 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 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 convinced. Finally at a revival meeting I decided it 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 con- tinued for sometime, reading the word and praying until a still small voice said, "Try 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 happier I was.

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 love and that I was pardoned and justified by the blood of a crucified Savior.

Knew, G. A. KAPFFMAN.

(To be continued.)

One of the secrets of a beautiful life is found in the word "serving." Our Lord gave us the full truth when he said to us, "whoever has an ear let him hear," not "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 service 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 temptation to another. It will make us more careful of our influence over others, even if they have only care then is that we do not our- turning empty. Her influence for good on the whole locality. The department cannot at the present time inspect all dairy herds, but more care would be exercised."—Minn.

The above is only one of many newspaper clippings which might be given showing that bovine tuberculosis is transmissible 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 con- dermed by the government. The packing houses 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."

V. alentine, 14th, 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. His age was 28 years, 11 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 Rockingham, N. Y.; Mary at Emma, at Chambersburg. The government 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 from the dairy could be taxed to the producer, much more care would be exercised."

* * *

The above is only one of many newspaper clippings which might be given showing that bovine tuberculosis is transmissible 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 con-

The packing houses do not buy any dairy cows and "canners" except upon post-mortem examination, for the same reason.

J. I. L. 24-29.