10-1-1907

Evangelical Visitor- October 1, 1907. Vol. XXI. No. 19.

George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/443

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/443

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu One University Ave. | Mechanicsburg PA 17055
EDITORIAL—

The Righteous Judge. 2
Special Mention, etc. 3

POETRY—

Our Neighbors. 6
My Longing Heart. 13
In Memoriam. 13

CONTRIBUTED—

A Sermon—J. R. Zook. 1
Some Russelians—T. A. Long. 6
A Plea for Brotherly Love—J. H. Myers. 8
The Better Way—G. A. Knapp—man. 8
Crumbs—D. L. Guth. 9

SELECTED—

Entrenched Secret Societies. 13
Our Enemy. 14
Musical Instruments. 14
Nature's Laws. 15

NEWS OF CHURCH ACTIVITY. 4

THE SUNDAY-SCHOOL. 4

OBITUARY, ETC. 16

TABLE OF CONTENTS.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

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

VOL. XXI. HARRISBURG, PA., OCTOBER 1, 1907. NO. 19.

A Sermon.


Inspiration of the Word of God.

According to previous announcement we will consider this very interesting subject.

Text: "All Scripture is given by inspiration of God," etc., or "Every Scripture is inspired of God." (R. V.) (II. Tim. 3:16.)

"No prophecy ever came by the will of man: but holy men of God spake as they were moved by the Holy Spirit." (II. Peter 1:21.)

"Heaven and earth shall pass away, but my word shall not pass away." (Matt. 13:35.)

The inspiration of God's word is a great truth which we dare not deny. If that is not true, then there is nothing true. The reason that so few, comparatively speaking, understand it is because so very few are spiritually minded. "The natural man receiveth not the things of the Spirit...for they are spiritually discerned." Many say, "The Bible is a dark book, hard to understand, therefore we don't believe in it because we don't understand it." A young man said to me in one of my revival meetings as I approached him on the subject of salvation, "I don't believe in religion and the Bible because I don't understand it." Then I said, "Don't you believe anything that you don't understand?" He responded quite emphatically, "No sir, I do not.

Upon this I said, "Do you believe that you think?" He replied by saying, "Yes, sir, I do." Then I continued to interrogate by saying, "Do you understand how you think?" He said, "No," and dropped his head mortified. Then I continued, "My dear young friend, if you only believe what you understand, you believe but very little, because there are but few things that we can really understand; even in this physical world there are thousands of things we know are true but we don't understand them." Then I left him in deep meditation. This world is full of mysteries as well as the word of God, and we believe them because they appear to be and are. Who can tell why or how seeds taken from the core of the same apple will produce wool on the sheep, hair on the cattle, feathers on the fowl, and bristle on the hog?

The Bible, in a sense, is easily understood—the absolute essential for salvation is Jno. 3:16. For "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." A child can understand this. But if we desire to grasp the great moral truths unfolded by the divine mind, we must read, study and search the Scriptures. God never put a premium on stupidity and lassiness. But we need the endowment of the Holy Spirit, for who knoweth the deep things of God save the Spirit of God. However, we are commanded to study and search the Scriptures that we may be able to "rightly divide the word of truth," like a workman that "needseth not be ashamed.

How many years of hard study and careful application of the mind it requires to be proficient in mathematics. How we must read, study, review and scan literature and writers to become familiar with the history of a nation. One reason that many Christians are so dull in God's word is that they take no time to read and study it.

A SELF-EVIDENT TRUTH.

It is a self-evident fact that since there is a creation there must be a Creator. Some one may say, "I am an evolutionist." Well, to which school do you belong? There are about thirty different varieties classified now and it requires a person above mediocrity to be an intelligent evolutionist. However, we contend that a design tells of a designer; and since there is a Creator he must be a common Father to us all; and since we are his children, it is only reasonable that he should not leave us ignorant of himself and his divine will. In order to reveal himself to those of the past, to us of to-day, and to those in the future, there must be a revelation unfolding and developing with the capacity of man to embrace and comprehend it until it has reached perfection. Therefore it must be protected against the possibility of changes, or manipulations by adding to or taking from. This could only be done through written language; and since language is constantly changing with the advancement of changing civilizations, a language must be selected that will not change from that time onward, nor be utterly lost to sight, but secure and locked in the New Testament but doubt and discard the Old. They are so interwoven that they are inseparable. "Christ is the nucleus of both." About five hundred quotations of the Old are incorporated in the New. The New Testament is not a changed or new will of God, but (Continued on page 9.)
Evangelical Visitor

A Semi-Monthly Religious Journal
For the exposition of true, practical, and scriptural truth, and to promote the purity and unity of the church.

Published in the interest of the church of the Brethren Christ.

SUBSCRIPTION: (Per Year) $1.00, Six Months, 50c; to Foreign Countries, $1.25 a Year.

Sample Copies Free.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:
KLDRR W. O. BAKER, Louisville, Ohio
KLDRR M. H. OBERHOLSER, Cullerton, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 30 N. Cameron St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

The Righteous Judge.

The following is an exhortation given at a recent evening meeting at the Bethany, M. H., Thomas, Okla., by the pastor:

Nowadays when there is a theft or other crime committed, there generally is a detective set upon the track of the criminal. Sometimes he gets the right man and sometimes not. Often an innocent man suffers and answers for and pays the penalty of the guilty man through what is called circumstantial evidence. Not long ago, I read an article something like this: Mamma baked a pan of nice corn-bread and, setting it in the window to cool, left her little boy in the house and went out on a small errand. While gone the boy saw the good corn-bread, and, setting it in the window to cool, left her in the kitchen, and went out on a small errand. His mother arrived home, saw what was done, told her son to come in and play, saying nothing. His mother then left her in the kitchen, and went out on a small errand. Thinking his mamma would dislike this, and punish him, he planned to get out of it. So he brought in the corn-bread, and ate a corner out. Thinking his mamma would dislike this, and punish him, he planned to get out of it. So he brought in the cat, put her paws into the corn-bread, dabbed some of it around her face, left her in the kitchen, and went out to play, saying nothing. His mother came home, saw what was done, told her husband in the evening, and he killed the cat. Now that is what is called "circumstantial evidence."

Now, then, we shall all, some day, stand before the Judge and there give account of all we have ever done. Neither will there be any "circumstantial evidence" found there. Everything will be represented just as it is. There will be no mistakes.

Nothing covered up. I'm glad that I was not appointed to be this judge, for I might make mistakes. I'm glad that my brother was not made this judge, for he might make mistakes. But Jesus Christ makes no mistakes. He is a Righteous Judge. He judges righteously. Each one of us must give account of himself alone. We must face our own record.

While my life has not been any better than that of many of you, yet, I praise God, that it has been made right, and is covered by the blood of Jesus. Hallelujah!

You, too, may face your own record to-night if you will. Jesus knows all about you, just as he did about the woman of Samaria. There is nothing hid. All is open before his eyes. Come to Jesus now, repent, confess and forsake your sins and you shall find mercy and pardon.

"So then every one of us shall give account of himself to God." (Rom. 14:12.)

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:12-15.)

Oklahoma a Prohibition State.

The newest State to knock for admission as a State into the Union is Oklahoma. On September 17, the people voted on the proposed constitution, and also voted on the question of prohibition of the liquor traffic. The result as reported, is that the liquor business will be outlawed in the State, and is the first of the commonwealths that comes into the Union without this destructive incubus on it. The South is leading the way at present in this important reform. Georgia recently outlawed the saloon, and others of the Southern States are following in the same track, a rebuke to the older States where even Local Option is denied the people.

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

Our Lesson Review Class.

The third quarter of the Sunday-school lessons have been studied, and no doubt among the hundreds of children who have joined in the study from Sunday to Sunday, there are a small number who have been sufficiently interested to study for permanent profit, and will enjoy to join in a written review of the quarter's lessons. We therefore again herewith give a number of questions with the hope that a larger number than took part in the last written review will join with us in this.

1. Relate the circumstances under which the woman was given.

2. Write out from memory the Ten Commandments and name the two decisions under which they are divided.

3. Describe the making of the Golden Calf, and state which Commandment was first broken by all the people.

4. Describe the Tabernacle, and tell what its purpose was. How did God make known his presence there.

5. Who were Nadab and Abihu; what was their sin, and what their punishment?

6. Tell of the ceremonial of the Day of Atonement, and what it, (the Day of Atonement), was a type.

7. Tell how God guided the Israelites on their journey to the Promised Land, and who it was that Moses urged to accompany them on the journey.

8. Tell the story of the twelve spies, and give the names of the two men who trusted God.

9. Tell of the people's complaint against God, and against Moses, of the punishment, and of the provision for their deliverance. Give the Golden Text of Lesson 10, "The Brazen Serpent."

10. Tell what earnest warning Moses gave to the Israelites in anticipation of their entrance into the Promised Land; and tell why Moses could not enter Canaan, and who was appointed his successor.

In the preparation and arranging of these questions we have drawn and appropriated from "Written Review Questions for the Third Quarter, 1907, prepared by W. C. Pearce," and published by The Sunday-School Times Co., of Philadelphia, Pa.

The Review is rather more extensive than was that of the third quarter, but we have confidence that our diligent students will be able to do
The above Review is intended for the more advanced scholars. For the smaller scholars we suggest that they write briefly of the Lesson which tells of "fierce serpents" and the help that God gives. They should also be grateful for all the blessings that have been vouchsafed to the husbandman, and let us make a special renewed effort to advance the list to two thousand by January 1.

We are encouraged to hope for a substantial increase in our list of subscribers through our special offer of fifteen months for one dollar. An advance guard has already arrived from different places and we hope by the efforts of our friends a larger army will soon follow this advance guard. Let us make a special renewed effort to advance the list to two thousand by January 1.

An election for Bishop was recently held in the Montgomery division of the South Franklin, Pa., district. The late Brother Abraham Lesher had held the office until his death. The choice fell on Brother C. S. Lesher. May he prove himself an efficient officer of the church, and may the work prosper under his supervision. Above all may he be a faithful servant of the Lord and the church.

The brethren of Souderton announce a Love Feast at that place to be held October 19 and 20, commencing at 2 p. m., on the 19th. They will be pleased to have many of the brethren and sisters from different districts to visit them at that time, and are especially desiring that ministering brethren may come and help in the ministry of the word.

Bro. Peter Stover, of the Philadelphia Mission, spent Sunday, Sept. 22, in Harrisburg. We understand he took the Tracy baby, referred to in Sister Morrison's letter elsewhere in this issue, to Martinsburg, Pa., where it would find a home in a family of the brethren.

All persons writing to Brother Isaac O. Lehman, Fordsburg, Transvaal, South Africa, should not neglect to put on P. O. Box 116. In case this is neglected they fail to get the mail.

We learn that Henry Angeney and wife, who a few years ago, went as missionaries to India, have returned to America, and have reached the home of Mrs. Angeney's parents, at Martinsburg, Pa. We are sorry to learn that Mrs. Angeney is seriously afflicted and hope she may soon recover.

Love Feast and Harvest Meeting.

The Brethren of Polo, Ill., will hold a harvest meeting and love feast at Polo, Ill., on October 12 and 13. A general invitation is extended.

On November 6, 7, there will be a love feast held at the Messiah Home, Harrisburg, Pa. A general invitation is extended. Come and enjoy the feast with us.

Brother Levi Doner wishes us to state that although their P. O. address is changed to Bulawayo, their money order office is still Bulawayo. Persons sending them money orders should make them payable at Bulawayo.

We learn that the missionary forces at Fordsburg, Transvaal, have been strengthened by the arrival of a young son at the home of Brother and Sister Isaac O. Lehman. Mother and child are doing well.

A sister once said: "We better be a little careful how we talk; there is a 'short-hand writer' around here, and he may take down what we say." There is always One ever present recording what we say.

"Let your speech be always with grace, seasoned with salt." (Col. 4:6.)

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words shalt thou be condemned." (Matt. 12:36, 37.)

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth; therefore let thy words be few." (Ecc. 5:2.)

J. I. L.

There is one way of doing good which I have often felt is greatly overlooked by most people. This is by personal letters of sympathy, encouragement and advice. I do not mean letters printed in papers and circulated in tract form. These reach a great many people. But they are too general to be of special interest to the majority. A letter written, addressed, mailed and delivered to a certain individual is as direct and pointed as an arrow aimed at and shot through the center of a bull's eye. The one who receives it cannot say, "That is good advice for my neighbor, and I hope he will profit by it," as is often the case with sermons and tract—Tufts.
The love feast for this district was held at the home of Bro. H. H. Garwick on August 24 and 25. It was indeed a feast to the soul. Elder J. N. Engle, of Kansas, officiated. The Brethren J. H. Myers, John Knupp and H. H. Menaugh were also present. These together with the minister came filled with the Spirit and broke the bread of life to us for which we feel to praise our God. I am glad we have those who do not shun to declare the whole counsel of God. We also pray that the Lord may bless the seed sown, that it may become fruitful in the near future.

W. C. DEEMY

Wayne County, Ohio.—Sister Elizabeth Shrock, of Smithville, Ohio, widow of Elias Shrock, is cast upon a bed of affliction, suffering from a cancerous tumor. She is seriously afflicted and the attending physicians hold but little hopes of her recovery. However, it is pleasing to know that she has long since made peace with God and is perfectly resigned to his will.

On the 7th of September the annual harvest meeting was held at Sippo, Ohio. The meeting was exceptionally spiritual and God's power was manifested in the preached word, in song and testimony. Some twenty visiting brethren and sisters were present, among them was Elder B. F. Hoover, of Mansfield, and Bro. John Dick, of Canton, who broke to us the word of life.

Bro. Enos Hess, of Pennsylvania, has been engaged to hold a series of revival meetings at Paradise M. H., Wayne county, Ohio. The meetings will probably be held in November.

The Brethren of Sippo have the promise of Bro. and Sister Hugh and Ida Menaugh, of Des Moines, Iowa, to hold special revival meetings. These will be held soon after the holidays. A definite announcement will be made later.

W. J. MYERS
Correspondent

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbéville, Mapputo Mission, Bulawayo, South Africa.


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

Jesse R. and Malinda Eyster, Modondfontein, South Africa.

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, L. A.

Philadelphia, Pa.—Our Harvest Home meeting was held at the Southern meeting house on September 21, at 2 p. m. The house was filled with people, with some visiting brethren from other districts. The discourse for the occasion was from Psalm 50:14-15. Many truths and much good advice were brought out by the ministering brethren. They reminded us of our spiritual and also our natural duties of life. We hope we may not only feel thankful for such special appointed occasions but may feel real thankful unto our heavenly Father at all times for every good and every perfect gift comes from above: and that be may receive all the labor and praise is my wish and prayer. From your brother, HENRY F. ROSENBERGER.

PHILADELPHIA.—Dear readers: Greeting in Jesus’ precious name, I have a few instances I wish to bring to your attention.

I know that some of you will be in sympathy with me. These are things I think our brethren should know.

In last VISTOR we mentioned about Bro. and Sister Tracy’s circumstances, Sister Tracy being at present a patient in the insane department of the Philadelphia Hospital, and Brother Tracy is past his working days. When their baby of seven months was first brought to the Mission Sister Stover was alone and not well, as she is well up in years. The sister who is seriously afflicted and the attending physicians hold but little hopes of her recovery. However, it is pleasing to know that she has long since made peace with God and is perfectly resigned to his will.

On the 7th of September the annual harvest meeting was held at Sippo, Ohio. The meeting was exceptionally spiritual and God's power was manifested in the preached word, in song and testimony. Some twenty visiting brethren and sisters were present, among them was Elder B. F. Hoover, of Mansfield, and Bro. John Dick, of Canton, who broke to us the word of life.

Bro. Enos Hess, of Pennsylvania, has been engaged to hold a series of revival meetings at Paradise M. H., Wayne county, Ohio. The meetings will probably be held in November.

The Brethren of Sippo have the promise of Bro. and Sister Hugh and Ida Menaugh, of Des Moines, Iowa, to hold special revival meetings. These will be held soon after the holidays. A definite announcement will be made later.

W. J. MYERS
Correspondent

In answer to the plea in the VISTOR, Brother Stover’s son, Charles, and family have come to the Mission to help out with the work and also financial support. By Brother Charleys paying board they can get along, Sister Cora devoting all her time to work as the Mission’s servant. The baby they have brought home to the Mission Brother Tracy’s baby and are caring for it and also for Brother Tracy. He minds the baby six times through the day, but it is a bottle baby and needs much attention from the sisters. Sister Stover would rather have the baby at the Mission, since she has some one to help her.

There are so many cases of different kinds we could mention but this is enough for this time, as these are the most needy, trusting some one will take interest enough in these children to give them good homes. Brother Howard Hess, of this city, has the other child, two years old.

Remember our building begins after love-feast. All those who have not responded to the call for funds have still time and should do so now. Brother Stover will thankfully and joyfully receive the donations sent. He would like to have it all together by the time the building is completed.

Wishing you all much grace from God, I remain, your loving sister in his service, MAMIE MORRISON.


P. O. Box 116,
FORDSBERG, TRANSVAAL,
SOUTH AFRICA,
Aug. 26, 1907.

To the readers of the VISTOR: Beloved in the bonds of Christ: How good God is and his blessings are too numerous to recall them all. "What shall I render unto the Lord for all his good unto me?" When we feel our responsibility in living for God and the lost, how very helpless we see we are to really show the full appreciation of his love as we ought.

The Lord’s blessing is upon the work here and souls are being saved, and there are so many who cannot believe. "How can we believe?" seems to be so deeply inscribed upon them that we are not for the power of God there would be more missions out into the suburbs to Hays. He wheeled it out in the coach and it never cried, but seemed to enjoy its three miles out into the suburbs to Sister K. A. Hays.
no possible way; but thanks be to God for his Spirit working upon their hearts until there is a new birth, a new creation. Before that was the time as we were holding our usual services in the compounds and hospitals, we found among the inmates of one hospital one of our former men who attended the mission school. We had prayed with him personally and he seemed glad. Last Sunday after we had closed the service in this hospital we were going to this man's bed but one of the sick men told us that he had passed away. We felt both sad and glad—and because we could not be of more service to him, as we felt that he was one of those who needed help; and glad because we were privileged in speaking faithfully to him about his soul. Oh how very much we long to get into the feelings of our hearts as we go in and out among this dear people for whom Christ died, you would realize more fully why we feel glad when we have faithfully witnessed of God's power to save all who will be saved.

Last Sunday was a busy day here at our Mission. God gave us lovely weather and the crowds were full of people and we had no trouble to get people to speak to. In all we held ten services in the compounds and hospitals. There is a hopeful band or class of men with us now who are giving good evidence of really having found peace with God. Will you pray that they will be kept and used in winning their own people to God? There are so many to whom we cannot speak because we do not know their language. Last Sunday we spoke through an interpreter at one meeting where we had mostly Mozambique natives. Thus, the gospel message is given to the "regions beyond."

Oh how very much I long in prayer for the "lost."

Your brother and sister in Jesus,

ISAAC AND ALICE LEHMAN.

EVANGELICAL VISITOR.

The work in the village had to be stopped at this time on account of the pressure here, as the rest of our number are at the hills.

Again after the Lord gave relief from the fever, cholera broke out. In the villages around us, and also took hold of one of our orphanage girls. She took sick at seven in the morning, and by two o'clock was gone. This was a loud call and we felt it was a judgment from God to the wavering and unfaithful ones in our midst. Just two days after this another girl took sick with the same ailment, so that for a time a number of the girls were down with fever; at times so many were ill that we could scarcely keep things moving, but the Lord undertook in such a marvelous way for them. They would call for prayer and promise they would be saved.

We turn our eyes from this enticing vision and proceed on our journey. The road is level now, that is, relatively so, like our Kansas roads, nor yet like those in Pennsylvania, for ever and anon, we pass through deep gulches and across rocky streams. In the middle of the day we stop to eat our lunch by the roadside. But there is nothing for our faithful mules. They must wait until the end of the journey. And before that is reached we have some more mountain climbing. First the difficult descent to a river bottom, along which the road leads us a considerable distance, then again a long and tedious ascent. It has rained, and the clayey soil has become very slippery. The mules are usually sure-footed, but with such steepness to ascend and no solid footing they sometimes fall. We realize the danger, and siently ask our Father to guard us. The summit is finally reached in safety, our hearts are thankful and we breathe more freely.

However, another descent is before us. One of the mules slips and falls and the lady rider is thrown off, but not injured. With trembling body she again mounts, and we quickly reach the end. The day is almost gone, our bodies are weary to the extreme limit, but we are among friends and our hearts rejoice.

We are given a warm, Christian welcome, and are escorted, not to a hotel, nor yet a home of comfort such as we are familiar with, but to the lovely thatched hut of our Indian brother. For these brothers and sisters whom we have come to comfort and strengthen, are not of the high and noble class, but they belong to one of the humblest, most despised and downtrodden of earth's peoples—the Indians of Central America. The houses are not clustered together in a village, but are scattered here and there on the hillsides with deep valleys between.

Sunday, August 18, 1907, is a day never to be forgotten. At eleven o'clock a. m. a goodly number gathered together in the largest room (having no windows and but one door) which had been voluntarily transformed from living room to chapel by its owner. It was a joy to hear seventeen of these dark-skinned brothers and sisters tell in their own stammering way how through faith in the Gospel of the Son of God and the cleansing blood they had been saved from lives of sin and shame. As far as I know, but one of this number can read or write.

Immediately after this service, we all proceeded to a small mountain stream, to reach which loving hearts and willing hands had made a pathway for this special occasion. And there in the solitude of this rocky gorge, with nothing to break the silence but the ripple of the water as it rushed over the stony bed, these precious souls, redeemed at infinite cost, followed their Lord in holy baptism. They had waited long, and now that the day had arrived, they seemed so glad to confess themselves disciples of their loving Master.

(Concluded on page 12.)
A CRITICISM.

Some time ago I received through the mail four copies of the old theology quarterlies printed in Allegheny, Pa. One, *the great prison house*, or parable of the rich man and Lazarus. One, *to hell and back*. One, *the oath bound covenant*, and another, *selling the birthright*.

In the discourse the start is put about that for it has occurred many times in the world.

Let us look at the supposed Russell absurdities. First, "the rich man went to hell because he enjoyed many earthly blessings," etc. Jesus says, he was clothed in purple and fine linen and fared sumptuously every day. Let every Bible reader honestly look at our Savior's teaching on these lines. Luke 7:25, "Behold they which are gorgeously apparaled and live delicately are in kings courts." Because Jesus taught his disciples humility of heart and life they were separated from the world, and the world hated them. Luke 16:15. "And he (Jesus) said unto them. Ye are they which justify yourselves before men, but God knoweth your hearts for that which is highly esteemed among men is abomination in the sight of God." This, according to our Savior's words, was the life the rich man led. "Fared sumptuously every day." Webster defines such a life, as involving large expense, expensiveness, costliness. The Lord's true children have no desire to live such a life for it is incompatible with the life of Christ. It is the life of the worldling and only worldlings who neither fear God nor keep his commands will lead such a life. Sumptuous living borders on prodigality. To enjoy the life of the rich man thousands have sold their bodies, sold their honor, sold their virtue, and sold their souls. Vastly different from the life of self-denial in the things of this life. Living sumptuously every day, gave the rich man no chance to fast and through fasting and praying receive power, which can only be enjoyed by so doing.

Second. When Jesus was here on earth he was asked, the question "Which is the great commandment in the law?" After giving the answer he gave the second, as follows: "And the second is like unto it. Thou shalt love thy neighbor as thyself." What was the spirit of the rich man? How did he love Lazarus. Russell reads that he gave crumbs only to Lazarus. I read, "moreover the rich man came and licked his sores." So we don't read the word alike, but that is nothing here nor there, for if even he gave him crumbs, that, in itself, would prove beyond the shadow of a doubt that he neither loved nor obeyed the commands of Jesus, but was so full of selfishness that he could fare sumptuously every day and have not even a humane feeling for a poor man.

Now we proceed with the next absurdity, viz.: "Again Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick." I don't read in the English Bible that he was sick, only that he was laid at the rich man's gate, full of sores, desiring crumbs. Now because there was no detailed statement about the goodness, faith, trust, etc., of Lazarus, it follows that if this is to be understood literally then according to the above theory, "that unless we are poor beggars, full of sores, we will never enter into future bliss."
in spirit, for theirs is the kingdom of heaven," according to the former explanation, because nothing is said of faith, love, and trust, all that is needed is to be poor in spirit, or when we read James 2:5: "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom," etc. Jesus well knew what was under those sorest, but made no reference to the same. Thus we see that all the way along we can believe Jesus that when he took up the case of the rich man and Lazarus he meant to say the least, silly in the extreme. Let us hear Moses, on this line. Num. 11:12, "Have I conceived all this people? Have I begotten them that thou (God) shouldst say unto me, carry them in thy bosom?"

What! a man carry about two millions of people in his bosom! A stupendous requirement. The Lord no more meant for Moses to carry that part of two millions of people that is intended to go down to the grave or hell than he meant that Abraham had in his bosom the body of Lazarus. At his point that which came from God and that part which is of the earth are separated. Eccle. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it." The figure or parable is one showing that Christ knows the end of a matter from the beginning, and gave to all future generations a picture of life and the future. The rich man opening his eyes in hell shows very plainly that there is a hell other than the hell referred to where the grave is mentioned. This hell that Christ refers to hath torment, or else Jesus did not tell the truth. He further states he lifted up his eyes. Russell says the dead cannot lift their eyes. Now who tells the truth? I will take Christ's words ten thousand times ten thousand times before Russell's, because I feel quite sure that God gives the spirit eyes to see as he gives us eyes of faith to see.

Next we notice the explanation of the gulf. In the explanation the Jews and Gentiles are made to answer for the rich man and Lazarus. To my mind there is no logical explanation to it for it states self condemned, showing the "send Lazarus that he may dip the tip of his finger in water and cool my tongue" to be the condition of the Jews since they rejected Christ over eighteen hundred years ago and all that time have had distress of mind, hence the application representing their condition, torment.

Now, we come to the gulf. Jesus said, "there is a great gulf fixed that they that would pass to and fro cannot." Now if this is true there cannot be a way arranged to overcome this difficulty. The Russell theory sets forth the "great gulf fixed represents the wide difference between the gospel church and the Jew. The former enjoying free grace, joy, comfort and peace as true sons of God, and the latter holding to the law which condemns and torments," etc., which forms the bulwark of this gulf which hinders the Jews from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jews, etc. Now, I consider such an explanation unfit for any child of God to accept for I will show that if such were the case no gulf exists, from the fact that after the Jews had denied the Christ and crucified him, that during one of Peter's discourses three thousand went over from Jew to Christian (Acts 2:41). "And the Lord added to the church daily such as should be saved." "And believers were the more added to the Lord, multitudes, both men and women (Acts 5:14). "Howbeit many of them which heard the word believed and the number of them was about five thousand (Acts 4:4). "And the word of God increased and the number of the disciples multiplied in Jerusalem greatly and a great company of the priests were obedient to the faith." (Acts 6:5). After quoting all these passages it does not appear that there was any gulf prohibiting the Jews from accepting Christ or Gentiles either for they were all converted on the condition of thorough repentence for sin and faith in the Lord Jesus Christ made Jews and Gentiles one so that to represent any such contrivances as applicable to the narrative in question to my mind is as false as the kiss that Judas gave to Christ. Christ in the narrative gave the condition of the man of the world passing away unprepared showing his final end and destiny, as well as that of a faithful man in his poverty.

A man trying to explain a hell of torment away must wrest the word of God. He may talk or write of the translators not being honest enough to give the proper rendering to certain portions of God's word, but when the case of the rich man and Lazarus is taken up and construed as is the case in the paper before me, I conclude if such an explanation were true then Christ told twenty-six lies to explain what is not so.

It does not require the word hell only to show eternal torment, but John, the Revelator, says, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophets are and shall be tormented day and night for ever and ever." But this, according to the matter in hand, noes not mean as it reads. For ever and ever represents eternity. Some remark, can God be so unjust as to create a being and then torment him for ever? I say, no, God does not do the tormenting no more than placing man into this world a noble, wise, intellectual being, and then make a fiend, out of him to pound, abuse, choke, maltreat, neglect and often, divorce and kill the woman whom he promised to love, nourish and care for until death, and then go on from bad to worse until his life is far beneath the brutes of the field, taking no comfort or spending a good day. It is the devil that deceives and tortures men in this life that has nothing good for them in the future.

I hope the inquisitive friend who sent me the papers will find this article so that he may receive an answer to his question. If he would have given me his name I would very cheerfully send a copy containing this article direct to him so that I would be sure that his curiosity would be satisfied. I will further state that before I would teach such a perverted doctrine I would take my chances with the lower class of mankind, for it is the doctrine that suits the devil, the world and the flesh, and will, and does, make infidels wherever it is taught.

With best wishes for a full Gospel,
T. A. LONG.

Time spent in courtesy is never wasted.
haps the consecration has not been thorough, and now there is a lack of a sanctified life. Consequently we lack brotherly love.

Brethren, there is no resurrection where there is no death, and because we stand in the way of the Lord we have not been aggressive nor progressing in our church work and souls are not reached! Will we not be admonished to forget the past and so humble ourselves at Jesus’ feet that we may have the evidence that all is under the blood. Then our work will prosper, and we will become a power for God. Please read Acts, chapter 15, till the 13th verse, where Brother James began to reason. His heart was filled with brotherly love, and when he was done reasoning there were no hard feelings, and the church work went on lovingly because brotherly love continued. There were no hard feelings. James said, “For it seemed good to the Holy Ghost and to us (notice) to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols and from blood and from things strangled and from fornication; from which if ye keep yourselves ye shall do well. Fare ye well.” What pleasant greetings from hearts filled with the Holy Ghost.

There were no unnecessary burdens put on the believers, and after that they did not have conference for a great while, but had things common.

Now Brethren, I am hopeful of our church work and our Training Home and Bible School. The project was discussed, pro and con, and now the committee, with the church, should act at once. “Let brotherly love continue.” And may we as a church pray for the committee and stand by them with our means so that they can push the work forward.

Think brethren what is means to hold conference then not live up to its rulings, and important work assigned to a number of brethren as a committee to carry out work for the church and when someone finds fault then draw back and not work. Brethren, that is not business. God saves people through human agency, the church, and when the church conference places brethren on a committee it means much to religion, and, beloved, it means a great deal to hinder church work. Will we not hereafter have more charity, love and forbearance? Yes, we hear all voices saying, “We want our school for Christian training to go forward at once.” We who are in the field feel the need of a Training Home and Bible School.

We feel to save our young people from going to other schools where they are taught doctrines that we cannot believe nor sanction. So, “Let brotherly love continue” since conference, and work up and not pull down, for the time is short and the night of death draws nigh, when no man can work. In much love to all our readers. Our motto is: “Let brotherly love continue.”

Morrison, Ill. JOHN H. MYERS.

For the EVANGELICAL VISITOR.

The Better Way.

As was said in my previous article, being justified by faith, I had peace with God (Rom. 5:1), and I can remember well shortly after being converted, the first time God spoke to me about something better. I said, “Lord is there more?” The answer came, “you must give up self.” O what a shock! I began to review my life very quickly. Had I transgressed? No. Had I done ought to anybody? No. Had I lost my peace with God? No. So I said, “Lord, must I give up my pleasure, my young associates and society, father, mother, and even my chosen companion? Not waiting for an answer, I said, “Lord, I can’t do it.”

But, dear reader, from that evening on, as I was on my way to service, there was ever a longing for purity. O how my heart would pant for it. (Psa. 42:1.) But then the cost was in consideration. From that time following, in reading God’s precious word I could ever see The Better Way. In the assembly of God’s people in the testimony meeting, I could note the difference in the ring of the testimony of those who had forsaken all; and when coming in contact with God’s preached word my soul longed, but self said, “Be Quiet.” So I found I had an experience like unto Paul. When I desired to do good evil was present. (Rom. 7:21-23.) And while I could not see as others, and even seemed shy about the holy way and life. (Isa. 35:8.) I did have reverence enough not to say much nor find fault. Thus I lived for eleven years, but the longing still continued. Finally I got real tired of myself—I had besetments that would disgust me. I began to pray. I saw that we as his children do not believe as we should. I began to get honest with myself and God. I was put to the test whether I really did believe him. I obeyed; a burning commenced in my soul, continuing for several days. I did not know what
this meant at the time. It continued to grow and grow; the burden of souls began to press on me; the world became as dross, sin began to look awful, it was real Gethsemane. (Matt. 26:38, 39.) The following day while at my post of duty the heavens opened, a voice said, "All things are lawful, but not all things expedient." (I. Cor. 6:12.) They that are free in Christ are free indeed. (Jno. 8:36.) I said, "Lord, is this the pure way? I will take it," and I was free—free—as the bird in the air. I gave up soul, body and spirit; I threw open my heart, I saw as God saw. (I. Cor. 13:12.) I was pure and clean, whiter than the snow. (Psa. 51:7.)

I now had not only peace with God (Rom. 5:1) but I had peace of God. (Phil. 4:7.) I began to wonder what this was, and I found it was the baptism of the Holy Ghost and fire. (Matt. 3:11.) Fire! Was it wild? No, it was clear, brilliant and glowing, consuming all dross, purifying and refining. (Mal. 3:2, 3.)

"Glory to God," and it has been burning ever since, and is aglow at present writing, and the heart is as clean as it was the day the anointing came. (I. Jno. 2:27.) It is no more I, but Christ liveth in me. (Col. 1:27.)

My soul is now satisfied (Psa. 63:5), and I can now trust him as my sufficiency and all; and while the enemy continually said I could not love my family, I would have no privileges, I don't get what God has for us. (Phil. 4:7.)

The deeper we get into God the deeper we get into God. (I. Jno. 2:27.) It is no more I, but Christ liveth in me. (Col. 1:27.)

"We can now pray recognizing God as his zvill. (Jno. 14:23.) The Lord or who shall stand in the holy place? He that hath clean hands and a pure heart. (Psa. 24:3-4.)

Nothing is so sweet to the soul as to dwell in God's will, and yet only the few enjoy this sweetness. If our eyes are fixed only upon Jesus, the mistrust or downfall of others will not shake our faith. The deeper we get into God the farther we get away from the world. Letting God work is a simple yet great secret; we don't let when we don't get what God has for us.

As a rule, it is not so hard to find out another's faults as it is to tell them how to get deliverance. If we would search through God's album for our photograph, we would find our likeness there better represented than in the world's.

God's testings are means whereby we get visibly located. God's deep truth is not found in the streets of applause. The revelation of God's word comes not through man's wisdom, but by the Holy Ghost.

Revelations of God's word are not impressions, new thoughts, or imaginary ideas relating to the word; but truth made definitely plain by the Holy Ghost, often in a moment of time, which we, by long study or meditation, might have never found out.

The devil's impressions are often as forcible and sometimes more so than the Lord's, but, when tested, they do not exactly fit into the word. D. L. Gish.

God is very kind in never failing to give us an opportunity to live out what we profess.

Unless we bear a double testimony, viz., by mouth and by actions, our testimony is defective.

Jesus Christ is the center of the sympathies of his people. Through him we can talk anywhere.

God's love is made up of a humility that sacrifices for the glory of God, that serves others in the fear of God, that patiently suffers wrongfully, that reveals not, that threatens not, that shrinks not from truth, that seeks not the praise of man, and that keeps sweet in adversity, etc.

"Glory to God," and it has been burning ever since, and is aglow at present writing, and the heart is as clean as it was the day the anointing came. (I. Jno. 2:27.) It is no more I, but Christ liveth in me. (Col. 1:27.)

The deeper we get into God the deeper we get into God. (I. Jno. 2:27.) It is no more I, but Christ liveth in me. (Col. 1:27.)

My soul is now satisfied (Psa. 63:5), and I can now trust him as my sufficiency and all; and while the enemy continually said I could not love my family, I would have no privileges, I don't get what God has for us. (Phil. 4:7.)

The deeper we get into God the deeper we get into God. (I. Jno. 2:27.) It is no more I, but Christ liveth in me. (Col. 1:27.)

"We can now pray recognizing God as his zvill. (Jno. 14:23.) The Lord or who shall stand in the holy place? He that hath clean hands and a pure heart. (Psa. 24:3-4.)

Nothing is so sweet to the soul as to dwell in God's will, and yet only the few enjoy this sweetness. If our eyes are fixed only upon Jesus, the mistrust or downfall of others will not shake our faith. The deeper we get into God the farther we get away from the world. Letting God work is a simple yet great secret; we don't let when we don't get what God has for us.

As a rule, it is not so hard to find out another's faults as it is to tell them how to get deliverance. If we would search through God's album for our photograph, we would find our likeness there better represented than in the world's.

God's testings are means whereby we get visibly located. God's deep truth is not found in the streets of applause. The revelation of God's word comes not through man's wisdom, but by the Holy Ghost.

Revelations of God's word are not impressions, new thoughts, or imaginary ideas relating to the word; but truth made definitely plain by the Holy Ghost, often in a moment of time, which we, by long study or meditation, might have never found out.

The devil's impressions are often as forcible and sometimes more so than the Lord's, but, when tested, they do not exactly fit into the word. D. L. Gish.
mythical cosmogonies of heathendom with all their absurdities, but we will content ourselves by only referring to Mohammedanism, and a single point in Hindoosism. The Koran teaches that "God hath thrown on the earth mountains, firmly rooted lest it should move with you." Do you believe such nonsense? The Hindoos are taught to believe that the earth is resting on the heads of elephants, whose moving causes the earthquakes. If that were true, on what would the elephants be standing? What a contrast between these theories and the plain Bible account—"In the beginning God created the heavens and the earth."

Job was the first man who ventured to say, "He (God) hangeth the world on nothing." This suggests rotundity, and rotundity presupposes motion. Our Lord and Savior, in the prophecy of his second advent to earth, plainly teaches that the earth is round, for he says, some shall be in bed, some grinding at the mill, and others working in the field. Whenever he may come these conditions will exist, because when people are sleeping on one side of the earth they are working on the other side. Sixteen centuries later Galileo was greatly persecuted for advancing the same theory. He was called before the court to answer for his doctrine that the earth was round and moved. He was compelled to promise to desist, and as an act of humiliation was made to walk on his hands and knees out of the court-room. But when he got out he said to a friend, "The earth does move."

TRUE SCIENCE AND THE BIBLE AGREE.

Geology and comparative anatomy unite in teaching that the order of animal creation was from the lower to the higher types. First, the fish, in which the proportion of the brain to the spinal cord is 2 to 1; then the reptiles which is as 2½ to 1; birds, 3 to 1; mammals, 4 to 1; man, 33 to 1. Is not this exactly the order Moses gives? How did Moses know the order, for he had not studied modern science? Some seem to think that Moses got his knowledge of creation from the musty libraries of Egypt. But the most reasonable hypothesis is that he received it through direct revelation of God, since God has revealed the future to holy men of old, how reasonable that he would also reveal this great truth of the past centuries. I believe the Scriptures are inspired of God and I feel very happy just now. I know they are inspired and true because God says so. I have also complied with their demands on me, and realized the promised results.

Too many people are trifling with God's word as though it were an ordinary, unauthentic book, disregarding its teachings and commandments. Every time we do we offend Almighty God who gave it to us through the inspiration of the Holy Spirit.

Mr. Tulledge says: "With the advance of discovery, the opposition supposed to exist between revelation and geology has disappeared; and of the eight theories which the French institute counted in 1806 as hostile to the Bible, not one now stands."

The Bible does not pretend to be a scientific text-book, yet it defies science and holds its ground unchanged and is unchangeable, while scientific theories rise and fall as the years come and go.

Voltaire keenly scoffed the Bible by saying, "Your Bible teaches there was light before the sun; how could there be light before the source of light? Poor man! The same Bible says, "God is light and in him is no darkness at all." It would be a very easy matter for the infinite God to speak light into existence until he created the sun to illuminate the solar system. Moreover, he stands condemned to-day before the science of light which no doubt he would hold to, were he living to-day—the nebular theory.

HOLY GHOST GENERATION.

Materialists have hooted at "Holy Ghost generation" and have said, "show us one instance where nature's laws have been abrogated, above hermaphroditic life." Strauss said, "An exceptionless experience proves that only by the concurrence of the sexes can a new human life be generated."

Recently the microscope has revealed the previous hidden fact, that offspring has been and is being produced virginally not only in the lower orders and hermaphroditic life, but also in the higher order of being. To illustrate—The unfertilized egg of a queen produces the drone in the hive. Castilett produced silk-worms from virginal moth eggs.

Prof. Huxley, on Biology in Encyclopaedia Britannica, says, "Throughout almost the whole line of living beings, we find agamogenesis or non-sexual generation." Since these exceptions always existed unknown to man, why is it strange to believe that God for once made this exception among men and through virginal birth brought forth his Son. "The supposition that the law of bisexual generation is universal has ceased." This itself does not prove that Christ was born of a woman, but is scientific discovery answering scientific cavil.

"Let God be true and every man a liar." True science and the Bible agree, for God created both.

ANTIQUITY OF MAN.

The antiquity of man has been much discussed scientifically. Anthropologists have estimated that man has existed on the earth all the way from 30,000 to 100,000,000 years. But their reasonings and proofs have been scattered to the winds, as have many of the theories of geologists. We don't claim an absolute chronology in Scripture, but we have an approximate chronology which we use for convenience, and it is man-made, like the chapters and the verses; and is the work of Archbishop Usher.

In 1851 the Royal Society of London deputed Leonard Horner to make important investigations in the valley of the Nile—Egypt. Helped by a number of workmen he sunk shafts all across the valley from west to east, and brought to the surface vases, burnt brick, pottery, etc. Then reckonings and estimates followed. So deep, 12,000 years; next degree 30,000, next, 50,000 and so on; thinking they had established man's antiquity when unexpectedly and suddenly they struck on a broken statue of Rameses II; after that the stamp of the Grecian honeysuckle. The oldest relic excavated did not antedate Alexander, the Great, who was crowned king B. C. 336.

(Concluded in next issue.)

A boy who was asked whether he thought boys were preached to too much, replied that he did not, but that he thought the best preaching to boys was the preaching of the example of a strong, true and fearless life lived before them. This sort of preaching is not confined to the time when words are spoken or when the preacher is present. It goes on all the time. The boy who has such an example before him cannot escape from it. When it is out of his sight, it is not out of his mind. It will not do to say to children or young people, "Do as I say." They will not; they will do as we do, and as they see us doing. The best way to help them is to be what they ought to be is to be ourselves what we ought to be.—Selected.
Joshua 6: 8-20. Golden Text: By faith...for seven days.

8 And it was so, that, when Joshua had spoken unto the people, the seven priests took up the ark of Jehovah and went before the people, and blew the trumpets. And the ark of Jehovah continued round about the city, going about it once: and they came into the camp. 9 And it was so, when they had gone round about the city seven times, and the priests blew the trumpets, and the ark of Jehovah was taken out of the midst of the camp, and brought in again into the camp, that the camp rose up, and passed on: and blew the trumpets. 10 And Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall ye let it be heard, in any manner of voice, until the day wherein the command shall come unto you: but stay ye in your place, till the command shall come unto you. 11 And it shall be, when ye hear the sound of the trumpet, if a great shout shall be heard throughout all the camp, then shall ye rise up quickly from your place, and follow the ark of Jehovah in the fighting array. 12 And Joshua rose early in the morning, and set up the tabernacle of assembly, and went out before the people, and they set the tabernacle of assembly in the camp, and he passed on before the ark of Jehovah, round about in the fighting array. 13 And Joshua said unto the priests, Bear on the ark of Jehovah continually, and blow the trumpets: and the armed host shall march before the ark of Jehovah, and the rearward shall march after the ark of Jehovah, all the days of the round about for seven days. 14 Six days shall they compass the city after the same manner: and... 15 And it was so, that, when Joshua had spoken unto the people, the seven priests took up the ark of Jehovah and went before the people, and blew the trumpets. And the ark of Jehovah continued round about the city, going about it once: and they came into the camp. 16 And it came to pass at the seventh round... throughout all the camp, and... 17 And the city shall be devoted... 18 But as for you, only... 19 But all the silver, and gold, and... 20 And Joshua said unto the people, Shout; for Jehovah hath given you the city. 21 And Joshua said... 22 And Joshua said unto the people, Turn back, and lodge in the... 23 Joshua said unto the people, Get you up... 24 For ye have... 25 And Joshua said, Take great... 26 And Joshua blessed him; and he gave Hebron unto him. 27 And Caleb... 28 And Joshua... 29 And Joshua gave unto Caleb the son of Jephunneh... 30 And Joshua said, Behold, thou art old age and gray-haired, and... 31 And Joshua said unto Caleb, Behold, this... 32 The days of Ephraim the son of Joshua the son of Nun... 33 Joshua son of Nun gave unto his daughter... 34 Joshua... 35 And Joshua blessed the children of Israel. 36 Then the children of Israel... 37 And Joshua son of Nun, the son of Nun, which is... 38 And Joshua son of Nun said unto the children of Israel... 39 And Joshua blessed the children... 40 And it came to pass, when Joshua had called the sons of Israel together... 41 And Joshua said unto the sons of Israel... 42 And Joshua commanded the sons of Israel... 43 And these are the wars that Joshua... 44 And it came to pass, when Joshua was... 45 But there was... 46 Joshua said to the children of Israel... 47 And Joshua blessed the sons of Israel... 48 And the priests... 49 And Joshua said... 50 And Joshua... 51 And Joshua... 52 The priests... 53 The priests... 54 Joshua son of Nun, the son of Nun, the son of... 55 Joshua son of Nun said unto the sons of Israel... 56 And Joshua... 57 And Joshua... 58 And Joshua... 59 And Joshua... 60 And Joshua blessed the sons of Israel... 61 And Joshua said... 62 And Joshua gave... 63 Then came Joshua, and spake unto the priests... 64 Joshua son of Nun said unto the priests... 65 And Joshua said... 66 And Joshua son of Nun said unto the... 67 And Joshua gave unto Caleb... 68 And Caleb... 69 And Joshua... 70 And Joshua... 71 And Joshua... 72 And Joshua spake unto the children of Israel... 73 And Joshua... 74 And Joshua... 75 And Joshua... 76 And Joshua said... 77 And Joshua... 78 And Joshua son of Nun spake unto the... 79 And Joshua son of Nun spake unto the... 80 And Joshua son of Nun spake unto the... 81 And Joshua... 82 And Joshua... 83 And Joshua... 84 And Joshua said... 85 And Joshua... 86 And Joshua... 87 And Joshua... 88 And Joshua... 89 And Joshua... 90 And Joshua... 91 And Joshua... 92 And Joshua... 93 And Joshua... 94 And Joshua... 95 And Joshua... 96 And Joshua... 97 And Joshua... 98 And Joshua... 99 And Joshua... 100 And Joshua... 101 And Joshua... 102 And Joshua... 103 And Joshua... 104 And Joshua... 105 And Joshua... 106 And Joshua... 107 And Joshua... 108 And Joshua... 109 And Joshua... 110 And Joshua... 111 And Joshua... 112 And Joshua... 113 And Joshua... 114 And Joshua... 115 And Joshua... 116 And Joshua... 117 And Joshua... 118 And Joshua... 119 And Joshua... 120 And Joshua...
city of Arba, in honor of Arba the greatest man among the Anakim (giants).

To Be Remembered.

1. President Roosevelt thinks Great-heart, in Pilgrim’s Progress, a great character. He will see if you agree. In Caleb “the Great-heart of the Old Testament.”

2. The greatest blessings often cost the greatest sacrifice.

3. The devil’s ‘fogies’ all die young.”—J. H. L. Hastings.

4. Matt. 26:26, for gray-beards at the communion table; not at the card table.

5. Matt. 26:26, to be virtuous and pure but are not willing to pay the price.

6. It is dangerous for Christians to sit down with nothing to do. Action, achievement, exercise are needed for a healthy circulation. “One of the great uses of the devil is to keep the church from the lethery that ends in death.”—W. H. Stead.

PUBLISHERS’ NOTICE.

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 addresses.

3. The date on the printed label will allow to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

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

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author’s name will receive no recognition.

3. Communications for the Visitors should be sent in at least ten days before date of issue.

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

Harrisburg, Pa., October 1, 1907.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it contains the American and Revised Version of the Bible in one volume, 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 Text, 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 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological and Geographical Index; New Subjects indexed to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

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

Unto the Uttermost Parts of the Earth.

(Concluded from page 5.)

Among the number baptized was an aged man of eighty-six years. What a marvel of God’s grace! His daughter and grandson were also among the number.

We returned to the humble chapel and there celebrated with these new members of Christ’s “one body” the Lord’s supper, as he commanded in remembrance of him.

A few more songs of praise, a few more exhortations and lessons from the word, a few hours of rest and sleep, and then early at the dawn of the day, the good-by-es must be said, and with tears in their eyes, we leave our brothers and sisters in their mountain dwellings, surrounded by enemies, but with God above and in the midst, and we slowly wend our way up the mountain steep, waving our last farewell from the summit as we pass out of their sight. The homeward journey is made without unfavorable incident.

And now our thoughts often go back to those dear ones away in the lonely mountains, and our prayers ascend to the Father above for them that they may be kept true and faithful and that others may come to the great light.

I wonder how many of our dear brothers and sisters who live in the lands of comfort and plenty and Gospel privileges, will join us in prayer for these dark-skinned fellow-pilgrims!

And how many will share in the blessed work of gathering others in?

J. G. Casel.

From Sister Long.

Dear Saints: I am still happy in the Lord’s service. By the grace and help of God I mean to go on to deeper depths and greater heights; not to live on past anointings, but in close touch with the Master. We need to be filled every day and give out to others. The more we give out to others in his name the more he can entrust to us. The more we give out to others in his name the more he can entrust to us.

We thank the Lord for that which he has done in the way of good for humanity. O let us praise the Lord, and the truth of the Lord endureth forever.”—Ps. 117.

We also thank the dear saints for that which we may not die. In him we have all needs supplied for body, soul and spirit. “My God shall supply all your needs according to his riches in glory by Christ Jesus.” (Phil. 4:19.)

While we praise the Lord for taking care of our hearts, and the testimony of our lips. “The truth of the Lord endureth forever.” Glory to the name. The living knowledge of belonging altogether to him who is truth forever is too wonderful to be put on one side, but his truth which endureth forever, written upon our hearts to be lived and made manifest in our every day life. “Read and known of all men.”

In him we have all needs supplied for body, soul and spirit. “My God shall supply all your needs according to his riches in glory by Christ Jesus.” (Phil. 4:19.)

“You shall be in the Lord’s service. By the grace and help of God I mean to go on to deeper depths and greater heights; not to live on past anointings, but in close touch with the Master. We need to be filled every day and give out to others. The more we give out to others in his name the more he can entrust to us. The more we give out to others in his name the more he can entrust to us.

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

The Scripture Text Wall Calendar.

We are able to announce that we will be prepared to again supply the Scripture Text Wall Calendar for next year, 1908. So far as we have been able to ascertain, all those who had one for this year are well pleased with it, and we hope all such will favor us by ordering early. The price will be the same as last year, 25 cents singly, $2.25 per dozen, to one address.

We have to pay a slightly higher price to the publishers, yet we sell for the same price as before. We are sure any boy or girl in almost any neighborhood could dispose of a dozen or more and so earn a little money. Some agents sold three and four dozen. We would like if all agents would order a trial dozen. Order early. It would be a special favor if all who intend to order one or more dozen would order them now. Send no money, but only say how many dozen you want. You can do it with a postcard.

Chicago Mission.

Report from July 15 to September 15, 1907.

Balance on hand July 15. $68.50

Receipts.

Alice Brubaker, Pa., $5; P. Climenhaga, Ont., $2; Sr. D. Wenger, Pa., $2; Sr. Book, Pa., $1; Sr. McNeal, Pa., $1.50; Bro’ Brandt, Pa., $1; J. H. Engle, Kans., $3; L. Wagaman, Kans., $3; Sr. Pettoroff, Pa., $5; Sr. Barnes, Pa., $10; In His Name, Ohio, $6.37; Pearl Smith, Chicago, $1; In His Name, Hope, Kans., $6; Si- ney, Kans., $2.50; Mary Sheets, Kans., $1; J. Herr, Engle, Kans., $8; D. H. Brechbill, Kans., $10; J. Herr, Kans., $3; Sr. Engle, Kans., $1; I. C. Engle, Ohio, $5; Sr. Honsberger, Mich., $2; In Her Name, Chicago, $2; W. Krider, Shannon, Ill., $5; Y. P. M., Chicago, $2.90; total, $79.50.

Expenses for Two Months.

Groceries, $24.44; gas for lighting, $4.50; coal, $1.40; plumbing and express, $2; coal, 8 tons chestnut, 1 ton soft, $61; total, $32.84.

O praise the Lord all ye nations; praise him all ye lands. For his merciful kindness is great toward us and the truth of the Lord endureth forever.”—Ps. 117.

We are able to announce that we will be prepared to again supply the Scripture Text Wall Calendar for next year, 1908. So far as we have been able to ascertain, all those who had one for this year are well pleased with it, and we hope all such will favor us by ordering early. The price will be the same as last year, 25 cents singly, $2.25 per dozen, to one address. We have to pay a slightly higher price to the publishers, yet we sell for the same price as before. We are sure any boy or girl in almost any neighborhood could dispose of a dozen or more and so earn a little money. Some agents sold three and four dozen. We would like if all agents would order a trial dozen. Order early. It would be a special favor if all who intend to order one or more dozen would order them now. Send no money, but only say how many dozen you want. You can do it with a postcard.
A Longing Heart.

My heart does sigh, oh Jesus,
To have such love as thine,
And glorify the Father
That gave thee to be mine.

What prayer shall there be offered?
What song of praise be given?
For freedom, love, sweet peace and joy,
Instead of death in prison.

Whom shall I tell the story?
What ear would hear the news?
When heart would turn from Satan
And thy rich bounty choose?

Is it my next door neighbor,
Or he across the sea.
Would hear the proclamation.
Though sent to him by me?

Lord send me to the warmest,
Or yonder chilling clime.
Long since thou brought'st salvation,
And why waste the time?

A Longing Heart.

In loving memory of our dear mother, Frances Kauffman, who departed this life July 6, having now gone to be with Jesus waiting for us to come.

Loving mother thou hast left us,
Pain and suffering now are o'er,
God has taken our dear mother
To a bright and happy shore.

Thou hast gone forever from us
So that no tongue can tell,
Left thy home in gloom and sadness,
In a heavenly home to dwell.

Art thou dead? No, only sleeping,
Cradled in slumber sweet and holy.
Angels' wings have borne our dear mother
To a home with Christ in glory.

Oh, we miss our loving mother,
More and more each weary day,
Oh we pray to meet our mother,
When from earth we pass away.

Her daughter,
LEAH HEISTER.

The Master might well put the same question to us. By our neglect of the Scriptures, not only do we err, but we are in danger of the riches of our inheritance of Christ. The Scottish Savings Bank carries over each year an unclaimed balance of $40,000,000, some of the heirs see the pictures, and found each of them to be a draft for $110. Is not that the condition of many of us,—because we know not the Scriptures? The promises and admonitions seem only like pretty pictures of an ideal peace, an ideal holiness.—Sel.

Entrenched Secret Societies.

Of a family of twelve children were four to form a secret society would it not be a menace to peace in the home and would it not carry with it a strong suspicion of perverting justice in the final distribution of the property? Men like Joseph Cook, Daniel Webster and William H. Seward regarded the secret orders of our country as projectors of strife and hindrance to the impartial administration of justice in our courts of law, the means by which the gross-est of criminals have escaped their just deserts, and the innocent made to suffer. Thousands like D. L. Moody and Charles G. Finney have seen in them a powerful anti-spiritual agency, as evidenced where they flourish. Church interests decline when secret orders prosper. And in reference to their pagan rites, perver-sions of Scripture, and conscience-enslaving pledges, "it is a shame even to speak of those things which are done of them in secret."

That many fall in with the general system of organized secrecy is not to be questioned. The lynx, the serpent, the bat are given to secrecy. The meaner the deeds the more the need of secrecy, and those given to it are like owls, they will not come to light, because their deeds are evil, their moral sight is perverted. The intrinsic merit of their teaching, in manner and substance, will not bear the light of public discus-sion, and the pretenses upon which they exist, once brushed away, their real designs are palpably unjustifiable. Their real principles flourish only in their native element, darkness.

The secret orders are fortified by popular customs. Following the multitude for selfish ends, overrides the divine command to refrain from following the multitude to do evil. Those who would have a standing in the exclusive social set unite with orders by which they are likely to compass their wish, and the poorer join orders, hoping thereby to increase trade, secure labor, or politi-cal preferences, avoid being boycot-ted, or hoping thus to find a resort. The orders generally approve of dancing and as for attendance at theatres if their ceremonies of playing wor-ship, playing poverty, kingliness, vil-lainy, disaster and playing at morals, do not Harden the heart to the moral-ity and obliquity of the stage the vic-tim is its proof. A poison enters the candidate's soul which destroys fine moral perceptions, and can only with the greatest effort, if ever, be removed.

Vying with and probably over-shadowing these powerful entrenchments the secret orders find their most favoring admirers and servile defenders among the churches which give the strength of their organization to forms of worship and ostenta-tious display of wealth and numbers rather than the direct transform­ing and developing power of grace. As one, who joins organically the mormons, endorses and abets their principle of polygamy, whatever his favorite sentiments, so does the man who joins a worldly church endorse and abet secret societies. His senti­ments and practice as an individual may be against them, but organically he supports their most powerful en­trechment, an obsequious church.

And to what do the acquiescing churches and members consent who tacitly endorse secret orders? Murderous oaths, pledges which require preference of the lodge to the church, purposed exclusion of the name of Christ, systems designed to supersede Christian preferential obligations and other unchristian characteristics.

With their eyes upon these truths how can those who believe and preach them leave communions which dare to organically stand openly against the secret order system unless it is that such preachers have no longer an eye single to the glory of God? Their conscience defiled their moral sight is perverted and they pronounce light, darkness; and dark­ness, light; sweet, bitter; and bit­ter, sweet. They turn from right­eousness. They yield the strong arm and right and submit to the supine, guady and false. Their moral spine is gone, and it is but a question of a few years until their sentiments and lives are warped and fashioned wholly after the worldlings' pattern; hand joining hand the apparent and earth-born are treated as gods. These preachers may have begun in the Spirit; why pursue a course as though they are to be made perfect by the flesh? It is a matter to be deplored that in any instance the fine gold has become dim.

The church should remain Spirit-filled. The strict rules which are in harmony with God's word should ever be maintained. Consistency with the truth will be termed narrow by the worldling. Do churches generally advance to stricter rules in dis-
Our Enemy.

The enemy of the soul, the devil, is no fast asleep but that the least good work, and ungodly, you may have in view, will at once fully awaken him, and he will follow close by your side, falsely dictating to you the direction to the King's highway. He is a tireless foe, always on the alert, "seeking whom he may devour." He tempted Christ, hindered Paul, and caused Judas to hang himself.

Here is a parable:

"A man was riding across the country, horseback. He came to what appeared to be a deserted village. He rode down through its only street quite half way, but saw no one. He came to a church. He thought the inhabitants might possibly be in there. Dismounting, he hitched his horse and entered. But there was never a man, woman, or child there. He went up into the gallery, but it was empty. He ascended into the bell-tower and there, in a dark corner, lay a little devil curled up and asleep. He did not disturb him. Dismounting, he mounted his horse and rode on through the village. On its outskirts he came to an old tumble-down cabin, in which lived an old, lame, blind, and poor negro widow. On the roof of her cabin, and on the fence, and around in the yard were about four hundred and fifty devils howling madly. The man reined up his horse and looked on for a few moments. Presently one of the devils got out into the road, and the man inquired what it all meant. The devil replied that the woman who lived there was praying much of her time for a revival to come to the village, and they were trying to prevent it by hindering her. 'Well,' said the and fifty go down to the church."

"You don't understand it at all," replied the devil. 'Almost any sleepy little devil can look after that church; its members are nearly all dancing, going to the theater, playing cards, loving the ways of the world, and doing pretty much as the boss devil wants them to; but, as for this woman, she may have a black skin, but she has been washed and made white in the blood of the Lamb. She may be lame, but she can't be turned out of the way, and she is making rapid strides and good time for the Celestial City. She may be poor in earthly possessions, but she is rich toward God. She may be blind, but she can see clearly how to walk "the King's highway of holiness." She may be a widow, but she is espoused to the Son of the King Eternal. She may not have influence in the society of this world, but she has at the court of heaven; and we four hundred and fifty have just all we can do to keep her from ruining us and our cause. But I am needed urgently just now, for she has just entered her closet to pray, and I can't therefor tarry any longer.'—Selected by Henry Klippert.

Musical Instruments.

The heathen actually have prayer machines to help them pray—they no doubt have arguments very convincing (to themselves) that they are a good thing.

Church people have praise machines (invented by the wicked) that they praise God with.

They send missionaries to the machine-praying people to show them the error of their way.

Thinking people wonder why it is right to praise by machinery and wrong to pray by machinery. Might not the heathen well say, "Physician, heal thyself?"

Would machine-praying help you? If not, why should machine-praising help you? Why should God be more pleased with the praising of an organ than the praying of a phonograph? If the machine work is good, why not go farther and get a phonograph to praise and sing and pray and relieve us all alike? Exchange God's way for man's way altogether—let the preachers preach with power and let all people sing and pray with the Spirit and the understanding and leave the machines out of it.

You think it does your soul good—it makes you feel. Well it seems to effect a dog the same way; it makes him feel; it makes him howl; but I never heard that it made one stop robbing hens' nests or killing sheep.

I feel sure that if the musical instrument were a power for good God would have ordered its use in the church.

King Saul looked to the harp for help and while it cheered him up for a little while, he was made no better by it—even at the very time he tried to murder the man that was playing for him.

A phonograph may make your hair stand on end and fill you with a storm of emotions, but it cannot pray or praise acceptably to God. Neither can God be worshipped by men's hands (Acts xvii. 23).

I do not oppose the instruments because they are not pleasing to me by nature, but because they are inconsistent with the Divine Simplicity and self-denial which are the very foundation qualities of Christian character. Jesus says we must deny self or we cannot be his disciples.

Paul said that he was crucified to the world and the world to him. He also said, "I have suffered the loss of all things and do count them but dung" (Phil. iii. 8).

This was the secret of Paul's wonderful success—he was dead to this world and its vanities, but wondrously alive to Gospel work. Had he been living for self, the amazing work he accomplished would never have been done.

If the church will put away the unnecessary things for the Gospel's sake, she will do a greater work than she ever has or ever can do without this sacrifice.

How much manlier it would be if people instead of trying to invent excuses for their lusts, would come out like Samson concerning the Philistine woman and give the real reason: 'She pleaseth me well.' And after they have them their eyes are put out, for very few can see harm in what they themselves possess.

You should not think that the instrument question will stop with the organ—it will not, it will soon require a piano, and, by and by, a pipe organ for the church.

We sometimes hear people who haveunnecessary say, "We give more to
2. Fares sumptuously. 3. Not con-
greges of the rich man. 1. At ease.
exactly with the picture that Christ
I quote Amos vi. :1-6, on this sub-
port with New Testament doctrine.
ject because it agrees exactly with
New Testament doctrine. I quote
examples of this fact.
Now, if those Old Testament Scrip-
tures are for us to go by, they teach
use in worship, and if they are
for use to go by why do you
them at all?
I have been asked why I teach the
first Psalm and not the last Psalm.
That seems like a puzzler, but it is
clear. I teach all of the Old Testa-
ment that is supported by the New,
and no more. The apostles and Christ
did the same. I could give many ex-
amples of this fact.
I teach the first Psalm because it is
New Testament doctrine. I do not
the last Psalm because it is not New
Testament doctrine. I quote
nothing from the Old Testament as
Christian duty except what is sup-
I quote Amos vi. :1-6, on this sub-
ject because it agrees exactly with

The character here described agrees
exactly with the picture that Christ
gives of the rich man. 1. At ease.
2. Fares sumptuously. 3. Not con-
cerned about the afflicted.

Amos here names instrumental mu-

the Lord than those who do not have
these things.”
It will be no consolation to you in
the judgment to be able to point out
someone else that has wasted more
of the Master’s goods than you have.

Pretty nearly everybody can hon-
estly say that there is someone else
worse than they are. That however,
will not justify them in doing wrong.
The leading churches of the coun-
try allow war, secretism, divorce and
fashion, but that does not make them
right. The churches that grant the
people what they want are the most
popular. The preachers that allow
the people what the want will be the
same.

When all voices against musical in-
struments in the home are silenced
then they will come into the church.

You may close your eyes and shake
your heads, but the fact remains that
there is in the Bible as much of a
show for an argument for them in the
church as there is for them in the
home. You say do not be
lieve in their use in worship and yet
you quote the same Scriptures to
prove them right in the home that
were intended to teach their use in
worship.

Now, if those Old Testament Scrip-
tures are for us to go by, they teach
their use in worship, and if they are
not for use to go by why do you
quote them at all?

The same writings that teach the
praise of God on the instruments also
teach his praise “in the dance.” If
the one is allowable, so is the other.

I have been asked why I teach the
first Psalm and not the last Psalm.
That seems like a puzzler, but it is
clear. I teach all of the Old Testa-
ment that is supported by the New,
and no more. The apostles and Christ
did the same. I could give many ex-
amples of this fact.

I teach the first Psalm because it is
New Testament doctrine. I do not
teach the last Psalm because it is not
New Testament doctrine. I quote
nothing from the Old Testament as
Christian duty except what is sup-
I quote Amos vi. :1-6, on this sub-
ject because it agrees exactly with

The character here described agrees
exactly with the picture that Christ
gives of the rich man. 1. At ease.
2. Fares sumptuously. 3. Not con-
cerned about the afflicted.

Amos here names instrumental mu-

the Lord than those who do not have
these things.”
It will be no consolation to you in
the judgment to be able to point out
someone else that has wasted more
of the Master’s goods than you have.

Pretty nearly everybody can hon-
estly say that there is someone else
worse than they are. That however,
will not justify them in doing wrong.
The leading churches of the coun-
try allow war, secretism, divorce and
fashion, but that does not make them
right. The churches that grant the
people what they want are the most
popular. The preachers that allow
the people what the want will be the
same.

When all voices against musical in-
struments in the home are silenced
then they will come into the church.

You may close your eyes and shake
your heads, but the fact remains that
there is in the Bible as much of a
show for an argument for them in the
church as there is for them in the
home. You say do not be
lieve in their use in worship and yet
you quote the same Scriptures to
prove them right in the home that
were intended to teach their use in
worship.

Now, if those Old Testament Scrip-
tures are for us to go by, they teach
their use in worship, and if they are
not for use to go by why do you
quote them at all?

The same writings that teach the
praise of God on the instruments also
teach his praise “in the dance.” If
the one is allowable, so is the other.

I have been asked why I teach the
first Psalm and not the last Psalm.
That seems like a puzzler, but it is
clear. I teach all of the Old Testa-
ment that is supported by the New,
and no more. The apostles and Christ
did the same. I could give many ex-
amples of this fact.

I teach the first Psalm because it is
New Testament doctrine. I do not
teach the last Psalm because it is not
New Testament doctrine. I quote
nothing from the Old Testament as
Christian duty except what is sup-
I quote Amos vi. :1-6, on this sub-
ject because it agrees exactly with

The character here described agrees
exactly with the picture that Christ
gives of the rich man. 1. At ease.
2. Fares sumptuously. 3. Not con-
cerned about the afflicted.

Amos here names instrumental mu-

the Lord than those who do not have
these things.”
It will be no consolation to you in
the judgment to be able to point out
someone else that has wasted more
of the Master’s goods than you have.

Pretty nearly everybody can hon-
estly say that there is someone else
worse than they are. That however,
will not justify them in doing wrong.
The leading churches of the coun-
try allow war, secretism, divorce and
fashion, but that does not make them
right. The churches that grant the
people what they want are the most
popular. The preachers that allow
the people what the want will be the
same.

When all voices against musical in-
struments in the home are silenced
then they will come into the church.

You may close your eyes and shake
your heads, but the fact remains that
there is in the Bible as much of a
show for an argument for them in the
church as there is for them in the
home. You say do not be
lieve in their use in worship and yet
you quote the same Scriptures to
prove them right in the home that
were intended to teach their use in
worship.

Now, if those Old Testament Scrip-
tures are for us to go by, they teach
their use in worship, and if they are
not for use to go by why do you
quote them at all?

The same writings that teach the
praise of God on the instruments also
teach his praise “in the dance.” If
the one is allowable, so is the other.

I have been asked why I teach the
first Psalm and not the last Psalm.
That seems like a puzzler, but it is
clear. I teach all of the Old Testa-
ment that is supported by the New,
and no more. The apostles and Christ
did the same. I could give many ex-
amples of this fact.

I teach the first Psalm because it is
New Testament doctrine. I do not
teach the last Psalm because it is not
New Testament doctrine. I quote
nothing from the Old Testament as
Christian duty except what is sup-
I quote Amos vi. :1-6, on this sub-
ject because it agrees exactly with

The character here described agrees
exactly with the picture that Christ
gives of the rich man. 1. At ease.
2. Fares sumptuously. 3. Not con-
cerned about the afflicted.

Amos here names instrumental mu-

the Lord than those who do not have
these things.”
It will be no consolation to you in
the judgment to be able to point out
someone else that has wasted more
of the Master’s goods than you have.

Pretty nearly everybody can hon-
estly say that there is someone else
worse than they are. That however,
will not justify them in doing wrong.
The leading churches of the coun-
try allow war, secretism, divorce and
fashion, but that does not make them
right. The churches that grant the
people what they want are the most
popular. The preachers that allow
the people what the want will be the
same.

When all voices against musical in-
struments in the home are silenced
then they will come into the church.

You may close your eyes and shake
your heads, but the fact remains that
there is in the Bible as much of a
show for an argument for them in the
church as there is for them in the
home. You say do not be
lieve in their use in worship and yet
you quote the same Scriptures to
prove them right in the home that
were intended to teach their use in
worship.

Now, if those Old Testament Scrip-
tures are for us to go by, they teach
their use in worship, and if they are
not for use to go by why do you
quote them at all?

The same writings that teach the
praise of God on the instruments also
teach his praise “in the dance.” If
the one is allowable, so is the other.

I have been asked why I teach the
first Psalm and not the last Psalm.
That seems like a puzzler, but it is
clear. I teach all of the Old Testa-
ment that is supported by the New,
and no more. The apostles and Christ
did the same. I could give many ex-
amples of this fact.

I teach the first Psalm because it is
New Testament doctrine. I do not
teach the last Psalm because it is not
New Testament doctrine. I quote
nothing from the Old Testament as
Christian duty except what is sup-
I quote Amos vi. :1-6, on this sub-
ject because it agrees exactly with

The character here described agrees
exactly with the picture that Christ
gives of the rich man. 1. At ease.
2. Fares sumptuously. 3. Not con-
cerned about the afflicted.

Amos here names instrumental mu-

Our nerves are sentinel placed thickest where there is the most danger. Pain has a use and purpose beyond those of happiness and pleasure. It tends to restrict the hurtful practices of life. Nature thus compels us to recognize her established order, or laws. The very sensibility and delicacy of our nerves, which give exquisite pleasure when used aright, give intense suffering when they are abused. A cinder might ruin the eye if the pain did not compel its prompt removal. Gazing at the sun would destroy the child’s sight, were it not for the sensitiveness of the nerves, which compels the closing of the lids. Pain is the great monitor of our lives, for the sensitiveness of the nerves, both of Elizabethtown, Pa., were united in holy matrimony. Brother Jacob N. Snyder and Sister Mary Green were united in holy matrimony, Brother J. S. Snyder, of near Dillon, Kans., in the presence of a number of the relatives, Elder Jacob N. Snyder officiating.

EVANGELICAL VISITOR.

MARRIAGES.

Snyder—Lauffer.—On September 14, 1897, there was united in marriage, at the house of Brother John H. Snyder, of Mount Joy, Lancaster county, Pa., and Sister Anna C. Lauffer, of Lykens Valley, Pa., by Bro. George Detwiler, of Harrisburg, Pa.

Everitts—Green.—On August 25, 1907, at the home of Sister Frances Roseberry, Brother Jacob N. Everitts and Sister Mary Green were united in holy matrimony, Brother S. G. Engle officiating.

Gish—Caskey.—Married, September 9, 1907, near Allentown, Pa., Sister Mary, youngest daughter of Brother John Caskey, to Brother John, son of Brother John L. Gish, of Allhene, Kans., in the presence of a number of the relatives, Elder Jacob N. Engle officiating.

Buenneng—Schmidt.—Married, September 10, 1907, Brother Jacob B. Buenneng, of near Easton, Kans., and Sister Mary, youngest daughter of Brother Jacob N. Engle, of near Elizabethtown, Pa., were united in holy wedlock by Elder Henry B. Hofer, at his residence, near Sporting Hill, Pa.

Obituaries.

robinson.—Died, September 6, 1907, near Denver, Kans., Clyde, youngest child of George and Elizabeth Robinson, born May 3, aged 4 months and 4 days. Funeral services were held in the Dunkard church at Navarre, conducted by Elder Jacob N. Engle. Interment in Pilgrim’s Home cemetery. Text, II. Sam. 12:23.

Kodell.—Bro. John Kodell was born January 25, 1866, died June 18, 1907, aged 49 years, 5 months and 23 days. He was born near Lowden, Franklin county, Pa., moved from Pennsylvania to Illinois in 1872 and from Illinois to Kansas in 1886. He was married to Henrietta Waltz in 1867 and had six children. A paralytic stroke took a warm foot bath; and, because of the sensitiveness of the nerves, he actually scalded his skin without knowing that the water was hot.

Dr. Richardson says that the natural life of animals is six times the period required to become fully grown. According to this, man should live about one, hundred and fifty years. That such longevity it attainable is shown by Russian statistics. In 1891 one hundred and fifteen and one hundred and eight hundred and fifty-eight deaths were reported by J. I. Long.

"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and my Shepherd I shall not want." And "I will lie on, and a soft pillow for my head, and my Shepherd I shall not want." He was well content.

The purpose in prayer is that we may change eyes with God, to lay our plans at His feet and take better ones from Him, for, as we do not often think, I believe it was when He went into the garden of Gethsemane that He said, "Father, let this cup pass, but Thy will be done."