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George Detwiler

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Crumbs—7
The Angel's Mission—A Sister, . . . 7
The Lightning Age, 12
The Lonely Grave, 10
Hold Fast Your Faith, 12
Special Mention, 3
G. S. Grim,.. 8
The Love of God—Christ Our Example—Meek and Lowly—/. 7
Lowly—/. 7
8
9
The Bible School Again—F. Elliott, 6
Christ Our Example—Meek and Lowly—J. R. Zook, 7
The Angel's Mission—A Sister, 7
Duty of Parents to Children—J. H. Myer, 8
The Love of God—G. S. Grim, 9
Crumbs—D. L. Gib, 10
The Bible School Again—F. Elliott, 6
Christ Our Example—Meek and Lowly—J. R. Zook, 7
The Angel's Mission—A Sister, 7
Duty of Parents to Children—J. H. Myer, 8
The Love of God—G. S. Grim, 9
Crumbs—D. L. Gib, 10
REPORTS OF FUNDS, 16
OBITUARY, ETC., 6
NOV. 1, 1907.
ERABISBERG, PA., NOV.
G. S. Grim,.. 8
The Love of God—Christ Our Example—Meek and Lowly—/. 7
Lowly—/. 7
8
9
The Bible School Again—F. Elliott, 6
Christ Our Example—Meek and Lowly—J. R. Zook, 7
The Angel's Mission—A Sister, 7
Duty of Parents to Children—J. H. Myer, 8
The Love of God—G. S. Grim, 9
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ERABISBERG, PA., NOV.
The Canada Brethren are moving towards re-establishing a Mission in the city of Toronto. Favorable action to this end was taken at the recent Joint Council held at Nottawa. At that time it was thought to rent a suitable property, but since then Bro. J. W. Hoover, who is to do the preaching and Sister Hoover, have purchased a lot on Emerson Ave., on which they are proceeding to erect a house of worship. They are undertaking this work on the "faith line," looking to the Lord to supply the means needed. As the means come in the house will be built. No doubt the Brethren of Markham and Nottawa districts will feel special interest in the establishing of this Mission and will "rally to its support, but the way is open for anyone of the Lord's children to have a share in this good work. If the Lord reminds any one of his or her duty in this connection and there is a willing heart to do, forward the gift to Bro. J. W. Hoover, 51 Edwin street, Toronto, Ont. Bro. Hoover will report receipts and expenditures stated in the columns of the Visitor. We hope there will be no lack of funds in this case, so that the building can go up without delay. Bro. and Sister Hoover had much profitable experience in the establishment and starting of the Buffalo Mission, and as they come to this new undertaking we hope their hearts may be encouraged by the active co-operation and support of the Brotherhood in general, and of Markham and Nottawa in particular. May God prosper the work. May it redound to his glory and the rescuing of precious souls.

On page 13 we give an article by Mrs. Penn-Lewis entitled, "The Vision of God and Self-Abhorrence," being the Lesson of Job. Many Bible readers fail to discover this lesson. God himself testifies as to the excellency of Job's character. "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God and turneth away from evil." (Job 1:8.) Then why did Job need to come to where he said "I abhor myself and repent in dust and ashes?" Ah, he needed to get a vision of God. It develops in the course of the book that Job "was righteous in his own eyes" that he "justified himself rather than God." (Job 32:1, 2.) The "I" and "MY" are very prominent in chapters 29-31. All this is brought out very plainly in the article on page 13. We commend it to the attention of our younger readers especially, and remember it when they read Job again.
spiritually is progressing slowly. We believe God is blessing those under our instruction as they are seeking a deeper knowledge of divine things. And the word spoken to hundreds in the compounds on Sunday, we trust, will bear fruit according to Isa. 55:11.

No, we did not say in our little complaint re lead-pencil written copy in our last issue, that we would not print such copy any more. Better read it over again. We hope, however, that the dear writers will not forget that we would much rather they would write with pen and ink; and also not try to crowd the page so full that there is hardly any room to make corrections. We want to exercise patience and forbearance; and we also recognize that a writer may be so situated that it is almost imperative to use the pencil, under which circumstances we do not object, recognizing that circumstances alter cases.

There are brethren appointed in the different districts to look after the interests of the Vispron in securing renewals as also new subscribers. Those who are served by these brethren should make it as easy for them as they can, since they receive but scant remuneration. One way of helping them is to pay up promptly when they call for it enabling them to forward all of the renewals as far as possible, at one time. One letter can do the business for fifty as well as for one if this course is taken. The bulk of subscriptions expire either with October or January, and should be renewed promptly.

Brother Samuel Haugh writes us from their home at Waukena, California, that Bro. C. C. Burkholder, of Upland, Cal., would visit them and hold some meetings for them, beginning about October 15. They also intended to hold a love feast—the first in the Waukena Valley. Bro. Haugh speaks well of the fruitfulness of this beautiful valley, having been there now three years, and they are anxious that others of the brethren should locate there and help to build up the church. Such as are looking towards the West for a home should look into the merits of this valley.

For the satisfaction of many who are anxious to know about Sister Detwiler's condition we report again. From October 13 to 20, there was much weakness and distress on account of shortness of breath. The week following the 20th, up to the time of writing, the 25th, she was spared any special suffering, but could rest comfortably in her chair. The dropical condition continues. She has been tapped twice. We thank the dear friends for their sympathy and prayers. We still thank God that it is no worse.

The Brethren of Graters Ford, Montgomery county, Pa., will hold a communion meeting at their meeting-house, near that place, on November 9, commencing at 5 p. m. A general invitation is extended.

Once in a while a Canada subscriber sends us a Canada bank bill. We would rather they would not do it, but rather send a postal note which costs only a few cents for a dollar note.

It will be noticed by consulting the love feast announcements, that the date of the Newbern, Kans., love feast is changed from November 2 and 3 to November 9 and 10.

Bro. P. M. Climenhaga, Stevensville, Ont., is the treasurer of the Foreign Mission Funds. All money intended for that purpose should be sent direct to him.

A Card of Thanks.

We take this way of acknowledging the receiving of the generous donations from the Brotherhood of Lancaster county, Dauphin and Lebanon counties, and New Guilford, Franklin county. We herewith render hearts full of gratitude in the name of the “Home” as a small return for the kindness of the brethren and sisters and friends, and pray for the richest blessings of the Lord upon all.

KATIE DAVIDSON, Matron.
A. B. MUSSEY, Manager.

The following private letter was forwarded to us for publication from California, because of its general interest from the fact that Bro. Taylor is now in Africa to be used of the Lord there in bringing salvation's story to many in that dark land. It gives some interesting facts of Bro. Taylor's beginning in the Christian life.

BURNSIDE, Mich., Nov. 29, 1906.

John H. Myers,
Mechanicsburg, Pa.

Dear Brother: Greeting in Jesus' name. Thank you very much for your encouraging epistle. Yes, I remember you. It was fifteen years ago last Spring you led me into the water on Bro. Wanner's farm. Many of the brethren who were there have gone to their reward. As we were changing our clothing I remember you telling me that the battle was now only begun and I have found it so. Many have been the battles since that day.

One year ago the 8th of August, the blessed Holy Ghost came to abide with me as an abiding Comforter, and my life has been one of joy and victory since. I gave myself into the hands of the Lord about seven years ago to go to Africa, or anywhere he wanted me, but it did not seem to be the will of the Lord for me to go then. I placed all of my property in the Lord's hands and have since considered myself a steward of his goods. The Lord has blessed my labors greatly in temporal things which I have used in his service as his Spirit has led. I have been running a saw-mill and buying logs, and last Fall I felt impressed not to buy any more. Soon after this I was called to the ministry.

Immediately I said, yes, to all the will of God, although I had no gift for speaking; and it seemed as though it would be impossible for me to stand before a congregation and speak, yet the Lord has helped me, and has left me the promise of Isaiah 41:10.

This Summer the Lord led me to sell all and get prepared to give all my time to the work, and this Fall he led me to make application to the church as a worker in South Africa. The Lord has wonderfully opened the way in disposing this world's goods and this week the last was sold. I am prepared to go—yes, and longing to go as soon as the Board sees fit to send me.

Seven years of patient waiting has taught me many lessons, one of which is, that God does nothing in a hurry, and that we should wait patiently the Lord's time. As I look back I see how unfit for the work I was at that time, and feel as though much preparation were needed yet. Since you have been there perhaps you can give me some advice as to what to take along. I have no idea what to take in regard to clothing, as I have never traveled any. Advice as to what is really necessary for the journey, or any other advice, will be very thankfully received.

We do praise the Lord when we hear from those who are in the work and souls are coming to him. Oh that many more would forsake all and follow Jesus! It is not a cross, but a
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGNIELD

Our City Missions.

Philadelphia, 2423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Des Moines, Iowa Mission, 237 Ninth street, Church, Thirteenth and University Ave. in charge of Eld. J. R. and Sister Anna Zook.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbeville, South Carolina.

H. Frances Davidson, Adda Engle, Maputo Mission, Bulawayo, South Africa.


Mrs. Rebecca Biggs, of Wainfleet, Ont., and Geo. Whisler, of Buffalo, N. Y.

Mrs. Fannie Fuller, Gowalia. Tank Road, Fordsburg, Transvaal, South Africa.

India.

A. L. Mrs. A. L. and Era Musser, Maggie Landis, No. 50 Cantonment, Lucknow, India.

Mrs. Anna Zook, of Kedgaon, Poona Dist., Maharashtra, India.

Mrs. Martha Keech, Cardington, Bedford, England.

Central America.

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

Philadelphia, Pa.: "I love the Lord because he has heard my voice and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Glory to his name forever.

I pray for the Lord for the fellowship of the saints. Brother and Sister Noah Zook have spent some time with us, and to-day are taking leave to labor in other fields. We were filled with joy at seeing them come. Their presence there, and knowing they must be about our Father's business we humbly submit to the will of the Lord. We thank God for the blessed fellowship we enjoyed together.

We have set apart this Thanksgiving to the Tracey children whom we placed in homes are well and happy, having received a letter from both of the places; they are very much liked. I also have a boy seven years old whom I placed in the care of Henry Landis, No. 90 Cantonment, Lucknow, India. George Landis, No. 90 Cantonment, Lucknow, India.

We hope you will remember them also.

The foundation of our building is laid and we are busy at work. We have not quite enough money yet—still lacking about one hundred dollars. Our prayer is that God will move on some hearts to send the money needed so we have it all together by the time the building is complete.

Do not forget the poor Treasury: we need funds to help our poor along, and also some clothes, which are needed now, as the cold weather is coming on. In the name of the Lord we ask this.

"The Lord is my strength and song, and is become my salvation." Glory to his name.

Your Brother and Sister

PETER STOVER AND WIFE.


Central America.

JOHN D. WINGERT.

Lionel, N. Y.—Bro. Detwiler: I thought I would inform you about the love feast that was held at Clarence Centre on Oct. 12. It was the first love feast I ever enjoyed at this place. The saints were made to rejoice greatly during the various exercises of testimony and relating how the Lord is dealing with them.

There is a reality in serving the Lord. It will soon be three years that I made a
tart in serving him. I find it is good. I know he is good to us if we are willing to accept him. If only we could have more faith in him he would do more for us.

Elder Josias Winger presided over the meetings. Other ministering brethren present were: L. Sholatz, of Waninfleet, Ont., and Geo. Whisler, of Buffalo, N. Y. We all enjoyed the good feast. Let us keep on enjoying them until our time is here to go home, is my prayer.

AARON BERSKOE.

YALE, Mich.—Dear Editor and readers of the VISITOR: A love feast was held at the Greenwood church, near Yale, Mich., October 5 and 6. It was fairly well attended, and quite a good interest was shown among those present. The visiting brethren and sisters, that were with us, were as follows:


Bro. J. D. Powell, of Elmer, Michigan, ministering brethren.


We believe all received some encouragement.

GEORGE KYTELEY.

FAYETTETTE, Pa.—The Lord being willing, we propose to hold a series of meetings at the Antrim M. H., commencing November 10, Bro. Noah Hess, of Lancaster county, Pa., will be with us and have charge of the meetings. May the Lord prepare the way, and also the messages that they may have the desired effect—namely the gathering in of many precious souls. A general invitation is herewith extended to attend these meetings.

JOHN D. WINGERT.

ASHLAND AND RICHLAND, O.—The brethren and sisters of this district met in love feast meetings at the Pleasant Grove M. H., October 19 and 20. Those present were made to rejoice because of God's power being manifested in the hearts of the believers.

Those attending the evening service were very attentive; a very impressive quietness prevailed while the saints observed the ordinance of washing the saints' feet and the partaking of the broken bread and the cup.

Bro. Michael Myers, of Sippo, O., was present and broke unto us the word of life, being filled with the love of God. May the Lord reward him for his faithful service among us; and may we all as God's children walk humbly while the saints observe the ordinances of Christ in obedience to all his commandments.

B. F. HESSBURY.

The Messiah Home, through Bro. A. B. Musser, Manager, acknowledges with thankfulness, the receipt of the following donations: Florin, 2 bbls, vegetables; Brandtsville, Pa., 20 Elizabethtown, Pa., 20 bushels of oats, 20 bushels of flour, bread, canned goods, sweet potatoes, meat and other articles; Brandtsville, Pa., 2
bbls. potatoes; Campbellstown, Palmyra and Hummelstown, Pa., potatoes and other vegetables; Fairland, Pa., 1 bbl. vegetables.

LUCKNOW, INDIA. — Dear readers:

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies, and the Lord of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Amen.

I wish to write of the things which we meet daily so that you may have more light of our condition and that of the people.

I do believe it is harder to work in this particular field of heathendom than in any other, not that God's grace and comforting Spirit is too weak, nor that his mercies and the blessings are not upon us; we realize daily of all his kindness towards us, which we can never repay. The caste system is the great hindrance here. It certainly is a great sin in the sight of God. You go to a Hindu grocery store, and if you touch his goods before you have purchased them, he will claim damage, sometimes a large sum. This system is one of the crying evils in India; and it creeps into some churches where it does much harm.

Through this system the people are strictly separated. They seldom eat another's food. Even the water touched by one caste is made unfit to be used by another caste. If one of an inferior caste happens to step into the house of one of a superior caste all the eatables in the house, all cooked things, and water will be polluted, and must be thrown away.

While customs like this remain in force one need hardly be told that intermarriage amongst castes is impossible. Therefore marriage becomes hard to accomplish and is often unsatisfactory.

It has entered so deeply in the customs of the Indian life, and become so strongly rooted in the Indian heart, that even amongst called Christians one would not give another of a different caste a seat to sit down; and at communion service have separate cups.

Europeans often, though innocently, offend Indians by asking them to do things which they consider beneath their dignity. The people of India, in order to become Christians, are in most cases obliged to leave home and loved ones, their property being all taken from them, and so driven out into the cold, cruel world.

Lately there was a well-to-do husband and wife separated by taking his wife and compelling her to become a Christian against her will and thus increasing their number. They took her from her house in the absence of her husband and wanted to baptize her. The husband drove her out into the cold, cruel world for breaking the caste, not that it was her fault, but a false mission spirit.

When these people are convinced of the truth of the gospel and their need of salvation they say, "What can we do? We will starve. No one will give us work." In their present oppressed, hopeless, and discouraged state the people are in no condition to hear, much less accept, the Gospel, unless it is seen promise of temporal as well as spiritual blessing in it.

Our desire is to have a rescue house for the perishing, and to preach to them the simple truth of the Gospel, and also to teach them industrious work. We have purchased a perpetual lease of a forty-acre tract of land seven miles from Lucknow at a rental of one dollar per acre per year; four acres of it is for building purposes, the remainder for farming. We are satisfied that God is pleased with the land purchase. We have strong faith that God will provide in some way for the building of a comfortable house for us and the necessary outbuildings the cost of which will not exceed two thousand dollars.

Please do not forget the perishing ones. It is to their salvation.

Yours for the perishing,

AMOS AND KATIE MUSSER.

MATOPO MISSION.—To the readers of the Visitor, greeting: We take privilege once more to report from this part of God's work. God is with us although we are passing through trials and tests. We do not know why they have come, but this, we know, it is for a good purpose.

Since we last reported it has been necessary for Sister Bert to go back to Cape Town for her health's sake. A letter from her last week tells us that she is on a fair way to recovery. We need pray for her that she may be restored to health to return to the work God has given her and which she loves.

Sister Engle went to Bro. Frey's this week to nurse Sister Werkman, who has been ill for a few weeks. In this case we also trust good results will follow. We have few in number so that we are unable to fill his or her place their help is missed very much.

I had the privilege of spending a few days at the Cape this past extended over last Sunday. In spite of the cold, dark weather there was a goodly number out to meeting. They were all very attentive and we trust seed fell in good soil.

It is a pleasure to see the improvements at this place (Mtshabezi) since one year ago when we had the pleasure of moving Brother and Sister Frey to this new station. It was at that time we thought Christianity and make them regarding it as nonsensical?

The people of India, in order to become Christians, are in most cases obliged to leave home and loved ones, their property being all taken from them, and so driven out into the cold, cruel world.

Lately there was a well-to-do husband and wife separated by taking his wife and compelling her to become a Christian against her will and thus increasing their number. They took her from her house in the absence of her husband and wanted to baptize her. The husband drove her out into the cold, cruel world for breaking the caste, not that it was her fault, but a false mission spirit.

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(Continued on page 10.)
“Let none that wait on thee be ashamed.”

Yes, I am waiting, and it is sweet
To rest the while close at thy sacred feet;
Here with thy wounded hand upon my head,
My weary soul is comforted.

So eager am I to devise and do,
And in my frantic zeal thy way pursue,
That I forget I should but follow thee—
And hurry till thy face I cannot see.

And thou in love dost check my foolish haste;
Take me apart into the desert waste,
And bid me pause till thou shalt point the way,
And go before me, lest again I stray.

Speak, for thy servant heareth,” I will say;
—Exchange.

“Wait.”

In this dear refuge, quieted and still,
And love its blessed, perfect work fulfills.
While peace divine through all my soul
And go before me; lest again I stray,

And lose thy presence in earth’s busy way.
Yes, sometimes out on errands thine alone,
And there not, dare I ask, an underlying desire to “keep up with the procession” and make it more of a college than a Bible Training School? I hope not, but indications are against me.

I have written these unvarnished thoughts in a spirit of fervent charity to both sides of the question. I occupy neither side, so am in a position to reach unbiased conclusions. While admitting with both, the need of Bible study and training, I have held unwaveringly to the view that the move is premature; the church is too weak in numbers, is scattered thinly over an area reaching from ocean to ocean, and too divided (at present) in sentiment to make it an early success. Hence, while regretting the feelings that caused the break, I regard it as provisional, as it will give the church a breathing spell in which to take their bearings. In the meantime let those who desire higher learning go to one or other of the many good schools within their reach, and keep true to their convictions of gospel truth.

If, as intimations in the minutes, the brethren employ outsiders to teach, what better is it than going to another faith they teach openly the things we differ on, and are prepared to keep our convictions intact. On the other hand, outside teachers may sow insidiously seeds of doubt or unbelief that we would be unprepared for in our own school.

Yours in love,

F. Elliott

Richmond Hill, Ont.

I like to hear one pronounce the name of God with a sub awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in heaven.—T. T. Munger.

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**OUR CONTRIBUTORS.**

**The Bible School Again.**

Dear readers of the Visitor,

I had said my last word on the Bible School and Missionary Training Home. Well, I don’t want to criticise, for it is often easier to find fault than to show “a more excellent way.” However, at the same time it is our duty sometimes to “speak out in meeting” even if our testimony is unwelcome, and its tone out of harmony with the popular idea. The sudden turn in events of late has shown in no uncertain way that whatever height of religious attainments people may profess and teach, they are after all intensely human, and when, in due time, a blow strikes the vulnerable point people “hear something drop.” The highly-seasoned article in the Visitor of August 15, followed so quickly by the resignation of a member of the Incorporating Board reveals a condition of things that should cause the church to stand still and consider. If these things are done in the green tree, what may we expect in the dry. These local jealousies as to where certain institutions shall be located are very common in the world and they seem to reach the church also.

Does it occur to you, brethren, that while these recent turns reveal human weakness in brethren beloved, they are after all providential in character. I have felt all along that this matter has been rushed faster than the need required, urgent though that need is declared to be. If there were any lingering doubts as to the soundness of that portion of the article noted, and the Minutes of the Incorporating Board, have ruthlessly swept them away. The writer says, “An extreme point like Harrisburg, Pa., will at once provoke a strong agitation for a school in the West. I know it will come, because I have heard such remarks already.” Just so, and if he had not, he would certainly have heard them soon after they read his article. It would be interesting to know who made those “remarks;” if members, it reveals a sad lack of unity on an important matter as well as of submission to decisions of conference. The brother says farther on, “Therefore, personal prejudices, sectional feelings and State pride must be annihilated, and have nothing in view but the unity, prosperity, and utility of the church to the glory of God.” Amen, amen, to that sentiment, though its realization seems dim and distant. The western protest, and the eastern resignation are abundant proof of its present remoteness.

Let us be frank and honest with each other in brotherly love, though we differ in opinion. If I have read rightly between the lines on this matter, (for I have no inside information), there are two leading spirits at work each with their surrounding group of helpers and admirers, and each morbidly anxious to attain their different ends. They cannot both succeed, so it becomes a question of the “survival of the fittest.” O, brethren, this won’t do; to push this project on in the face of such disunion would be a suicidal policy. It would be simply inviting disaster, heartburnings, and expensive failure to proceed further till a more united sentiment prevails.

When I read the Minutes of the Incorporating Board I was astonished. I had all along been simple enough to think that it was only a “Bible School and Training Home” that was wanted. When I read the proposed “Curriculum” I had to smile at my simplicity and ignorance. For what reason we are to send young people hundreds of miles from home, and at great expense, to engage in secular studies which they could learn more cheaply and effectively in their nearest High School, is more than I can fathom. I may be counted dense, if I fail to find the connection between Bible study and Trigonometry, Geometry, Cesar or Virgil, and the History of the United States. Do the brethren expect to compete successfully with existing institutions of learning? Is our little, insignificant denomination so wealthy that it can pay one thousand or twelve hundred dollars a year to teachers to teach what can be learned within reasonable distance from home and at a fraction of the cost? Is there not, dare I ask, an underlying desire to “keep up with the procession” and make it more of a college than a Bible Training School? I hope not, but indications are against me.

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**EVANGELICAL VISITOR.**

[November 1, 1907.]
Matt. 11:29. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

There is salvation in no other; it was purchased and is offered by the Son of God. "Learn of me," saith he, "for I am meek and lowly in heart." As Christ was conscious of being an all-sufficient Savior, so he makes known and offers a perfect and complete salvation to sinful men; and he directs us to learn of him, and the promise is that we shall find rest unto our souls. He is the messenger of the covenant, and the interpreter of the divine counsels—hence an inspired apostle says, "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son." He was fully qualified, and he has clearly revealed everything of God that is profitable to be known by us in our present state, and if we would be wise we ought to learn of him. He has all fullness of grace and truth. In him dwelleth all the treasures of wisdom and of knowledge. His teachings are wholesome and profitable and demand our attention, for as there is no coming unto him but by the way of his blood, so there is no knowledge of God but by the truth of his word.

When Christ commands us to learn of him he intends that we should learn of his example as well as of his doctrine, for he was given to the children of men not only to be their Savior and Redeemer from the guilt and punishment of sin, nor only to be their Governor and Commander, but also to be the Director and Pattern of their life by the example of his own. Therefore as Jesus Christ is appointed to be our Lord and King by the will and word of the Father, so we cannot possibly give a better and truer representation of God than that of the scenes and incidents of his life.

All these things are grounded upon the principle which Jesus lays down in the text, for as he is the head of the Church, so every member thereof must bear some resemblance to him, for he alone is the foundation of knowledge and of goodness; through him alone we can see the true light; with him is counsel and understanding; he leads in the way of righteousness and directs in the paths of peace.

"Learn of me," saith he, "for I am meek and lowly." Let us look unto him and learn from him, for this is well-pleasing to God.

May we show our love and obedience to him because of his greatness and his holiness; and for what he is to us. JOSEPH BASSLER.

Abilene, Kan.

Do not use thyself to dispute against thine own judgment, to show wit; lest it prepare thee to be too indifferent about what is right; nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

For the Evangelical Visitor.

The Angel's Mission.

"Unto thee will I give the land of Canaan, the lot of your inheritance." (Gen. 12:7.)

I praise God that we need not wander around in the wilderness for years as did the Israelites; but we can step into Canaan where we can learn to know God better. Although there may be giants to fight and great difficulties to overcome, yet, bless God, his grace is sufficient for them all, and we can come out more than conquerors through him that loved us. (Rom. 8:37.)

Again, I am glad for the close communion we can have with our Lord, and for his nearness to us. For some months I have realized a special nearness, and by the beautiful scene that was brought before me, I can untringly and daily sing that beautiful hymn, "Face to face with Christ, my Savior."

About a month since, for several evenings after we had retired for the night and all was quiet, there seemed to be a whiteness, as of one clothed in white garments, and a rustling as of wings, passing through the room. The second night I saw and heard the same strange appearance and then I wondered what it could be?

The children and I being alone, husband not being at home. I had locked the door, so I thought no one could enter the room; but I felt a holy presence, knowing that whether we wake or whether we sleep, he careth for us. Then knowing nothing of the world about me, a delightful scene was brought before me. Seemingly I, in company with three other persons, left home to attend a meeting, (I having made provisions for those who remained at home.) On leaving home, our journey was very pleasant indeed, but very soon the roads became very hilly and rough, and also very narrow, sometimes the carriage would be very high on one side, and quite low on the other, and so narrow was the road that we dared not get to one side or the other. At one place there was a large chasm to be crossed, and altogether the way seemed impassable. Soon we came to an elevation and thought we could go no further, but a spirit said, "look up, lift your eyes beyond," and as I looked up it was overcome. Then for a few minutes we stopped at a nice farm home where everything around seemed to be holy and pure, and, walking by the house in one room we saw the mother sitting with a sweet babe in her arms.

November 1, 1907.]

EVANGELICAL VISITOR.
and was so intently interested in reading the word of God that she scarcely looked up. Passing on we felt as if the atmosphere was filled with the presence of God.

Looking up, one of the company called our attention to a bright cloud and in it we beheld the form of a person, a more beautiful form than ever I laid eyes on. As it came nearer and nearer I saw it was Jesus. Then I thought it was Jesus coming for his redeemed, but as we went on Jesus kept before us. Now I lost sight of those with me, for I kept looking at Jesus for fear I might lose sight of him, but the way again was very rough and I came to a very steep hill that as I looked down I became dizzy, but I looked to Jesus, and, without the least trouble, I descended and again ascended another hill now reaching the church. How I longed to remain outside for fear I could no longer see him. But feeling it my duty, I went in and then walked to the window to see if I could yet see him, but I only saw a white cloud encircled by a body of angels. Feeling somewhat disappointed I walked back to my pew and then I saw Jesus sitting in the pulpit with a bright angel beside him. Then after singing a song, the angel proceeded to anoint the congregation. She first anointed several in front of me, and then was my turn, and, O dear reader, what a, sweet peace rolled over my soul, it was, if I dare say, as blessed as the time last Winter in my own home, when I was pleading before God and I saw Jesus stand before me while his blood was flowing over my soul.

Dear reader, if you are not enjoying fellowship with the Lord, begin to inquire about your standing before him, get to the place where you can say, “I know that my Redeemer liveth.” Bless God, we have a know-sa salvation.

Soon the angel went to another person, a more beautiful form than ever I laid eyes on. As it came nearer and nearer I saw it was Jesus. Then I thought it was Jesus coming for his redeemed, but as we went on Jesus kept before us. Now I lost sight of those with me, for I kept looking at Jesus for fear I might lose sight of him, but the way again was very rough and I came to a very steep hill that as I looked down I became dizzy, but I looked to Jesus, and, without the least trouble, I descended and again ascended another hill now reaching the church. How I longed to remain outside for fear I could no longer see him. But feeling it my duty, I went in and then walked to the window to see if I could yet see him, but I only saw a white cloud encircled by a body of angels. Feeling somewhat disappointed I walked back to my pew and then I saw Jesus sitting in the pulpit with a bright angel beside him. Then after singing a song, the angel proceeded to anoint the congregation. She first anointed several in front of me, and then was my turn, and, O dear reader, what a, sweet peace rolled over my soul, it was, if I dare say, as blessed as the time last Winter in my own home, when I was pleading before God and I saw Jesus stand before me while his blood was flowing over my soul.

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children just meet strangers as you have taught or trained them. Why? Beloved, it is alarming to me as to how I find it in some families into which I come. The children are not introduced to me. I don't know if they are hired servants or whether they belong to the family. It is no wonder to me that children don't honor father's and mother's church, because of the training they get from them. Dear ones who read this (and I would to God every brother and sister in our church would read, yes, I would write it or have it printed in blood red) how can parents expect their children to honor them when they don't bring them up to respect the brethren and sisters when they come to their door? Just think, and ministering brother come to my house, and I have children, and they don't as much as come and shake hands. Oh, yes, they are big boys and girls. That is so, and their conduct shows what their training has been in the home by their parents. If they had been trained or taught from young to meet the brethren and strangers then their conduct would be mannerly and Christian like.

Why, just think that even children who are baptized are not taught that much that they come and shake hands! Who is the fault that children go away from the church? And the scripture says, “Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.” How, in the name of God, can children honor their parents, as Paul writes, or their parents' church when parents are ashamed to introduce the ministering brethren to their children. Yes, there is lack of training the children in the home circle. Children should be taught to respect strangers politely and reverently. When strangers are in the sitting room children should be taught to come in and meet the stranger and not peep in their room. Just think, and laugh that strangers must feel ashamed that they are in the house. If children conduct themselves after this manner there is lack on the parents' side, and are not Christian trained.

Then, again, children should be trained not to walk across the room before strangers without an excuse. Then, again, if children are politely trained they don't come in before strangers and ask their parents about secular affairs of the home. Yes, a very small child should be trained not to speak to father or mother when they are speaking to strangers. With the many opportunities for observation that I have I don't wonder that the children of our own members go away from us. Parents ashamed to introduce their own dear children to the preacher when he comes to their home!

Then, again, some brethren and sisters when they do give an introduction to their grown-up children, or some friend or neighbor, they say, Mr. Myers. Just think of that! Why not say, Bro. Myers! Oh, this cold world we are in!

Well, praise God for the good we find. Not long since I met a young brother. I had not seen him for quite a while and he had grown tall, but oh, how courteous and reverent he met me, with such friendly greetings, said, “I am so glad to meet you.” He belongs to a family that has home training.

Oh, brother and sister, you are today reaping just what you sowed. History repeats itself. Look over your past conduct toward your family and you need not wonder that your children are unsaved and away from the church. Had you trained your children to meet the minister and the stranger politely today you would not likely be reaping what you are. Sure you would be reaping something, and that something would in all probability be the joy that your children are converted and active members in the church. Yes, sure, children are dishonoring their parents. Oh, how unthankful so many children are when parents in many instances have done so much for their children, yet they dishonor them for some reason. Perhaps, because they dishonored their parents or grand-parents. Just think that children should be ashamed of their parents because they belong to a plain church. And children will even not go with their parents to church. Oh, how these things hurt me, because I belong to Christ and his church, and he is praying for me to be true to him, and by and by he will come to gather his own. Let me warn you, my brother and sister, once more as regards training your children. If you are ashamed to introduce your children to the brethren and sisters when they come to your house then don't wonder that your children are not converted and are away from the church. You are reaping that you have sowed; and how can you expect your children to obey you as the apostle writes. The mother whose son was at college when she came to see him and bring him what he needed and some of his schoolmates said, “who is that old woman?” He said, “She is my washerwoman,” because she was plain, and no doubt had worked hard to make things comfortable for that son. There most assuredly was lack of home training. That a man sows he will reap. May the convicting power of the Holy Spirit attend this article is my prayer for Jesus sake. Amen.

JOHN H. MYERS.

The love of God will constrain the true believer to aim in carrying out all the commandments of God. Therefore the supreme principle upon which to run our living in this world is to adhere to the gospel of Jesus Christ, through good report as well as ill report, through prosperity as well as adversity.

The love of God takes us to China or to Africa, or to Japan, or to India, or it may lead us to stay at home and do some work for Christ in our own neighborhood, where there are many doors open in fulfilling this great mission. The love of God girdles the globe. It embraces in its arms every individual in all nations, and in every climate and all races: no one is excluded.

Every one that professes the name of Christ and holds in trust this glorious gospel, will be called to give an account of this stewardship. Every believer shares a responsibility of this trust and will be held accountable and will also receive a reward at the final day of accounts.

And there is no happiness or reward promised in this gospel of Jesus Christ unless we will help in one way or another, to establish this kingdom on the earth, in an individual way of working, as well as working in the wide missionary field over the whole world.

The love of God constrains us in this work, and it should be the beginning and end of our life. We have no days, nor months, nor years of our life to spend for the vanities of this world; if we do it will pass away with this world and there will be a great loss of time and talent, and means; and it will be a great risk of losing our souls; if we trifle with the vanities of this world. Hence it is our imperative duty to do some work along this line every day of our life, either in an individual way or work for the mission.
field by giving our means as well as
our talents.
Now, if we are constrained by the
love of God we will be deeply interest-
ed in this glorious work of the gospel
of Jesus Christ, and will further it on
by giving it our support in having it
established in the world. But before
Christ ascended to heaven he said,
"All power is given unto me in heaven
and in earth. Go ye therefore and
teach all nations, baptizing them in
the name of the Father, and of the
Son, and of the Holy Ghost; teach-
ing them to observe all things what-
soever I have commanded you; and
lo, I am with you always, even unto
28:18, 19, 20.)

GEO. S. GRIM.
Louisville, Ohio.

There comes an unspeakable bless-
ing to every one's heart who is sat-
isfied not to know what many others
of God's children, unwisely, want
to know. It is good, however, that
we seek earnestly to know what he
would have us know.

If we are kept on the witness stand
we soon locate ourselves.

Crucifixion of the flesh, the old
man, can never be accomplished by
outward doings.

Some people praise to be praised.
Some people give just to receive; all
these and such like things bear fruit
only unto self.

As long as we see a beauty in ours-
elves, the beauty of the Lord is yet
hid from our eyes.

A self-sanctified person is to be
more abhorred than the sinner.

Every Christian must abhor him-
self before the Holy Ghost can use
him to magnify Jesus, and the more
we abhor ourselves the more we will
magnify Jesus.

It requires more grace to walk
with God than it requires to run with
him. The wise can understand this.
The bumbling must be taken out of
us before the Lord can make a good
bumping block of us.

If God is our preserver, and in
Jesus Christ we are preserved, we'll
stand all handling and shaking with-
out spoiling.

Whosoever does not know himself
trusts too much in himself.

Whosoever thinks he knows him-
self is yet in darkness concerning
himself.

Whosoever believes he knows or
understands himself pretty well, ac-
cepts unconsciously flattery from the
devil.

Whosoever knows that it is not
safe to trust himself knows something
of himself.

Whosoever puts no confidence in
himself, but all in God, has a Bible
knowledge of himself.

The more we love God the more
we despise our inner self.

Stevensville, Ont. D. L. GIS.

The Lonely Grave.

"And he buried him in a valley in the
land of Moab, over against Bethpeor,
but no man kneweth of his sepulcher
unto this day." (Deut. 34:6.)

And, O, the strength he had that day,
As Pisga's mountain height he climbed;
When God so wondrously gave him sight,
To view fair Canaan's clime.

And he no doubt with rapture stood,
To lie in state while angels wait,
And had not he high honor?

Perchance the bald old eagle,
Out of his rocky eyre
Then the rock pines like tossing plumes,
In that deep grave without a name,

And God's own hand in that lonely land,
And speak of the strife,
And stand in glory wrapped around,
On hills he never trod,

O, lonely tomb in Moab's land;
He hides them deep like the secret sleep,
Speak to these curious hearts of ours,
And teach them to be still.

O, lonely tomb in Moab's land;
And speak of the strife,
And stand in glory wrapped around,
On hills he never trod,

O, lonely tomb in Moab's land;
And speak of the strife,
And stand in glory wrapped around,
On hills he never trod.

Praise God for such liberal givers. This
was given by a brother and sister who, it
is plain to be seen, have the work at heart.
These are words of a soul that have been
in mind much of late—"Send the light, Send
the light." It is possible for you to send
the light whether you come yourself or not.
We heartily thank this brother and sister
for their offering, as well as all who have
contributed to the work in a smaller way.
It was said of the widow "she has done
more than all these," teaching us not to
desire small gifts that come from a willing
heart. Let each one ask "am I doing as
much as the widow did?" If the answer
is, "No," then ask again, "Why am I not?"

We want the prayers of all who are inter-
ested in the girls' school, that we may be
able to get a suitable location for same.
We have been instructed by the Foreign
Mission Board to locate this school this
conference year. Perhaps few have given
it a thought what a difficult thing this is.
We feel our inability to make this choice.
While we have good brethren here who
will assist in this work, yet we feel that
your prayers are needed. We trust God is
laying his hand on some one to carry on
this work. Let each one say, "Is it I?"
This work will require a man and his
wife, someone who has plenty of time
and should not be more than thirty-five years
old, we think. At this age the language
can be acquired which is an indispensable
necessity. Older people who might have
more experience in dealing with human
nature will lack greatly when it comes to
learning the language on account of their
age.

There is one thing sure, before this work
can be carried on there must be someone
forthcoming, either to take up this work or
to relieve someone here from their
present duties so that they will be free to
take it up.

I fear I am getting rather lengthy with
one thing and another, but there are so
many things to speak about. I trust you
won't mind us mixing up so many things
in one letter.

Perhaps it will be a satisfaction to many
to know that the goods sent out for the
various missions reached Cape Town some
ten days ago. We trust that they are on the
way to Bulawayo by this time.
We thank you all in anticipation of the
good things coming.

H. P. STEIGERWALD.
Bulawayo, S. A., Sept. 27, 1907.

1. The use of means is no evidence of a lack of faith. Lesson 8. Nov. 24.—World’s Temperance Sunday. Romans 14:12-13. Golden Text: Judge ye not that which is worshiped, whether it be clean or unclean. 1 Cor. 8:8-10.

3. We must allow others the same liberty we ask for ourselves. Religious Liberty—Christian liberty. The liberty of the conscience of each as to the Sabbath or the Lord’s day. Eating meats is no evidence of a lack of faith. Lesson 16. Nov. 30.—Responsibility to God. Second Principle.

4. Both Sabbath and the Lord’s day are always right. Some acts are always right or wrong by God’s standards. Sabbath, Asher, and Naphtali are the three most northern tribes of Israel. Gideon ranks with the world’s greatest strategists.

5. Why About the middle of the period of the Judges which was B.C. 1247-1055 (Ussher), a period that included the careers of Eli and Samuel.

Where? The wide valley of Jezreel extending from the plain of Esdraelon, southwest to the Jordan. The test of the 300 took place at the well Harod on the border of the valley, about thirteen miles from the Jordan and ten miles from Nazareth.

Introduction. Read the story of Gideon’s heroic test in Judges 7, 8, and 10, and the judges a period preceding about 300 years, from the death of Joshua to the time of Samuel. There was no strong central government over the tribes of Israel. The several tribes and even families were independent. The observance of the laws of Moses served to distinguish them from heathen neighbors and to preserve some sense of national unity. The law of Moses is very plain on the subject of drinking, smoking, and betting. Tradition and custom, mummy and honey professed to allure many into the Rotary wheel and the smoking habitual. The law of Moses affirms man that eateth with offence. 21. It is good not to eat things that thy brother findeth to be to his offense. Romans 14:12, 13, 15. It is wise to avoid anything that will cause offense.

What a man’s ideal is his guide as well as his goal. It is wise to avoid anything that will cause offense. It is wise to avoid anything that will cause offense. It is wise to avoid anything that will cause offense.
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Harrisburg, Pa., November 1, 1907.

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The Lightning Age.

In other times we took a car
Driven by horses, if going far,
And felt that we were blest;
Now the conductor takes the fare,
And sticks a broomstick in the air,
And lightning does the rest.

In other days along the street
A glimmering lantern led our feet
When on a midnight stroll;
But now we catch when night is nigh
A piece of lightning from the sky,
And stick it on a pole.

Time was when one must hold his ear
Close to a whispering voice to hear,
And felt that we were blest;
But now we catch when night is nigh
A piece of lightning from the sky,
And whispers through a wire.

—Science and Industry.

Love Feast.

Harrisburg, Pennsylvania. Nov. 6, 7.
Kansas. Nov. 9, 10.
Newbern, Alabama. Nov. 10.
Arlene, Nov. 16, 17.

A Sermon.

(Concluded from page 1.)

Religious Liberty.

Religious liberty is the free right of accepting or adopting and enjoying opinions on religious subjects, and to worship God, the Supreme Being according to the dictates of conscience without restraint of external control.

Library in Metaphysics.

Is the power to do or leave undone any particular action according to the determination of the thought of mind.

Library in Christ Jesus.

This is the most precious liberty of all. The freedom from the guilt and power of sin and Satan. The freedom from the fear of death, hell, and judgment. The freedom from the dread of hard work, poverty, old age, failure, etc. The freedom from the love of self, money, liquor, tobacco, licentiousness, exaggeration, misrepresentation, ill-feelings, doubts, anxiety, growl, fret, envy, discouragement, bigotry, falseness, self-will, cowardice, backbiting, jealousy, etc.

If we are not free from all these things we are not free, but slaves, and belong to Isaiah’s mother—a slave.

Thank God, Christ is the great Emancipator. Abraham Lincoln emancipated four million slaves by the dash of his pen. The Confederates said he could not, and that his proclamation of emancipation would amount to nothing. But because he was the authoritative man and did it at the proper time it actually was effectual—the slaves were freed.

So Jesus Christ, who was the authoritative person, and at the right time (in the fulness of time) with one flow of his precious blood, and a flash of resurrection power, proclaims emancipation for every true believer. Are we free? Is the carnal mind destroyed? Is the old man dead and buried? So many say it can’t be done; but it can.

“The blood of Jesus Christ, his Son, cleanseth from all sin.” Have we liberty to preach, to testify, to pray, to sing? Are we free from all inward restraint? Do our consciences shake committed sin in our faces while we pray, testify or preach? After we have had a social visit with our dear sinner friends, have liberty to speak to them about their souls? On hearing of the death of a neighbor, friend or enemy, do we then enjoy freedom? After we have transacted business with a sinner, have we real liberty to invite him to give his heart to Jesus? Have we real liberty to look into our companion’s face when we preach or testify? Have we been true to each other? Are we living as “becometh holiness?” Is there nothing within the realm of our entire being that restrains or operates against the life of Christ, or the Holy Spirit, or your sanctified judgment? Do external conditions or environments restrain us in our religious life and duty?

O, for perfect liberty in Christ Jesus! If we have obtained it, then says this great apostle, “stand fast” —firm, unmovable.

When sitting under a real heart-searching sermon, do we then enjoy real liberty?

We will either “stand fast” or become “entangled in the yoke of bondage.” It is, and must be, one or the other.

No neutral ground. If we are yet in bondage, then we are not co-heirs with the children of promise.

“Free from the law, there is no condemnation.”

“Where the Spirit of God is there is liberty.” May the Spirit of God have full and universal sway and control our hearts and lives. And be assured that then we will enjoy this sweet and perfect liberty, and also have power to retain it by unfaltering trust—faith and obedience. Amen.

Hold Fast Your Faith.

Hold fast your faith! There is grangt else in the vast realm of God’s domain To which to cling. Toil profits much, if thereby faith we keep and gain; With faith, hope walks the dim pathway Of heaven that lead to life and God, And love that lives is kept thereby; Bllest faith that stoops to kiss the rod.

Hold fast your faith! It blesses pain, Emoibles tears, puts meaning where Deep sorrows oft have drowned the sight, Conides of the Father’s care, Though seeming wrath inflicts the stripes That lay us low, makes bitter sweet, Life’s acrid cup a pleasant drink, And joy the pungent cross to greet.

Hold fast your faith, God-pleasing faith, Such as illumined at the stake The martyr’s face and welcomed death, For Jesus Christ the Savior’s sake; Faith that called forth at dead of night Songs from the cell, and cast out fear Of man and beast and fire and sword, For in the gloom its God was near.

Hold fast your faith, for faith holds fast To God and immortality, Grasps unseen things and opens the eyes To all divine reality. Faith is the ground of character, The price of likeness unto Christ, God give me faith for Jesus’ sake! Who for man’s sins was crucified!

—Simon Blocker, in Christian Intelligencer.
SELECTIONS.

The Vision of God and Self-Abhorrence.

The Lesson of Job.

"Mine eye seeth thee, wherefore I abhor myself." (Job 42:5, 6.)

Let us turn to the story of Job, and sketch as briefly as possible his spiritual history, so that we may understand his position at the time God was revealed to him in such a special way.

First notice the man himself; then his heart experience; and then the life he lived.

"There was a man.... whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." (Job 1:1.)

This is God's own description of Job. He was true to God, whole-hearted, and sincere; single-eyed and upright in his dealings with God and man.

"That man was upright," said God of Job, as he tells how he feared him and shows how he walked in fellowship with God; how the "secrets" of God were revealed to him in such a special way.

The next chapter, in point after point suggests the pathway of the Cross. After such a description of prosperity Job says "But now.... Now they.... have me in derision." "My soul is poured out within me; days of affliction have taken hold upon me.... He hath cast me into the mire, and I am become like dust and ashes. (Job 30:1, 16, 19.)

We may ask why it was necessary for Job to be stripped of all his possessions. Was it not that after all God had done for him, he began to say, "I" and "my." If we begin to say "I" and "my" over our spiritual experience and service, God must surely find a way of bringing us down into the dust.

This is what the Lord is doing with numbers of his most used children to-day. There are many who are saying, "O that I were as in the months of old." Souls who are able to sketch out a spiritual history somewhat akin to Job's. They too can say "I, I, I." "If I rejoiced because my wealth was great, and because mine hand had begun much." (Verses 19, 20, 25.)

Again he speaks of his kindness to the poor, his justice in not taking any advantage over them and his indifference to wealth. "If I have seen any perish for want of clothing, or that the needy had no covering." "If I rejoiced because my wealth was great, and because mine hand had begun much." (Verses 19, 20, 25.)

How it comes out and out again.

"I, I, I." "If I rejoiced of the destruction of him that hated me.... Yea, I suffered not my mouth to sin, by asking his life with a curse.... I opened my doors to the traveler. If.... I covered my transgressions by hiding mine iniquity in my bosom."

So Job gloried in one thing after another, until the friends listening to him could say no more. "These three men ceased to answer Job, because he was righteous in his own eyes." The faithful Scripture adds the real truth about this righteous man. "He justified himself rather than God." (Chapter 32:1, 2.)

We see by all this self-justification that Job's sufferings brought out the reason why he needed that deeper revelation of God, to make him say, "I abhor myself, and repent in dust and ashes."

In the same way the Lord has to turn his hand upon us, to keep us continually broken; for even the Apostle Paul had to say, "Lest I should be exalted above measure.... there was given me.... the messenger of Satan to buffet me." (II. Cor. 12:7.)

Have we never dwelt on the thought that we are sympathetic and compared ourselves with others, always in our own favor? Have we never said, "I am not selfish," and...
to me, the chief of sinners. He con­
sidered very hard upon other's selfish­
ness. I looked up to you; far better to be
fer with Christ, than to have everyone
looking up to you; far better to be
selfishness. It is a far greater blessing
to be 'Thy' and 'Thine.' We shall then
be more intent upon justifying
herself for me, and hold all things in me alone.
When we are thus detached from
learning how to possess the Spirit of
the Lord when we sit as king and
king—over others.
Is this a spiritual photograph this
afternoon? Are you saying to your­
yourself, 'I used to walk
in the light, but now it appears to be
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question. Let God be true, though every man a liar.

3. We should remember that our eternal destiny is decided in this life. The Bible holds out no hope for a future opportunity. It is here that we gain heaven or destine our souls for hell. As to which we should choose there should be no question. The world with its allurements tries to draw us away from God and from heaven, but we "should love not the world nor the things that are in the world. * * * The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Which will we do—the world's will or God's will?

4. We should remember that in time we should prepare for eternity. If going on a short journey for several hours, how carefully we are to make every preparation! Shall we be less so in preparing for eternity? Where will you spend your eternity? If as yet you do not know, you should decide at once and to spend it in heaven through the atoning blood of Christ.—Sel. by Reuben W. Tyson.

*Thirst*—"Come!*"—"Drink."

JOHN 7:37.

The cry of Jesus is, of course, the open heart of this lesson. "If any man thirst." All of the invitations of Scripture are addressed to states of soul. "Come unto me all ye that are weary and heavy laden." "Ho, every one that thirsteth, come ye to the waters." There is a cry in this lesson which should find many a heart in this day.

Note the time of the cry: "In the last day, that great day of the feast." Do you see? Jesus waited till all the ceremonial was over; till all the sacrifices had been offered; till all the elaborate ritual had been performed; till all the processions, and reces­sions, and antiphones had been offered; till all the ceremonial was over; till all the processionals, and reces­sions, and antiphones had been performed; till all the processions, and reces­sions, and antiphones had been sung and chanted—then he stood forth and lifted up his cry, "if any man thirst, let him come unto me and drink." He said, in effect: "If among you there is one whose soul cannot be satisfied with ceremonials, and pretty ritualities; with that which at its freshest and best is but the shell and outer garmenture of faith, and at its worst is faith's shrond and coffin; if there are any among you who want realities and not shows and shadows," "let him come unto me and drink." "Out of his inmost being shall flow rivers of living water."

Our Lord was speaking of the Spirit "whom they that believe on him shall receive." In due time the Spirit came, and now every believer has the Spirit; for the Spirit is given upon the alone condition of faith, but who would say that all believers give evidence of the flowing rivers of spiritual power and blessing? The difficulty is that, having the Spirit, believers are not filled with the Spirit. (Eph. 5:18) And they are not filled with the Spirit because, satisfied with the externalities of religion, with church membership, church going, and formal mechanical service, they do not meet the Savior's condition—they do not "thirst."

There are three conditions which we must meet if we are to know the "rivers." The first is "thirst." It is to be divinely discontented with any life but the highest and best. It is to turn away from forms to realities. The second condition is, "come." Not a sinner's coming for salvation, but a saint's coming for power and blessing. It is just going back to Jesus to fall at his blessed feet in confession of powerlessness, useless­ness. And the third condition is, "drink." Very many meet the first and second conditions who draw back in unbelief at the third. To "drink" is to receive by faith.

The snare of "feeling" is doubtless the great hindrance to faith in this vital matter. A thirst for the deeper, more vital things of the life in Christ, we come to him for "help." There is no definiteness in our quest. We go away comforted, but we do not definitely receive the filling with the Spirit by that same simple act of faith through which we received Christ. Or, better instructed, we go to him definitely for the filling, and then wait for feeling. Filling and feeling are not the same words, do not mean the same thing. We have heard or read some thrilling experi­ence which was accompanied with great emotion instead of the Spirit. Not feeling it, we conclude that we have somehow missed the way. Take the filling by naked faith, thank God that you are filled, and expect the power to be manifested, as you touch other lives.—Our Hope. Selected by F. Elliott.

Whilst the stream keeps running it keeps clear; but if it comes once to a standing pool, then it breeds frogs, and toads, and all manner of filth. The keys that men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the wall, they soon grow rusty. "Always abounding in the work of the Lord" is the way to keep clear from the pollutions of the world.—Selected.

Right Words.

How forcible are right words!—Job 6:25. Writers and speakers on the question of righteousness in sex relations—or the purity problem—make much use of the terms "false modesty" and "mock modesty," lamenting its power in prohibiting parental instruction of children as to sex life and law.

If this feeling is "false" or "mock" modesty, it cannot be modesty at all, but something else, for modesty is a divine endowment much to be de­sired. An analysis of the reticence so generally regretted, reveals the fact that it is genuine shame, and for the existence of which, in connection with current conditions, we may de­vote our trembling adoration and prayer. It proves that people have not become corrupt beyond the point of reclaim­ation.

When the Lord, by the mouth of the prophet Jeremiah, announced im­pending calamity to the Jewish na­tion, and upbraided them for their impiety, he inquired: Were they ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." (Jer. 6:15 and 8:12.)

Parents cannot tell to little children their own life's story, because, save in pitiful rare instances, it would be a story of uncleanness they would have to tell! and conscience sits on the stern judgment seat, reminding them of their own violation of the seventh Commandment, which includes in its prohibition, all forms of sex perversion.

The late Bishop Thomas M. Clark, of Rhode Island, sent out some words of warning on the sin of sil­ence toward the young, from which quote: "There is an evil threatening our children which I believe to be most insidious and perilous. It blights their childhood and takes color from their cheeks; it irritates their physical energies; it weakens their minds. It has frightful prev­alence in our land."

Horace Mann, in his great book on our American schools, says he visited a school containing about two hundred boys, and he believed that every boy was contaminated with this frightful moral leprosy. "And yet in my whole life," he said, "I have never heard a word of caution uttered warning the young against the contamination of this foul disease. In all schools I ever heard, I have never known an allu­sion to be made to this great evil."

What an indictment! When no other class of sins receives such con­tinuous and useful condemnation,
from Genesis to Revelation.— B. H. M. J.

“When I was ten years old, my father sent me to a famous academy in Massachusetts, famous especially for its high-toned orthodoxy, on the promise that I should be subject to the highest and best religious influences. I never heard a word from any of our teachers that tended to break characters and make them subject to moral destruction. The wonder is that any of us escaped destruction.

“If there is a remedy to be applied to rescue our children from this disease, it must be applied very early in life, for very often the child is led into the crime long before it could know it to be a crime, and the iron fetters once fastened around the soul, only an Almighty hand is strong enough to break them. I know a young man who was thus entrapped before he was ten years old, who tried to set him right until his mind was broken. I, after a year or two, to extricate himself from the fiendish bondage, but without success, and who at last in his desperation, wrote a letter to the Almighty, entreating him to come to his rescue; and this letter he signed with the blood drawn from his own arm, solemnly clinging himself to God that he would never again be betrayed by this horrible demon, and that he, in less than a fortnight this pledge was broken.

“What means this ominous and fatal silence on the part of fathers and mothers, to the ministers and Sunday-school teachers? . . . I have been silent for ninety years, but standing where I do to-day, and knowing how soon I shall stand before God in judgment, I am afraid to keep silence any longer.”

Purity in parents will solve the problem of how to teach children virtue, and in the help of Him who hears and answers the heart cries of a sincere petitioner.

At a morning conference on Sex Purity during the National Woman's Christian Temperance Union Convention in Hartford, Conn., last October, a mother present inquired of Dr. Mary Wood Allen, World's Superintendent of the Department of Moral Education, how she would relate the life's origin to a little child. Dr. Wood Allen, in response, gave a synopsis of the contents of her little book, “Teaching Truth” and “Child Confidence Rewarded,” in her own cultured, winsome way. As she closed, an earnest Christian mother asked permission to tell a personal experience. She told of a Left-handed girl, and of several children to support, in a mining town, where evil abounded in school and on street, her soul became burdened with their account. How should she tell them the truth which should be their “shield and buckler?” Untaught herself; no books to aid her. In desperation she wrote to her closet, and on her knees told the Lord her need and asked him to tell her how to teach her children. She said: “You may be surprised, but as I knelt there, God gave me the very story, with a little different wording, that Dr. Wood Allen has just related to you. Oh, there is a remedy for all the awful blight and sorrow which has come through sex sin and ignorance. Jesus, the light of the world! He, in whom are hidden all the treasures of wisdom and knowledge. How he must yearn to impart that knowledge, for lack of which his people are being destroyed.

“My words are pure; therefore thy servant loveth it.” (Psa. 119:140.) And God has a pure word concerning the most marvelous power he has committed to mankind of all time; “Wisdom and knowledge.”

I verily believe God intended the telling of a sweet and sacred “story of life” by parent to child, to be the greatest strengthening of the natural tie between them, and through the parent link them to God.

There is a deeper significance than many have discovered, in God’s last words to his people under the Old Testament dispensation: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Mal. 4:5, 6.) The prophecy being repeated in Luke, “the angel who appeared to Zacharias.

Children born of lust do not receive the love from fathers to which they are entitled. Both parents and children are thereby robbed of heaven-planned joys.

—BELLE H. MIX, In The Vanguard

Chicago Mission.

Report for month ending Oct. 13, 1907:

Donations Received.

J. W. Bouk, Hope, Kan., $5; Emma Carbaugh, Chambersburg, Pa., $3; Jessie Allwine, Chicago, Ill., $1.25; A. Heise, Hamlin, Kan., $5; Elmer Hoffman, Abilene, Kan., $2; J. Forney, Abilene, Kan., $2; Pearl Smith, Chicago, Ill., $2; B. S. Herr, Chamberside City, Ind., $5; A. Pike, Abilene, Kan., $1; Pleasantville, Mo., $1.42; In his name, $4; Y. P., $2. Total, 42.42.

Expenses.

Balance due Balance.

$13.42

Gas.

2.00

Chimney.

5.00

Coal.

20.00

Total.

43.42

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