A Sermon.


(Abridged.)

Our text proper is recorded in Gal. 5:1:—“Stand fast therefore, in the liberty wherewith Christ hath made you free and be not entangled again in the yoke of bondage.”

We will meditate a little on the text first, which leads us up to our text proper.—

The church of Galatia, evidently, started right, but deviated, and because of this error and backsliding Paul had soul travail for their renewal, and return to the path of life. They were losing sight of Christ and his gospel, and went back to the Mosaic law of types and shadows, which could save no one, nor keep anybody saved.

He comes to them with a beautiful and forceful allegory, by saying that Abraham had two sons—one of a bondwoman (slavewoman), and the other of the free woman. The one of the slave woman was born according to the flesh (or course of nature) without promise—it was purely a suggestion of individuals and not directly of God, while the other son of the free woman was born in fulfillment of a promise that God had made. “This story may be taken as an allegory. The two women stand for two covenants. One covenant given from Mount Sinai, produces a race of slaves, and is represented by Hagar (the word Hagar meaning in Arabia Mount Sinai), and it ranks with the Jerusalem of to-day, for she and her children are in slavery.”

The observance of the law could not liberate the heart, soul, and conscience from the servitude and thraldom of sin. They began in the Spirit, but desired to finish in the letter. “But Jerusalem which is above is free, and she it is who is our mother”—born from above. “As for ourselves, brothers, we, like Isaac, are children born in fulfillment of the promise.”—“Whosoever believeth on the Son hath life,”—promise. Christ being the righteousness of the law as well as the fulfillment, and we, appropriating his righteousness by faith, are born in fulfillment of promise through the promised One—therefore free. “Yet at that time the child (Ismael) born in the course of nature, persecuted the child (Isaac) born of the power of the spirit; and it is the same now.”

The Jews who rejected Christ were the bitterest enemies of the Christians and persecuted them most cruelly. How often, even now, Christian professors in bondage persecute those that are free. “But what does the passage of Scripture say? ‘Send away the slave woman and her son; for the slave’s son shall not be coheir with the son of the free woman.’”

Throw away the ceremonial law of types and shadows and have no fellowship with those who reject Christ. “And so, brethren, we are not children of a slave, but of he who is free.” He who is born of a slave, is a slave, and also vice versa.

Sin brings all its victims into bondage, and our only emancipation is Christ Jesus, our Lord. Our liberty or freedom in Christ has been dearly bought. Hence Paul urged the church of Galatia to stand fast in the liberty wherewith Christ hath made them free.

LIBERTY.

One of the greatest words that dropped from heaven! A peculiar kind of liberty—the kind that Christ alone can give.

We know of various kinds of liberty.

(1.) In a General Sense.

A freedom from restraint, and applicable to the body or mind. The body enjoys liberty when not constrained, hampered, or incarcerated. The mind is at liberty when not checked or controlled by some other power or influence. When no physical nor other forces restrain his actions or volitions, a man enjoys liberty. Most all appreciate such liberty, and many times abuse it to their own sorrow.

(2.) Natural Liberty.

This liberty exists in the power of acting as one thinks or sees fit, without restraint or control, only or except from the laws of nature. It is in this condition free from the control of others, and from positive laws and the institutions of social life. This liberty is curtailed or abridged by the establishment of government.

(3.) Civil Liberty.

Is the freedom of men in a state of society or natural liberty, curtailed or abridged and restrained so far only as seems, or is necessary and expedient for the safety, and well-being of society, State, or nation. A restraint of natural liberty not necessary nor expedient for the people or public, is tyranny or oppression. “Civil liberty” is an exemption from the arbitrary will of others, which exemption is obtained and retained by establishment of laws, which restrain, as far as possible, every man from injuring or controlling another. Therefore the restraints of law are essential to civil liberty.

Political Liberty.

Political liberty may be used synonymous with “civil liberty,” but it is more properly applied to the liberty of nations—the freedom from all unjust abridgment of its rights, privileges, and independence by other nations.

(Continued on page 12.)
The following letter comes from a profound Bible student and former contributor to these columns. We give it herewith, not because he pays a compliment to the Visitor (we hope it is deserved), but because of the intelligent words of comment as regards the design and relationship of the Old and New Testament.

**EDITORIAL.**

**MISCELLANY.**

The sermon of J. R. Zook is worthy not only of being read, but of profound and prolonged study. Many Christians depreciate the Old Testament, being ignorant of its relation to the New. Well does Brother Zook affirm that both dispensations are “interwoven and inseparable.” Christ is in very deed “the nucleus of both.” Christ and the Word are synonyms. (John 1:14.) We are not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Wherein lies this power? Because therein is the righteousness of God revealed. (Rom. 1:16, 17.) Whence this righteousness? It is the righteousness of the law. (Rom. 8:3; 11:32.) God has only one righteousness, which was proclaimed on Sinai, and fulfilled on Calvary.

We are his living epistles, “known and read of all men.” (II. Cor. 3:2, 3.) In Christ we read the Father. In the Christian we read Christ. The Word is still made flesh, and reflects the beauty of holiness in word and look, and act. The more we contemplate and appropriate the Godman the more will we realize and manifest II. Cor. 3:18. Let us prayerfully ponder the two words—“this” and “know” in John 17:3.

C. H. BALSBGAUGH.

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 establishment 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 statedly 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 excel- lency 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.

The young people of our Harrisburg class studied the Book of Job in a few evenings of Bible study. We don’t know that they discovered the lesson of Job in their study, and so there may be many among our readers who will find instruction by studying the article here presented.

We learn from Bro. J. B. Leaman, of Upland, Cal., that his wife and their little boy are both down with typhoid fever. Under the circumstances he will not be able to leave home for the present and must cancel all evangelistic engagements which he had made. He was to commence meetings at Rosebank M. H., Kansas, on October 27. He wishes to inform all those concerned, in this way. He requests that all the places where he was to labor secure other help. He says, “We crave an earnest interest in the prayers of the saints in our behalf, that God may get glory out of this. Sometime we’ll understand.” Our readers will with us sympathize with the afflicted family. May there be speedy recovery.

Bro. Steigerwald’s interesting budget of news was received just in time to get into this issue. We are sure it will be read with interest and rejoiced over. But, on the other hand, the responsibilities, both on the workers in the field, and on the home church, are increasing, and, as Bro. S. suggests there needs to be earnest, believing prayer and consecration, in order that the work can go forward unhindered, to the glory of God and the salvation of the heathen.

Just as we go to press a postal card is received from Bro. J. R. Eyster, at Intokoko Mission Sta., Moldorwein, S. A., bearing date September 23, 1907, which brings the following news: “Last Thursday, the 19th inst., the Lord blessed our home by giving us a little daughter. All are doing well, for which we praise him whose we are and whom we serve. The work...
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 Visrox 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 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 dropsical 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 our thanks to 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 unfruitful 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, 2427 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa Mission, 737 Ninth street. Church, Thirteenth and University Avenue, in charge of Eld. J. R. and Sister Anna Zook.

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

Addresses of Missionaries.

Africa.


Fordsburg, Transvaal. South Africa.


WAINFLEET, ONT: Our love feast of September 21, 22, was very encouraging as the Lord was present, praise his name. We were glad for visiting brethren and sisters, who ministering brethren who visited us were, Bro. Samuel Whisler, of Ohio; Bro. Geo. Whisler, of Buffalo, and Bro. N. C. Michael.

Many could speak of victory in the battle. It is yet true to-day that the harvest is great but the laborers are few. Truly the field is ripe and many fruits are being lost on account of us not doing our duty in going out and calling the lame, the halt and the blind, to come to our Father’s supper. Judgment alone will reveal what might have been done if we had been willing to go, or to say, yes, to God, or encourage others to go and tell about Jesus’ wonderful saving power to save men and women from sin, cleanest out the old nature from the heart, giving them a clean heart and mind like Jesus in I. Cor. 13:3, 4, which is a pattern for us.

JAMES PUTMAN.

CLARENCE CENTER, 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 start in serving him. I find it is good. I know he is good to us if we are willing to accept him. If we only could have more faith in him he would do more for us.

Elder Josia Winger presided over the meetings. Other ministering brethren present were: L. Shaoltz, of Blainfield, 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 EBERSOLE.

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:


We believe all received some encouragement.

GEORGE KITELEY.

FAVETTEVILLE, PA.—The Lord being willing, we purpose 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.

B. General invitation is hereby extended to attend these meetings.

J ohn 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. These present were made to rejoice by the knowledge of God’s power being manifested in the hearts of the believers.

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

Bro. Myer, of Sippo, Ohio, was present, and broke unto us in the word of life, being filled with the love of God. May the Lord reward him for his faithfulness while among us; and may we all as God’s children walk humbly while the saints observed the ordinance of washing the saints’ feet and the partaking of the broken bread and the cup.

B. F. HERSHEY.

The Messiah Home, through Bro. A. B. Musser, Manager, acknowledges with thankfulness, the receipt of the following donations: Florin, Pa., 2 bbls. vegetables; Elizabethton, Pa., 20 bush. cabbages, canned goods, sweet potatoes, meat and other articles; Brandtville, Pa., 2...
bbls. potatoes; Campbellstown, Palmyra and Hummellstown, 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 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 has crept 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 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 cattalies 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 among 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 among those 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 to do. This is natural pride; this is vain glory of life.

In this way I have tested many of the Indian Christians who came to us for help, and I found that they had great pride of themselves. I wish to say that almost the majority of the Christians have this pride, except those that come out from the coolie and sweeper caste.

I have been asked several times by Indian Christians like this, why missionaries change from simplicity to pride in a short time. I have learned why this is, and it is easily explained. There are three things that I wish to name, namely, caste, coolie and color. These three are a great hindrance to the prosperity of Christianity.

1st. Caste is the means to create pride. And, Coolie is the means to create pride and laziness.

2nd. Color is the means to create pride, hatred and malicious feeling. If any one of my readers wish to have these three subjects explained more fully, I will gladly do so, but it will be a mirror for the man that he may see his heart in what condition it is.

Two months ago an old Indian Christian came to our place and was in such difficulty, he had searched for a home, but could find none. He had been to see his own superiors of the church, who said they have no need of him; because of his old age (82 years). When he was young he could work, then it was alright for them, and he got along nicely. But now no one wants him. He will not give them trouble. This is the condition of many churches. They cannot help their poor brethren when in great need, because of a covetous spirit.

When there are goods sent for the poor they will help themselves first; some have sold the goods and kept the price and left the poor to beg. And what will the home folks know of the affairs. We hear many of these things from the poor; it breaks our hearts and we promised God that we would never do an act of that kind. The Spirit and the word teach us that we must give our neys (the last cent) for our Lord's name. We visited two aged Christian families who are very poor, regularly, and help them along in their miserable lot. Sometimes they have no food for a few days and are obliged to go begging. Is not this a disgrace on Christianity in a heathen land, and what thought will this bring upon the heathen minds if they hear the trouble of the poor Christians. All the time that thej are battling against Christianity and make them regard 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 are 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 against her number. They took her from her house in the absence of her husband and wanted to baptise 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 they see promise of temporal as well as spiritual blessing in it.

Our desire is to have a rescue home for the permitting, and to preach to them the simple truth of the Gospel, and also to teach them industrial 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. 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.

AMOR AND KATIE MÜSSE.

2nd CANTONMENT, Lucknow, India.

September 19, 1907.

MATONI 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 are glad to say, however, that God has given a fair sized 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 (M'shabezi) since one year ago when we had the pleasure of moving Brother and Sister Frey to this new station in the field. We had a work for him there in which he was always very helpful, but now there are four dwelling huts, one dining hut, a kitchen, store-room and fowl house. There is also a brick school and church building under construction at the same place. All this may seem but little to some who read it, but remember, the half has not been told, the usual everyday routine of duties that fall to a missionary are not easily told, and not often mentioned.

The spiritual part of the work also can be spoken of as being encouraging; while there are many discouraging things to meet with in the work, yet we have confidence in God for help and wisdom the dear ones have been able to gather a good sized inquirers' class. Both old and young are represented in it. Shall we not pray as Jesus did, "That they may be kept from the evil of the world?"

Brother Taylor has not yet reached us but we expect him soon. His stop in Cape Town was longer than we had expected. We are glad to say, however, that God had a work for him there in which he was made a great blessing.

Recent word from Mapane Mission reports all well and busy finishing the building that was begun at the beginning of this dry season. Bungalow includes a dwelling house made of brick, two rooms, a bathroom and a clothes closet, a school and church-house combined, which is almost finished. We hope in a few weeks to have a love feast in it. You see, while there are tests and a few trials, we have many blessings and good things to praise God for. Among the good things is a letter from Upland, California, with a five hundred dollar check enclosed for the work here.

(Continued on page 10.)
OUR CONTRIBUTORS.

"Wait."

"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.

'Tis joy to carry thy bleeding side, Whence flows the healing, purifying tide, My only hope, my perfect righteousness; Yes, I will wait in this dear hiding place.

For prone am I, my Lord, from thee to stray, And lose thy presence in earth's busy way; Yes, sometimes out on errands thine alone, Self rises, and I count them all my own.

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.

So here beneath the shadow of thy wing I stay my steps, and as I wait I sing; While peace divine through all my soul distills And love its blessed, perfect work fulfills.

In this dear refuge, quieted and still, I fold my hands and bide thy holy will. "Speak, for thy servant heareth," I will say; Ready, when thou shalt send me to obey.

For the Evangelical Visitor.

The Bible School Again.

Dear readers of the Visitors I had vainly thought, and also said, that 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 meetin'" 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, heart-burnings, and expensive failure to proceed further till a more united sentiment prevails.

When I read the Minutes of the Incorporating Board I was astounded. 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.

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 providential, 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 intimated in the minutes, the brethren employ outsiders to teach, what better is it than going to an outside school? If you go to a school of another faith they teach openly the things we differ on and we are prepared to keep our convictions intact. On the other hand, outside teachers may sow insidiously seeds of doubt or unbeliev 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.
For the Evangelical Visitor.
Christ Our Example—Meek and Lowly.

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 himself of being an all-sufficient heart. “As Christ was conscious and lowly in heart, and ye shall find rest unto our souls.”

He is consciousness 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 unto us by his Son.” He was fully qualified, and so 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 this is the way he intends that we should enter the room; but in every instance of his teaching, he leads in the way of righteousness and directs in the paths of peace. 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.” (Psa. 114:14.)

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 untritionally 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 everything around seemed to be holy and pure, and, walking by the house with a sweet babe in her arms...
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 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 enwrapt 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.

When she saw the angel would soon come to her she said, "I have just learned the latest Parisian styles and I wanted to be dressed in the latest for my anointing," but the angel passed on and the lady looked up with a very sad face. Oh, the look of disappointment on that face I will never forget.

Then the angel came to a very sweet girl of about sixteen years, who wore the look of modesty and piety, and reverence to God. And when she received her anointing how humble and submissive she was, the tears of joy rolling down her face. With this all had vanished and I was left to myself again, and in words almost audible the Lord spake to me. Ah, yes! we have the plan of salvation laid out before us so plain and simple that we need not err therein.

Though the way be narrow and we may meet with difficulties and things to be overcome, if we keep our eyes fixed on Jesus there is none so great but what he is our all sufficient Savior. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein. "No lion shall be there, nor any ravenous beast shall go up thereof, it shall not be found there; but the redeemed shall walk there. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:8-10.)

Bless God, light is all around, let us walk in it while 'tis day. When Jesus comes in the clouds of glory what joyful hearts and songs of praise we can greet him with.

"Now he that stablisheth us with God, and hath anointed us is God." (II. Cor. 1:21.)

And this know that before we can receive God's anointing we must be clean and pure. "Without holiness no man shall see God." Yours for God.

A BIBLE.
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 back and reverently 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, "Honour thy father and thy mother that the 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 hands. Just think back 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 kind 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 to-day 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.
Now, if we are constrained by the love of God we will be deeply interested 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; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28:18, 19, 20.)

GEO. S. GRIM.

Louisville, Ohio.

For the Evangelical Visitor.

There comes an unspeakable blessing to every one’s heart who is satisfied 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 has hid from our eyes.

The bumping must be taken out of us before the Lord can make a good blemishing block of us.

If God is our preserver, and in Jesus Christ we are preserved, we’ll stand all handling and shaking without spoiling.

Whoever does not himself trust too much in himself. Whoever thinks he knows himself is yet in darkness concerning himself.

Whoever believes he knows or understands himself pretty well, accepts unconsciously flattery from the devil.

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

Whoever 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.

Evangelical Visitor.

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 Pilgria’s mountain height he climbed; When God so wondrously gave him sight, To view fair Canaan’s elime. And he so doubt with rapture stood, As he viewed the far-off land, That God had promised Abraham’s seed, And possessed by Israel’s hand.

The Poem.

By Nebio’s lonely mountain, On this side Jordan’s waves, In a vale in the land of Moab, There lies a lonely grave, Yet no man dug that sepulcher, And no man saw it ere, But the angels of God turned up the sod And laid the dead man there.

That was the grandest funeral That ever passed on earth, Yet no man heard the tramping, Or saw the train go forth, As noiseless as the daylight comes, When the night is done, And the crisscrossing ocean seas, Grow into the great sun.

As noiseless as the Spring time, When crowns of verdant waves, When all the trees on all the hills Open their thousand leaves; So with the sound of music, O’er the voice of them that weep, Silently down from the mountain crown, This great procession swept.

Perchance the bald old eagle, On Bethpeor’s greatest height, Out of his rocky eyre, Looked on this wondrous sight. Perchance the lion stalking, Still shuns this sacred spot; For bear and bird have seen and heard, That which man hath not.

And had not he high honor? The hillside for his pall, To lie in state while angels wait, With stars for tapers tall; Then the rock pines like tossing plumes, Over his hier upon, And God’s own hand in that lonely land, To lay him in the grave.

In that deep grave without a name, Wherein his uncooked day, Shall break again—most wondrous thought— Before the judgment day, And stand in glory wrapped around, On hills he never knew that hill, And speak of the strife, That won our life, with the Son of God. O, lonely tomb in Moab’s land; O, dark Bethpeor’s hill; Speak to these curious hearts of ours, And teach them still. For God has mysteries of grace; Ways that we cannot tell. He hides them deep like the secret sleep, Of him he loves so well.

—Selected by D. E. Wieghe.

(Continued from third page.)

May God abundantly bless your efforts and my prayer is, that as you present the needs of that dark land many may be moved to consecrate themselves and many give of their means. Oh, that all of God’s people would do as we read they did in Nehemiah 13:12, then the house of God would not be forsaken and God would pour out such a blessing as we would not be able to contain.

May God bless you with health and strength and spare you many years for his service.

Your unworthy brother,

Myron Taylor.

MATOPO MISSION.

(Continued from page 5.)

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 words of a song have been on my 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 despise 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, "Who am I not?"

We want the prayers of all who are interested 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 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. There was a great fear that Jehovah had not saved Israel. But the Lord encouraged Gideon and his three hundred men to fight against their enemies. Why? Because he said, "I will save you, and deliver them into your hand." Gideon had household work to do, so he sent his servant Purah to do it. Purah let his servant Gilead know what was going on. Gilead said, "No, go not down, for the Lord has spoken to me." And Purah said, "I will go down with you." So they went down with Purah and saw the troops, and Purah said to Gilead, "The troops are not as I have seen them in mine eyes today." And Gideon said, "Then the Lord has delivered Gideon and Israel into his hand, because he said, 'I will save you.'"

2. Gideon divided his troops into three parts, and gave each a different job. And each is like a part of the church, with its own duties. The trumpeters were to blow their trumpets to wake Israel to battle. The pitchers were to break their pitchers to make a noise. And the torchbearers were to carry torches to light the camp. Each had a different job, yet they all worked together to defeat their enemy. The church needs all its members to work together, for the good of the body.

3. Gideon noticed a man in a vineyard, and said to him, "Give me a little water to drink." The man said, "Why should I give water unto you? ye are not of my acquaintance." Gideon asked him again, and said, "I will surely give thee of the spoil of the enemy of Israel." And the man answered, "I know not what thou meanest of me." Then Gideon said, "Then let me, I pray thee, pass over this vineyard into thy field; for I have need to drink of water." And the man said, "I will undoubtedly give thee water." And he gave him water, and stood under the vineyard, and drank, and gave the man water to drink also. Then Gideon asked him, "Whence beest thou?" And he answered, "I am a Hebrew; and now am I the captain of the host of the LORD." And Gideon said to him, "God deliver me, that I may know thee, that I may see thee." And the man said, "Thou shalt know and see me, when I have gone out to meet thee; and thou shalt know that God is with thee." And Gideon said, "I will put a mark upon the vine, when thou hast gone out of this place tomorrow early. And seventeen thousand of the strongest of all them that were in the camp shall be consumed: and I will see how much of thine words I shall know. Speak to me a parable; and it shall be, that I give thee according to thine answer which shall proceed from thy mouth." And he said, "If thou art pleased with me, then shalt thou, when I have left the vineyard tomorrow early, come after me; and shalt touch the vine, and I will know that thine heart is with me, that thou wilt show me mercy; and said, "I will show thee that which I will do; and it shall be, when it is time for thee to shew mercy, that I will shew mercy: and thou shalt know that I am the LORD." And he said, "Shall I set thee over this people?" And he answered, "I will not rule over this people; and I will not afflict my people; but speak thou, I pray thee, the words that I shall speak unto thee, and I will shew thee that which I will do. And he said unto him, "Go in peace." And he took his sheath of sword, and dipped it in a well of new wine, and carried the pitcher, and went according to the flock. And Gideon said unto his servant Purah, who was standing under the vineyard, "Get thee up, follow me; for the LORD has delivered Israel into the hand of the captain of the host of Israel." And he said, "I will go with thee." And he said, "Go in, and I will shew thee that which the LORD hath spoken unto me." And he went in unto the people that were round about the well of new wine; and there was a herd of three hundred rams, and a herd of three hundred.locusts, and their camels and asses went up by the sea-shore for multitude. 13 And when Gideon saw it, he said unto his servant Purah, "What meaneth this to which I have spoken to thee?" And the LORD said, "For I will deliver this people into the hand of the Egyptians: and then shall ye know that I am the LORD." And Gideon said unto the LORD, "How shall I deliver this people, whose number is so multitude?" And the LORD said unto him, "The people are but threescore and ten men." And Gideon said unto the LORD, "If now I have found grace in thy sight, show me where I may see thy glory." And he said, "I will not go in with thee, neither will I go up hence with thee: but only let me see thee a little while, that I may know the way which I shall go." And he said, "Go in this manner; but I will surely shew thee that which the LORD hath spoken unto me." And Gideon said, "If thou wilt shew me the manner of thy going, then I will be sure to see the Lord's glory; but if not, I will not see it." And the LORD said unto him, "The Lord's presence shall go with thee, and thou shalt have glory among all the people. And he said, "How shall I know when I have found grace in thine eyes to day?" And the Lord said unto him, "I will not speak with thee hereby in similitude; but I will speak unto thee in a vision of the night, and I will shew thee the manner wherein thou shalt save Israel. And thou shalt smite the Midianites through Amalek, and shalt deliver Moab, and shalt possess the land of them that dwell beyond the Jordan, as far as the great river, the river Euphrates." And Gideon said unto the Lord, "O my lord, why hast thou brought evil upon Israel to kill their number?" And the Lord said unto him, "Wherefore cryest thou thus against me? I will surely deliver the people of Israel, and thou shalt see my power; so that thine eyes shall behold what I will do; and thine eyes shall not see again until I have done it." And he went up from thence to Ramah, and repaired the altar of the LORD, and made it great. And he took of the wood of the altar and thereof made aarah good map. See the rich and beautiful triangular plain of Esdraelon lying half way between the Mediterranean and the Jordan, to this day a rich wheat field. It must have been an attractive object to the hungry hordes of theadic Midianites. These have crossed the Jordan and 135,000 of them are camping in imposing array along the valley of Jezreel, which is the open pass wayage from the fords of the Jordan to the grain fields of Esdraelon.

Gideon was a very fine farmer, busy threshing out his own crop when the Lord called him and spoke to him. After successive tests and proofs of faith, and after minor deeds of heroism, he was ready for the new emergency. With 32,000 men rallied from his own and neighboring tribes he stands on the northern slope of Mt. Gibeah in the middle of the plain and begins to check the progress of the migratory, robber Midianites whose greedy eyes were fixed upon the grain fields and grainers just beyond. But four to one seemed a discouraging proportion; 22,000 were faint-hearted and were excused. The remaining 10,000 too were many to render his stratagem effective and to display the mighty power of God. Most of these, though courageous, lacked caution. They were too cautious to lie down flat to drink but dipped up the water in handfuls "on the run," were insufficient for his purpose. These, with trumpets, and with torches in earthen bread bowls or pitchers, were quietly distributed on all sides of the enemy's camp. The simultaneous blowing of the trumpets and the sight of the torches represented many companies--these and the war cry, "For the Lord and for Gideon," threw the dazed and sleepy Midianites into deadly confusion. The ruse succeeded, the Israelites took the fords of the Jordan, thus preventing the enemy's flight. The exulting invaders were destroyed in their flocks and herds were taken and Gideon ranks with the world's greatest strategists.

Locusts, representing both numbers and destructive power, show not a sudden dash into the country but deliberately invasion. Barber bread, typifying the farmer soldierly of the Israelites. The sword of Gideon, showing that the rank and file were fearless of Israel. Worshiped, thanked God for this indication of the enemy's vulnerability. Hath delivered--faith is the victorious power that had the assurance in advance. Middle watch, about midnight. Three centuries on as many sides of the enemy's camp. The host fled up and down the Jordan valley. Naphtali, Asher, and Manasseh, the three most northerly tribes.

LESSONS TO REMEMBER.

1. The use of means is no evidence of a lack of faith.

2. Many of the enemies of the kingdom, conscious of their guilt, are easily routed. The heart is a kingdom overthrown by evil passions. Over these our Leader is victorious if we yield to his leadership.

3. Gideon was a prepared man ready when his opportunity came.


So then each one of us shall give account of himself to God. I come with precious charge and come to stay. In intercession's might I come to pray, For he will hear upon the earth, And yet I come in thy prevailing Name.

A man's ideal is his guide as well as his goal.—Rev. Percy C. Ainsworth.

Words are good when backed by deeds, and only so.—Roosevelt.
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The Lightning Age.

In other times we took a car Drawn 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,
But now our useful ear is laid night and night;
But now from town to town he talks And sings in every box.
And whispers through a wire.

--Science and Industry.
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 walked upright in his dealings with God and his heart experience; and then the life revealed to him in such a special way.

It is possible that Job began to count up his spiritual possessions, and his spiritual riches. He looks at himself, and sees how he is honored and used. The "my" creeps in, and he says, "My glory is fresh in me, and my bow is renewed in my hand.... Unto men gave ear, and waited, and kept silence for my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain."

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 (am) in derision.... my soul is poured out.... and I am become like dust and ashes."

Reading from the 25th verse of the 30th chapter to the end of the thirty-first, see how Job says, "I" and "mine" about sixty times! He describes all the reasons why he should cling to his assertion of nothing being wrong in his life. It is a most vivid unfolding of the sublety of the "I" that creeps in after a wonderful spiritual experience, and blessed fruitful service!
looked very hard upon other’s selfishness? Is there not a danger of a spirit of judgment of others creeping in?

Paul said, “That I may...be found in him, not having a righteousness of mine own.” (Phil. 3:8, g.) It is our self-complacency, and the saying “I” and “my” that is so repulsive in the sight of God.

The revelation of God will give us such light upon the hideousness of the “I” and “my” and “mine,” that we shall say, Henceforth, Lord Jesus, let it be “Thy” and “Thine.” We shall then be more intent upon justifying him and his dealings with us, than defending ourselves. It is a far greater blessing to be counted worthy to suffer with Christ, than to have everyone looking up to you; far better to be humbled with fellowship with Jesus in his Cross, than to sit as chief—as “king”—over others.

Is this a spiritual photograph this afternoon? Are you saying to yourself “I remember the time when the Lord brought me to be whole-hearted to him. I thank God for his mercy to me, the chief of sinners. He conquered my will, and in the testing I have been able to say without hesitation, ‘The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

But you can add, “I used to walk in the light, but now it appears to be in the waste howling wilderness. I once had such clear fellowship with God, but now he does not seem to speak. I was “used” to others, but now it looks as though God had nothing to do with me. Once I sat as chief, but now I am put in a lonely corner, and I am in derision. They used to think me a successful, popular worker, now they say, she does not seem to be ‘used’ at all.”

In the midst of all this have you comforted yourself by resting upon your blamelessness in the whole matter. Your sympathetic spirit? How unselfish you were! How good you were to others! Whatever other people did, you did not act as they did! Have you been more occupied with justifying yourself, than saying, “It is God who has led me into this path of testing, and I would rather walk with him, than have all the honor this world can give.” Ah, it is not easy to learn how to possess the Spirit of the Lamb when we sit as king and chief in the midst of others.

The revelation of God to Job made him cease from himself, and say, “I repent in dust and ashes.” “I will justify myself no longer.” Then came the turning point, “The Lord gave Job twice as much as he had before.” This is always the “end of the Lord!” The Lord could now safely give Job a double portion.

The Lord would say to us to-day, “Child, it is not my delight to strip you, but I do not want you to say ‘my.’ I want you to say ‘Lord, all is thine, not mine.’ I want you to learn to live not in yourself, but in me, and hold all things in me alone.”

When we are thus detached from holding anything as our own, the Lord is able to give us “twice as much” as before.

The “twice as much” given to Job suggests to us the portion of the first born. The first-born always had the double portion. (Deut. 21:17.)

In the spiritual realm Jesus was the Firstborn from the dead, and we are brought into union with him as the Firstborn, and share his portion,—the double portion of the Spirit. No wonder Elijah said to Elisha, “Thou hast asked a hard thing!” but this is what God has for us, if we will be willing to let him take us straight through the Jordan-path into life in Christ on the other side, where he can pour out upon us his abundance in greater safety, for we shall have learned that nothing is of ourselves, but all of him and hold nothing apart from him.

May the Holy Spirit show us to-day the joy of walking in the path of the Lamb, instead of coveting the place of sitting as chief—“somebodies” even in the work of Christ. Let us see to it that we do not seek the honor of others. That we do not imagine that all others must close their mouths when we open ours, but let us take the lowly path with Jesus, and covet far more the secret life of being poured out with him on the sacrifice and service of others’ faith.

What is the attitude of our will to-day? Have we never seen the two paths before us? One path of outward honor and glory, and another—the path of lowliness and sacrifice? Which have we chosen?

The Lord alone can create in us the real desire to follow the Lamb, as he shows us the beauty of the Lamb-spirit of Jesus, and reveals to us the hideousness of the other life of self-glory. May the Lord reveal to us the path of following the Lamb withersoever he goeth.—Jessie Penn-Lewis, in Living Age.

“An uncultivated mind or heart is like an uncultivated field, sure to run to weeds and briars.”

Eternity.

Eternity is a word impossible to comprehend. We can grasp the meaning of a few years of time, but for the human mind to grasp the significance of never ending years, time that is never to end, is beyond the ability of the greatest human mind that God created. Only the eternal God alone can grasp the idea of eternity. But if such a condition of time enters into our lives it is indeed well for us to remember that fact, to keep it in our minds as an influence over our lives.

What are we to remember about eternity?

1. We should remember that there is an eternity! This is the great fact emphasized in the text. Remember eternity! Even before Christ came into the world the greatest philosophers of the world, such as Socrates, had reasoned that there must be an eternity of life for man. The doctrine of the immortality of the soul was nothing less than the eternal life of the soul. But when Christ came to earth he taught the doctrine with authority. He had existed in the eternity of the past and declared with divine authority that eternity also stretched into the future; that man’s soul never died, but lived on forever. We will live through eternal years. Well may we seriously consider this awful, tremendous fact. If it were all of life to live and all of death to die, life might be considered unimportant, but since this is not the case it gives an incomprehensively greater significance to the few years we spend here.

2. We should remember that but two conditions exist in this never ending age of years. This is distinctly taught in the Scriptures, and by no one with more frequency or emphasis than the Son of God himself. He hesitated not to tell men of a happy condition in the future if they were saved through God’s method of salvation, nor did he hesitate to tell them of their lost condition throughout the eternal future if they neglected or rejected salvation through his Son. Speaking plainly, after the manner of the Scriptures, every one who comes to the age of responsibility will spend eternity in heaven or in hell—in happiness or in misery. Men believing excessively in God’s mercy and unbelievers may scoff at this doctrine, but whom shall we believe, Christ or man, God in his revelation or man in his speculation? There should be no
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 a purpose you were sent to from God, why not 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.

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 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 reliquaries; with that which at its freshet and best is but the shell and outer garmenture of faith, and at its worst is faith’s shroud 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 externality 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 devoutly thank God, as its presence proves that people have not become corrupt beyond the point of reclamation.

When the Lord, by the mouth of the prophet Jeremiah, announced impending calamity to the Jewish nation, and upbraided them for their impenitency, he inquired: “Were they ashamed when they afflicted 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 he quotes:

“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 sermons I have 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 well-deserved condemnation,
GIBBELL—HOFFER.—Married, at the residence of the bride's parents, near Old Line, Lancaster county, Pa., on October 17, 1907, John G. Gibbells and Emma Hoffer, daughter of Bro. Allen B. and Annie Hoffer, Elder Henry B. Hoffer, uncle of the bride, officiating.

SWEIGARD—HOLLINGER.—Married, at the residence of the bride's parents, near Line, Lancaster county, Pa., on October 17, 1907, at 3 p.m., Irvin G. Sweigard to Stella F. Hollinger, both of near Mt. Joy.

CLAY.—Died, very suddenly, of heart failure, on September 9, 1907, near Newport, Perry county, Pa., John B. Clay, aged sixty-nine years. He was the husband of Sister Mary M. Clay, a daughter of the late Elder Jacob Keefer, who, with three sons, survives, and who feels the loss of a kind father and beloved husband. He was a veteran of the late Civil War, where he went through many battles. He was a member of the Radical U. B. Church, was engaged in the school work, and esteemed in this community, where his loss is much felt. Buried at the Sulphur Spring church, near his home. The Revs. Coleson and Kerr officiated at the funeral.

HALDEMAN.—John K. Haldeman died at his home, near Mount Joy, Pa., of typhoid fever, aged 22 years, 4 months and 2 days. He leaves a sorrowing young widow, father, mother and one brother, and two sisters to mourn their loss: but we hope our loss is his eternal gain. He was converted about four years ago, and was a faithful member of the Mount Pleasant church. Services were conducted by Elder B. Hoffer, Henry O. Musser and John Brubaker, who conducted at the funeral.

MARTIN.—Fannie Brubaker was born in Lebanon county, Pa., Sept. 25, 1854; died Oct. 9, 1907, at the home of her parents, near Pleasant Hill, Kan. She was married to Elias H. Martin, Nov. 2, 1874. To them were born thirteen children: Thomas, three; David, nine; William, three. The oldest children, twenty-three grandchildren, and one great-grandchild survive. Three sons, Isaac, Elias, Noah, Aaron, Mrs. Harry Dayhoff, Mrs. Samuel Grove, and Mrs. Harry Engle, reside near the family home, David in Illinois, Mrs. Harvey Frey, in Africa, and Mrs. Max Malcolm, in Des Moines, Iowa. All except Sister Frey were present at the funeral, which was held in Zion church. Services were conducted by Elders J. N. and M. G. Engle, from Psalms 17:15, after which the body was laid to rest in adjoining cemetery.

SAUDER.—Sister Esther Sauder was born Dec. 11, 1870, at Strasburg, Lancaster county, Pa., and died Oct. 3, 1907, at her home in Rowanna, aged 87 years, 9 months and 22 days. She was married sixty-four years ago. Her husband preceded her twenty-eight years ago, also her daughter, Sara, twelve years ago; and her son, John, eight years ago. She is mourned by a large circle of friends, also by five children and two grandchildren. The surviving children are Benjamin, of Middletown, Miss. Eliza, of Lebanon, Pa.; and Bro. L. O. Musser. Text, Rev. 14:13-15.