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Brethren in Christ Church
Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember..."

Psalms 106:38: "They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood."

Recognizing the evil of infanticide to be a great and ever-widening one, I began a study of the subject for the purpose of endeavoring to bring it to an end; because I believe the safety of the Church and State depends upon the character of the home life. I waited for two years to hear the voice of the senior clergy rise against the evil, but in vain did I wait. I concluded that if other men of the sacred calling had "velvet" in their mouths there was none in mine, and I rise to-night to preach against it in the fear of God and without having consulted the feeling of any man or woman of this or any other congregation. My mouth may be "too big," but it is too small to admit a five-dollar bill to choke down the truth and so to-night you will get it straight from the shoulder.

"Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." (Isaiah 58:1.)

If I, as a gospel minister, would withhold my voice against this evil, his curse would settle itself upon me, and my efforts to enlarge his kingdom would be fruitless.

The first thought I want to call your attention to is,

THE FAMILY AND THE STATE.

The married life is the perfect life and the production and preservation of the individual is the common task of the family and the State; not only to be regarded as their responsibility, but their first and greatest responsibility. The family cannot thrive except under the protection and help of the State, and the State cannot exist as a whole of which the families are the parts; and the character of the whole is but the resultant of the character of the parts. One has wisely said: "We are unfortunate in that family and State are not enough united. They belong together, and neither can become prosperous or effective apart from the other. If the family neglects its duty to the State, it may lose its prosperity; for the church to which the family up to its duty in this respect, because only as it bears its share of the burdens of government can it hope to have the protection which the enforcement of wise laws alone can give. Going to the very bottom of the family and State let us look at

God's Purpose in Marriage.

This giant evil has its roots in a low and perverted idea of marriage.

In law, marriage is regarded in no other light than a civil contract. The law allows it to be valid where the parties contract in the form of required law; but back, and above the civil law remains that marriage is a divine institution. It is a sacred contract, raised by the new law of Christ into something higher than the natural sphere; and is not to be terminated nor to be entered into apart from God's will. It stands firm alone on virtue and the fear of God; and is designed for the propagation and perpetuation of the human race. And not only our religious but our social and national well-being demands the permanency of the marriage bond. Without it, marriage degenerates into a form of selfish and sensual gratification; and without it home rests upon the sands; with it, it is founded on a rock.

To my mind there is not a crime more heinous than the defeat of God's intention of marriage, whether it is done through the vileness of men or the operations of women that promotes an ungodly purpose. America has one great sin, and that is the destruction of unborn human life. This is an ungracious thing to say, but the time is already past when silence could be a virtue, and the stones on yonder mountain side would cry out against the evil if we would not lift up our voice and give speedy warning of the great danger which threatens our social and national life.

God intended marriage to be a sacred thing, secure against the ravages of divorce courts, and the lust of the flesh. Married couples who are unwilling to become parents should have never gotten married, because there is only one way to prevent offspring legitimately—by the sexes remaining apart. And when two persons determine to live together as husband and wife and evade the consequences and responsibilities of marriage, they are simply engaged in prostitution under a legal phase which takes away the infamy which attaches to that crime and vice. It is simply legalized fornication. I maintain that any marriage which deliberately violates God's law as to the purpose and end of its institution is the product of lust.

"Disguise the matter as you will," says Dr. Pomeroy, "yet the fact remains that the first and specific object of marriage is the rearing of a family." A relation entered into which ignores the true end of marriage—the birth and rearing of children—is in the eyes of God and man alike, an infamous sin and vice; and

(Continued on page 14.)
A Mother In Israel Gone.

With the passing away of Sister Climenhaga, of Stevensville, Ont., as noticed in the obituary column, the church has lost one who was truly a mother in Israel. Her maiden name was Barnhart, born August 5, 1830, and was married to David Climenhaga, October 3, 1848. She always lived, from birth to death, within a mile of Stevensville. The Lord blessed them in a temporal way and her heart and hands were always open to those who were in need; and she was always liberal in her hospitality to visitors and strangers. Many, with us, will remember of having received kindly entertainment from her hands. She was converted and united with the church in the year 1856, and, in years of church membership was said to be the oldest in the district at the time of her death. She was the mother of ten children of whom eight grew to manhood and womanhood; all are married and have families; all are worthy members of their mother’s church. Her place in church service and prayer-meeting was seldom vacant during all her years of active service up to the love feast last Fall, which season she especially enjoyed. One of the daughters, Sarah, has her home in Kansas, and in the Summer of 1894, Sister Climenhaga, with her husband, made a lengthy and extensive visit in the Sunflower State, a visit which they enjoyed very much. Truly Proverbs 31:28, 29, is appropriate here.

"Her children rise up and call her blessed; Her husband also, and he praiseth her saying: Many daughters have done worthily, But thou excellest them all."

The meetings at Hummelstown, Pa., of which we spoke in former notes, are still in progress. The interest still continues and up to our latest information the number of seekers had reached above twenty. Bro. J. H. Myers assisted in the work for a week or more, as also did other visiting brethren. A meeting has also been in progress at Conoy M. H., Lancaster county, Pa., for several weeks, and we have received no word as to how it is progressing. Bro. H. O. Wenger, of Shippensburg, Pa., was expected to have charge of the meeting. May much blessing attend all these efforts and many souls be truly saved.

As further news reaches us from India, of the smallpox visitation, we learn more fully how desperate the situation really is. Elsewhere in this issue is printed a letter from D. W. Zook to his parents, dated January 15, at which time only one death had occurred. But three were down with the sickness. He wrote again under date of January 18-22, at which time all three had died and had been buried. David and his wife, writes Bro. Zook, with the help of several of the natives, took care of Rhoda, Horst and Vaughan. Rhoda fell asleep at 2 a. m. January 17, and at 3 p. m. the same day BRO. Horst passed away, and they were both buried the same evening. They had hopes that Bro. Vaughan would pull through and get well, but at 2 a. m., January 21, he too passed away. David made him a coffin of some of the doors of their bungalow and wrapped him in some of his bedding and laid him in and buried him at 9 a. m. Next came the burning of such clothing and bedding as they thought might be infected. Then after taking out the door and window frames of the bungalow they set fire to that burning out the straw roof. All this loss must necessarily be replaced in some way. The bungalow must be rebuilt. All this means much to them. It is the intention to bring the two children of Bro. and Sr. Martin to America as soon as arrangements can be made. Their mother expressed the wish that either her sister, Mrs. Anna George, or Fanny Martin, take charge of them. We can well believe that the strain on Bro. David and his wife was very severe and it will be a marvel if they escape the disease. Four of the active workers have thus been lost to the work inside of three weeks and a day. There is no need of any comment from us. The situation is such that many of our readers will feel it a Christian duty to lend a helping hand in such dire straits. Brother and Sister Zook feel the strain on them is severe but the Lord is upholding them. May he sustain and comfort all the bereaved ones.

Bro. J. W. Hoover, of the Toronto Mission, calls our attention to a mix-up of the types in his report on page 12 in our last issue. Commencing with the tenth line we give the correct reading here. Catherine Widman, $2; a brother, Des Moines, Ia., $1; D. V. Heise and wife, $25; Rainham Brethren, $13; Webster Burditch, $5; Waterloo Brethren, $18; Springvale Brethren, $18; A. M. Carmichael, $1; Fred. Gedke, $5; Sr. Richard, $1.50. Since the above was reported Bro. Hoover has received from Sr. Rachel Horner, $5, making the total receipts up to February 19, 1908, $492.50. Bro. Hoover also wishes us to state that in Toronto, a city of 350,000 (estimated) population, there are many out of work, and there is much want and many are suffering. Bro. and Sister Hoover find many poor in close proximity to the new Mission, and they are willing to dispense relief as kind-hearted friends may send to them. They have started a Poor Fund to which Markham Brethren have donated $40 for the relief of such as are in want. They also solicit articles of clothing in order to clothe the naked. All that the friends may feel moved to send, either in cash or food or clothing, will be carefully dispensed. Send to J. W. Hoover, 51 Edwin St., Toronto, Ont.

Brother and Sister Doust, of Toronto, Ont., of whose affliction and bereavement, Bro. Elliott wrote some time ago, wish to thank the brethren for the sympathy manifested towards them in their sickness and bereavement when their dear little Vera was taken. They say, “We are glad to say we are all quite well again for which we feel to thank the Lord. We have much to thank him for. He has been our only support during our sickness. The brethren and neighbors were not allowed in the house but our heavenly Father was very near to us. We feel
our loss very much, but do not wish to complain or murmur. We believe it is all for the best. It is our desire, more than ever, to press our way onward and upward to meet our dear little girl in heaven. Kindly remember us in your prayers. We received one dollar from a brother in Stayer towards our expenses."

The Brethren at Thomas, Okla., are much encouraged in the work of the Lord. During the last year or two the Lord has signally blessed the work there. The membership has steadily increased, partly by others moving in from other States, and partly, but to a larger extent, by conversions. Someone who had become alienated several years ago, have again become reconciled. The latest word under date of February 15 is that revival meetings are in progress and there is good interest, ten having made a start, and there is deep conviction resting on the meeting. One entire family is among the new beginners.

Messrs. C. J. Miller & Co., of Smithville, Ohio, manufacture a very superior brand of apple butter under the name “PURE HOME MADE APPLE BUTTER.” The firm would like to get in touch with any of our people who are consumers of apple butter, and any one of our readers, anywhere, who is interested can find out particulars by addressing the firm as above. Any one wishing to secure outside evidence of the firm’s reliability can secure same by writing to Messers. C. S. Brenner, Smithville, Ohio, who is well acquainted with the firm. As the Visitor carries no advertisements we had to refuse the firm’s request on that line, but give this brief notice which may bring it some business.

Once more we say, as far as we know, all the orders for the Gospel Text Calendars have been filled. If there are any who failed to receive their’s, we desire that they inform us at once. We don’t want any to be disappointed. Please attend to this.

The sermon on Infant Baptism was sent in by two Franklin county brethren, neither of them knowing of the other’s doing so, with their recommendation as being worthy of space in our columns. So we publish it, hoping it may prove instructive and helpful. The subject is an important one, and whose treatment in a public way is beset with some difficulties. May our people be warned on these lines. In the 90th Psalm we read “Thou hast set our iniquities before thee, Our secret sins in the light of thy countenance.”

Bro. J. H. Byer, of Northern Michigan, is engaged in evangelistic effort at Wabash, Ind., a new place, with encouraging results. A number of seekers are at the altar with prospects of more. The brethren of Mechanicsburg, Pa., are engaged in special meetings at that place. We have not learned as to the interest or success.

Our supply of the February 15, number is exhausted, there being several calls for extra copies.

Church Hymnal Committee Notice.

Since Conference of 1907 decided that shaped notes should be used in the compilation of the new Church Hymnal, and since the money which has been solicited as a fund to proceed with the work is mostly conditional; there is nearly two thousand dollars so far paid in and about one-half of this amount only can be used for shaped notes, that is the condition of the giver, but the total amount could be used for round notes. Under these conditions, the Committee cannot proceed, and since there were a number of protests sent in from different parts of the Brotherhood against the decision of Conference claiming that the Brotherhood should have been informed concerning the note question so that the delegates could have voted intelligently, there are three reasons why the Committee cannot proceed.

First. If the shaped notes should be used, as ordered by Conference, there would not be half funds enough on hand to proceed.

Second. To proceed with the funds that are here and make use of the round notes against Conference decision would be a transgression on the part of the Committee; and, Third on account of the protests which have been entered from various parts of the Brotherhood since Conference, it would appear that the work of the Committee would not be accepted by the Brotherhood at large should the Committee proceed according to the decision of Conference; therefore, the Committee has decided to defer the publication until after Conference of 1908; and since a vote had been taken in most districts of the Brotherhood as to the choice of notes, it will be an easy matter to instruct the delegates to Conference of 1908 how to vote on the note question.

Under these conditions, the Committee cannot assume the responsibility, either financial or moral, to proceed without further order of Conference, therefore this matter must finally be disposed of by Conference. Will the Bishops and Overseers of the respective districts throughout the Brotherhood kindly take this matter up at once so that the delegates will be properly instructed as to the wish of the members in the district which they represent and so report to Conference.

S. R. SMITH, Secy. Church Hymnal Committee.

Notice.

To the Bishops and Overseers of the Respective Districts of the Brotherhood, Greeting: I hereby call the attention of the respective districts throughout the Brotherhood to General Conference Minutes of 1907, Art. 20, page 11, which reads as follows:

"Conference granted a petition to amend the Constitution and By-Laws, authorizing the election of Moderators by an informal ballot instead of by single ballot."

At last Conference a petition was presented to amend the Constitution as said, but necessarily it will have to go through the districts so that the delegates can be instructed as how to vote on this question, hence the question comes to the districts for consideration.

I notice from the reports of several councils that no action was taken; hence this notice.

I would again kindly call attention to the reports of the districts for their General Conference work to forward it to me as soon as possible. There is no haste as yet, but my experience taught me not to defer the matter too long, and therefore would kindly state that the reports and petitions should be forwarded as soon as ready.


Chicago Mission.
Report for month ending Feb. 15, 1908.
Balance on hand, $89.50.

Donations Received.
In His Name, $5; Valley Chapel Sunday-school, Ohio, $277; A. J. Heise, Hannin, Kans., $5; In His Name, $5; E. Engle, Atholene, Kans., $1; Lena Soren-berger, Polo, Ill., $2; In His Name, Chicago, $3; Jessie Powell, Chicago, $7; J. M. Butler, Canton, Ohio, $10; Y. P. $2.31; Bro. Rellinger, Ind., one bushel onions, apple-butter, butter, ham, etc.

Expenditures.
Coal, $23 provisions, $11.65; gas for lighting, $2.31; express, etc., $3.75. Total, $29.52.

Love Feasts.
Philadelphia, May 2, 3.
Cross Roads, May 13, 14.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS.

Our City Missions.

Addresses of Missionaries.
Africa.
H. P. and Grace Steigerwald, Abbie Bert, Matopo Mission, Bulawayo, South Africa.

India.
A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.
N. H. and Mrs. N. H. Reichard, Daltongani, Bengal, India.
N. W. and Mrs. D. W. Zook, Sripat, Purnia, Bankura district, Bengal, India.
J. H. and Anna Sparrow, Raghubpur P. O., Manbhum district, India.
Elmina Hoffman, R Ngh, Pooma Dist., Ramnabur, India.
Mrs. Pattie Fuller, Gowalla, Tank Road, Bombay, India.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

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

Steve, Ohio—On the 1st of January a series of meetings was commenced at Sipp, Stark county, Ohio, and continued three weeks. As previously announced Bro. and Sister Menaugh, of Des Moines, Iowa, conducted the meetings. Both came filled with the Spirit and zeal for the cause.

The meetings were well attended from the start. The word was preached with power, and certainly we are free to say that the blood of this people. None who attended can come up at the judgment and say they were not told the way of life and warned to the wrath to come.

However, we are sorry to say, that the majority have chosen to remain on the broad road which leadeth to destruction but glad to report that two dear souls made the choice for life and heaven.

You will join us in prayer that they may dig deep and get their foundation on the rock and be able to stand.

During the time of these meetings we were favored with the presence and help of two brethren and two sisters from Miami county district two brethren and four sisters from the Mansfield district, one brother from Canada and quite a number from the Stark county district. All came filled with the Spirit and were a real inspiration—wind howling, rain beating, that in their hearts there is a calm, all is still and at rest, "soul rest." It can be raining, and the storm be raging on the outside, and all around us, yet within there is that calm.

A SPECIAL PLEA FOR THE PHILADELPHIA MISSION—Dear brethren and sisters:—Greeting in Jesus' name—May the Lord be with you. As we again appeal to you for help in behalf of the suffering poor in the name of Jesus. Not for ourselves but for such who have not enough to eat, or enough to keep them warm, we guess you think us ask quite often, but our hearts are so burdened for those in need that we mean to do it all we can. Many times when we are comfortable, in our homes, a warm place and enough to eat, our hearts ache for those who are in great need, here and elsewhere, wherever the poor are found. How true:

"Let none hear you idle, saying, There is nothing I can do. While the souls of men are perishing. And the Master calls for you." We find so much to do at present that we are hardly able to help all who come for help. Papa Stover is out visiting every day; sometimes he comes to places where they have no coal, and nothing to eat; begins to inquire about their needs, both temporal and spiritual. So great is their need, that mothers begin to weep and can hardly talk of their needs. Many come here to the Mission for eatables and clothing. We can hardly turn any away. That is why we are pleading so hard for help, for we know unless the brethren and sisters come to our help, we must turn some away.

Mothers come with some of their children, so we find what we can, for them to wear; we have not enough to supply all their needs, but we give them what we can.

Sometimes they have such poor shoes that they almost walk on the ground. Our clothes are getting scarce, so we feel to ask all those who have an interest in the poor to lend a helping hand. Anything you can spare, clothing that are too small, or anything that will help along.

How we wish some of you could be here to help visit among the poor. I am sure they would be thankful. Sometimes ago a brother and sister were here and went visiting. I am sure they saw things that they never saw before. Surely God works in mysterious ways.

By helping the needy, our Sunday-school is making down from the eternal storehouse in heaven. Freshering showers of God's great love rain around us, yet within there can be rest and joy. Glory to God! I am still saved and set apart for his coming. What a meeting that will be!

Yours in his service, CORA STOVER.
EVANGELICAL VISITOR.

March 2, 1908.

BENGAL, INDIA.—Dear friends: Greetings in his name and from India. This is the land of extreme poverty, and the place where the rich live. It also is the place of many religions and great wickedness; the land that is full of idols and of idolaters, and a land that is full of disease. Yet the love of God reaches even these. O, how precious! These are the people the Father sent us to, so we will urge amongst them and break unto them the bread of life. Beloved, pray for us and them.

Famine has visited this land again and hundreds are victims of disease. Yesterday's paper states that there were 272,000 people on famine relief work and that 82,000 more were added last week. Food supplies have gone up in price more than fifty per cent.—some more than eighty per cent. It is certain that many will die of hunger ere this reaches you. We are now receiving children who are needing food and we are not asking more of you than that you pray and do a part Father says you shall do. We often wish you who are interested in these orphans could see them; it would be an incentive to encourage others to help a little. The opening for giving the gospel is before us. For this reason we speak of this need. Beloved pray, our hearts' desire is that India may be saved.

I say pray; for this is the message that comes every day from our workers at the other station as the effects of famine are already made manifest in the way of disease. On December 30 Bro. Martin's work was finished, having failed at his post, a victim to the dread disease small-pox. At this writing two of the others

(Continued on page 12.)
OUR CONTRIBUTORS.

CHRISTIANITY IS WHAT?

Is what, dost thou ask? 'Tis the sunbeam that dries
The night-gathered tear from the violet's
What is it? The perfume that steals from
The oil that composes the billows of grief.
The raindrop that falls on the desolate
And flings through the darkness a beautiful
Or the voice of a dove by a pine-shaded
The rainbow of promise, to brighten our
The staff of the aged, the glory of youth
The canker which gnaws at the vitals of
What is it? Thou askest. Thy answer is
It breathes through all nature, it centers
In thy own swelling heart, with its beautiful
It breathes through all nature, it centers
'Tis mercy, 'tis justice, 'tis truth-
The staff of the aged, the glory of youth
The stars of promise, to brighten our
The staff of the aged, the glory of youth
The canker which gnaws at the vitals of
What is it? Thou askest. Thy answer is
To have the faith that overcomes
To have the faith that overcomes
For the Evangelical Visitor.
D. L. GISH.

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In the beginning we see the triune God, the Creator and maker of all that was made; so he must also needs be the tutor of all. Jehovah opened school with one very interesting pupil entering the great arena of nature. Being made in the image and likeness of God, he is also endowed with wisdom and power to understand his purpose in the creation. "Let them have dominion over all the earth, etc. (Gen. 1:26.) He takes his first lesson in natural history. (Gen. 2:19-20.) We are not informed that the antedeluvians had any other but verbal teaching, which also may account for their very rapid degeneracy. Enoch was a prophet, saying, "Behold, the Lord cometh to execute judgment upon all that are ungodly," etc. (Jude 14. 15.) Noah also "a preacher of righteousness." (II. Peter 3:5.) God in his own good way communicated his will to man, yet when the flood came there were only eight persons saved.
After the flood the patriarchs became great teachers in their day. Abram had three hundred and eighteen well instructed or trained servants, by whom he vindicated the name of his God and received the approval and blessing from Melchisedec, "Priest of the most high God." (Heb. 7:1-2.) Afterward when his name was changed to Abraham he gave the Christian world an example which is good for all time, especially in this so-called Christian dispensation—that God's children should not intermingle with heathen or unbelieving world, in matrimonial alliances. He sends his trusted servant to his own people to take a wife for his son Isaac (Gen. 24:2-4), who in like manner gave an example, inasmuch as he sends Jacob to his kindred for a wife, saying, "Thou shalt not take to wife of the daughters of Canaan," etc. (Gen. 28:1-4.) There is no surer way of introducing idolatry and worldlyism with its train of evil into the church of Jesus Christ than by marriage with unbelievers. It was the curse of the antedeluvians, "That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Joseph likewise became a great teacher to his brethren, to Pharaoh and all Israel. Would God have us believe that Moses and Samuel, David and Daniel, and all the prophets who were wonderfully used of God as teachers to communicate his divine will unto his people. Job bears testimony to the fact that man needs to be repeatedly reminded of his duty to God. "God speaketh once, yea twice, yet man perceiveth it not." (Job 33:14.) Jacob looked down through the ages more than seventeen hundred years (Gen. 49:10), and spoke of the advent of the Great Teacher, of whom "Moses in the law and prophets did write, Jesus of Nazareth, the son of Joseph." To whom John the Baptist bear witness when he saw the "spirit descending and remaining on him." Who was destined to be the greatest teacher the world ever had of whom the Jews said, "How knowest this man letters, having never learned" (Jno. 7:15), but who could truly say LEARN OF ME. He received his commission from the Father. His doctrine was not theoretical, as the world teaches, but thoroughly practical. In his great sermon on the mount "He opened his mouth and taught them," the great and fundamental principles of his kingdom (Matt. chapters 6 and 7), followed by lessons of healing by faith, in which he gives them practical training (Matt. 10.) He opens a real missionary training school to prepare them for future usefulness in the world, he is about to assign unto them, how we should do our duty to God and man seven days in the week. He reveals to them the spiritual significance in his parable of seed-time and harvest, as different conditions of soil or mind, exist, it is evident that the good seed, the word of God, cannot thrive and come to perfection in a corrupt heart. Only the good soil, a clean heart, can bring fruit to perfection. That the busy world, evil men, the tares, are the children of the wicked one. Though they may grow in the wheat they are not garnered with the wheat. Sinners may be in the church and appear like Christians to those who do not know the difference between tares and wheat, but the Lord and all his spiritual children can easily detect them by their fruit. His doctrine offended proud scribes and Pharisees, for he taught them as one having authority and not as the scribes. He exposed their hypocrisy for overlooking the commandment of God by their tradition. "When God speaks, let all the world be silent." He puts the Jews to shame with the importunate prayer and faith of a Gentile woman by granting her request, has compassion
on, and feeds, the hungry. "He hath filled the hungry with good things; and the rich he hath sent empty away."

He gives them an introductory to his church militant in Peter's noble confession, as well as revelation of the glory of the church triumphant in his transfiguration. "Proving the reality of the world of spirits and the immortality of the soul, the resurrection of the body, and the doctrine of future rewards and punishments," which is not based upon God's inability to deal with the question, but by men's own determination.

Clarence Center, N. Y.

For the Evangelical Visitor.
The Spirit's Voice.

Mary J. Long.

I feel very poor and unfit of myself to write on such an important subject as comes up before me this morning. I would not undertake it at all if I did not feel it my Christian duty; and if we did not have the precious promise in the Word of God that his grace is sufficient for us I would not attempt it.

We read that many spirits have gone out. I have had times when I was so tested and tried that I really did not know which was the right spirit, and I went to God in earnest prayer to impart unto me a discerning spirit; and, more than once did I have a definite answer to my prayer, and my way was again clear and bright before me. Sometimes it has come to me like this, if our bankers can become so accurate in the discernment of the real and counterfeit in the natural, how much more accurate we as God's children should be in that which is spiritual and will endure forever. It looks to me as though we should be more as the banker and not be too much mixed up with too many other things. It is true, we are in this life and we have the things of this world to do with, but unless we be temperate in this matter, the most important is crowded back and hence the Spirit is grieved and we lose power for service, and are not able to discern the spirits.

Just the other day a sister prayed so earnestly for me that the dear Lord would impart unto me the discernment of spirits in my going around among the different people, that I would be able to see and understand what is of God, and I must say it stirred me up afresh on that line, and I see, I believe, as never before, the need of it, and our heavenly Father is so willing to give unto us all that which we need. It is for us to ask in faith, and then believe and expect, and we shall have it.

This morning I was reminded of a very sad experience I had years ago; as unexpectedly and suddenly it came to me of a sin that one of our children had committed. I felt as if I could sink to the floor when, like a flash, the Spirit's voice told me to go to the third floor and hold on in prayer to God until I had relief. I heard it clear and distinctly, and yet did not heed it at that time. I was not in as close touch with God as it was my privilege to be, or I would have gone at once. No one but God and myself knows what I passed through before I had victory in my soul again. Now, if I had not passed through that experience I would not attempt to write on this very important subject.

Last August, as my husband in company with a few others, decided to go to Garden City, Kansas, in some way I felt quite inclined to go along, and during our trip, I saw how the land agents were doing all that was in their power to keep us from meeting with any one outside of their company for fear we might learn of the dark side of the country. Then as we left for home at the depot several parties who seemed to be so down in spirits. One man, he just seemed as though he had lost all courage and did not have a friend in the world. The thought came to me that he perhaps was captured by the land agents and fastened up, and regretted the bargain. Having seen what I did, my heart was touched in sympathy, and I thought then I would write a few lines for every paper that came to the home in order to give pointers to those who are thinking of going somewhere to take up claims or buy cheap lands to beware of the land agents. They are truly dangerous people to deal with; and unless the Spirit of God has shown you to go out somewhere and locate in order to spread the gospel you are not safe. It has been such a satisfaction to me, ever since we left the East, to know that it was the voice of God that called us. Husband and I were somewhat undecided about coming to St. Louis to help Brother Gish in the tent work; and one morning as I arose early to read the word and be alone with God in prayer, as I opened my book, not expecting a message from God the book of Jonah came before me as never before, and the Spirit of God made it very clear to me that it was our duty to go. We have never needed to regret it, and God was with us, and I can say that I am learning to know him better, and to obey God on every line.

We must believe we are in the latter days, in the time Daniel speaks of in the last chapter. Men run to and fro, knowledge is increasing. Oh, as a word of warning I want to say, be sure God wants you to make a change. After being shown then you can afford to do like Nehemiah did when he heard of the broken down condition of the walls of Jerusalem. Read the fourth verse of the first chapter. We would far better fast and pray before stepping out and have the clear voice of God—the Spirit's voice. It would save many a sad experience. I believe, too, we should not stay together, so many at one place, but be concerned to give out the light. God spake to Joseph in a dream and told him to take Mary and the babe. Why would he not make his will plain to us on any line we ask him about?

It is our blessed privilege to be in such close touch with God that we will understand his voice. We are not safe to go on our own judgment, or be governed by land agents, or even preachers.

My father used to tell us that some men get drunk with liquor, some with a money-making spirit. These days it might be that some are drunk on the land question, and not even realize it. I have much to thank God for that thus far he has kept me free from it all, not that I was good but God is good. We do need your prayers that we may be in God's order and fill our mission here on earth, and be after the souls that are going down. Oh, how sad we found the professed people in Brother Haas' community, and yet hungry souls among cold, formal professors. The burden of souls came on me one evening so that I could, like Jeremiah, weep over the state of the professed people. Yet once more, I want to give out in the name of Jesus, be sure God is leading you and not man. Oh, that we would all lay low, as it were, at Jesus' feet and listen for the Spirit's voice. Amen.

Hilliboro, Kans.

Poverty is dishonorable, not in itself, but when it is a proof of laziness, intemperance, luxury, and carelessness; whereas in a person that is temperate, industrious, just and valiant, and who uses all his virtues for the public good, it shows a great and lofty mind.—Plutarch.

As one begins to live more spiritually within he will begin to live more simply without.
Oh, how I longed for more of God. The work was done. But later on the old, I came out openly before the world and accepted the Lord as my Saviour. I had many things to correct, many crooked things to make straight before my way was clear. I started to find Bro. Miles Miller's home. On the way going Bro. Miller and Bro. T. A. Long, who had arrived the previous day, met me, and we at once went to visit Bro. Miller's sisters, one of whom lives in Girard and two out in the country. They are in the Master's service, but being isolated they have not the privilege of church fellowship, but rather stand alone. We enjoyed our visit, believing that all were encouraged.

As there was a meeting in progress near Bro. Miller's, it did not seem advisable to make any appointment for meetings, and we came away leaving the promise with them of some brethren coming later. We came on to Carthage, Missouri, where we arrived at noon on Wednesday. By inquiring the way, we succeeded in finding Bro. Shepherd's home after walking about three miles. There we once announced a meeting for the evening of Jan. 22, and we had a nice congregation. We then visited in the homes of the people and continued the meetings.

On Sunday evening, Bro. Long left for Ohio, where he had arranged to engage in evangelistic work. The meeting was continued another week here with fair attendance and good interest. The weather was unfavorable but some would come through snow and rain. It was an enjoyment to visit the people in their homes, and to preach to the word to them. The people entertained us hospitably. This is a mining country. They have a union church built here. It is not plastered, and there has been no preaching here for nearly a year. The Sunday-school had run low.

We encouraged them in the work. The two Sundays we were there the Sunday-school was well attended. The testimony of some was that they were profited by the meetings and will follow the Lord as the Spirit directs. Bro. Moses Fike lives in this community, but the country being so rough and hilly he was in the meeting only once. The meetings closed Feb. 2. On Monday evening I left for Kansas City, then on to Manhattan, where I stayed with J. E. Gish's all night, and came home on Wednesday, finding all well, for which I do bless God.

For the Evangelical Visitor.
A Visit to Missouri.
J. R. Herr.

J. N. Engel.

Having been asked for an explanation of I. Corinthians 14:34, 35—“Let you women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under subjection, as also saith the law,” I take this open way of answering the same, trusting that God may be glorified thereby.

In the minds of some this Scripture is a perplexing one. Some who perhaps are not as spiritual as they should be, and who are possessed with a spirit of unwillingness to submit to the will of God, try to hide behind this scripture and the testimony and service. Again, other honest and perhaps over-conscientious souls fear they are transgressing the divine law and word of God.

But if we take the various passages bearing on this subject, (for the best commentary of the Bible is the Bible itself,) I think we can find the middle of the road, which is always safe to walk in. We notice that the Apostle in the fore part of this chapter is dealing with the subject of “speaking with tongues,” and specially guards against the disorder which might come into their worship, in connection with this gift. The apostle does not forbid prophesying but especially encourages it, as we notice in ver. 24.

The word prophesy can be differently applied and is so used in scripture.
nature. It not only means to foretell things yet in the future, but one of the root thoughts is to speak by inspiration, of the things which God hath wrought in our hearts and lives.

Denying the woman the right of speaking in the church, is not in the aforesaid sense, but rather in the sense of openly asking questions, or trying to discuss matters in an authoritative way, and usurping authority over the man, who in point of authority and leadership is to be the head; as Paul clearly teaches in the eleventh chapter of this same epistle. Joel 2:28 and Acts 2:17 very clearly admit of this thought; as also in Acts 21:9 we read of Philip, who had four daughters who prophesied.

So, in considering any Bible subject we must consider all the passages bearing on the subject, and must not fall on an isolated passage to try to prove a strong or clear point.

For the Evangelical Visitor.
A Better Way.
J. H. Byer.

I have been reading with interest the various articles on colonization in the columns of the Visitor. Colonization is good since association of members in new fields gives grand opportunity for the spread of the gospel and incidentally securing homes for our families. It is stated that eleven sections of land in a body have been purchased by the members of one church, to be located upon by them.

This is delightful with reference to churches, schools and other social advantages. But after all, is there not a vein of selfishness in such a move and will it not have at least the appearance of religious exclusiveness to those who are without. Our church ought to be pre-eminently a missionary church and as we have a doctrine nearer to the Bible than any other, or, we believe so at least, would it not be a better way to scatter out in small colonies and locate among those who need this gospel and thereby help carry out the great commission, and with our holy lives convince our neighbors that we are not of this world and thereby cause them to hunger for the same kind of salvation that saves from sin.

This, I believe, to be a better way to spread the gospel, which is our first duty.

The writer has seen colonies located in new countries where the members were soon engrossed with the things of this world, to the detriment of their souls and sometimes to the loss of their property.

To those who looked to them for light, their greed for gain in houses, lands and money became a proverb and their plain dress a mockery.

It is necessary for those who locate in new fields to be established in the truths of God's word as taught by the church and to be sure that their motive in moving is primarily the extension of the kingdom of Christ. Sometimes, we fear, our children will affiliate themselves with other churches or marry outsiders. This need not be so if our home training and life has been ordered aright, and we at all times obeyed the Holy Spirit.

Our lives need to be so holy, devoted and loving in the family, and our teaching of God's word, as related to the principles of the church, so thorough that as they go out from us to meet the cold, formal professions of the day, they will stick to the pure religion of their fathers.

This, no doubt, will mean many hours of prayer and cries to God, for ourselves first, and then for our children, but victory is sure, and we can rely on the proverb "Train up a child in the way he should go and when he is old he will not depart from it."

Another thought I have is this: Why always try to select the best lands and climate for colonies? Is not self-interest manifest here? Do not the cold regions of the north and the barren mountains of the south need the benign influence of Christian people as well as the orange-laden slopes of California, with its Elysian climate or the beautiful fertile gulf-breeze fanned plains of Texas? The answer comes from hundreds who need this blessed influence. Yes, what, cannot you and I at least in a small measure deny ourselves of personal interests for the sake of fallen humanity when our beloved missionaries were willing to sacrifice home-ties and all worldly gain to plant the banner of the cross in the fever-infected districts of Africa and the oft famine-devastated burning plains of India? "Am I my brother's keeper?" was Cain's answer to God. Will we answer God the same in the great day when we shall be called to answer for our individual stewardship? The church must press into new fields. Will you and I do our part? This means not only the foreign or home missionary or the minister, but it means YOU.

"And when we address God in sacred song, care should be taken that the substance and from, or the manner and matter of our song, be such as will be acceptable to him."—Campbell.

My whole heart's desire is to do the Lord's will. I often felt to write, so to-day when I read Sister Eberly's letter I felt it my duty to write, so if the Lord helps me I will make the effort.

Oh, it makes me feel sad to think we have brethren in our common church who want notes to sing by. Oh, the church is drifting. If the brethren could only all examine themselves, whether they are really converted to our God or to the church.

My feeling is to print more of the good old books we have, and let well enough alone and save labor and expense. Fill all the earth with our old-fashioned books; they are so dear to me.

My prayer is for the church to remain humble. I wish my brethren may bear with me, and take the matter to heart. My feeling is, the notes do not belong to our profession.

Greencastle, Pa.

[Editor's Note.—The sisters who have commenced the discussion of the note question in these columns, and all others ought to remember, that, whether right or wrong, the question is past the time for discussing it. General Conference has settled the matter in deciding that a new hymnal with tunes is to be issued. It is presumed that conference, through its delegates, examined and discussed the subject fully as to its morality and when the decision was made the discussion of necessity was at an end. Our sisters therefore will see that a further discussion of the question in the Visitor will be futile.

It appears these good sisters, as also others, feel as though some immoral, or wicked, quality attaches to notes. Indeed, we remember hearing a sister assert in testimony meeting that notes are of the devil. Now, if that be true of notes, it must also be true of the alphabet, the A, B, C's—of printed language, for notes are to music or singing what the letters of the alphabet are to the written or printed page. And those who think that note singing is wicked because they do not sing by note, and can sing without notes forget or ignore the fact that the tunes they sing were sung by note by some one, and they were able to pick up the tune by hearing some one else sing it. There is no tune—not even the good old tunes that the good sisters find enjoy-
ment in singing—that were not originally set to notes and learned in that way. That a good thing can be wickedly used is true, and we trust we, as children of the Divine Lord, will seek to do our singing, whether by note or otherwise, in spirit and with the understanding and to the glory of Jehovah.]

For the EVANGELICAL VISITOR.

Thoughts on Mission Work.

CHARLES BAKER.

The writer, while thinking over the works of the different missions which are carried on by the Brethren, were made to feel thankful to God for putting it into the hearts of our people to launch out, of late, more fully into so noble a work. Mission work, in fact all church work, if carried on in accordance with the word of God, is the greatest work any person can be engaged in. However, as persons who are engaged in their different callings of life will have to be careful, so that they do not overreach themselves, if they want to be successful in their callings, so the church likewise needs to be careful in its missionary undertakings. Carefulness is a patent factor necessary for success in mission work as well as in every other enterprise. There are two extremes which we ought to avoid. We ought neither to be too slow, nor too fast. All that are between the extremes which we ought to avoid, would be appreciated by many, and it would by no means lessen their usefulness, nor injure their reputation. Let each of us try and lighten the burden of the other as much as possible, and then, we believe, the work of the Lord will go on smoothly.

Then, again, we want men for missionaries and evangelists who are good financiers. Men that are loose and have no tact of managing their own affairs, between whose fingers everything readily slips that they lay their hands on, are, according to scripture, not the men that are wanted. But, alas, very often, too often, men of such stamp push themselves forward. Such are likely to prove just as loose in their missionary and evangelistic labors. What we want is men that know the worth of money and are able to make use of it to the best advantage. Money is a scarce article with the most of our people, and is not so easily obtained. Many of our people have enough to do to make a livelihood, and yet they give freely to the cause of God, but in order to be able to do so, they deny themselves many comforts of life. There, of course, may be some who are comfortably situated, who do not do their duty in the way of giving for missionary and evangelistic enterprises. Such certainly deprive themselves of many blessings for this world, and for the world to come. The apostle says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II. Cor. 9:6.)

We are expected to be "workers to—

(Continued on page 13.)

1. And as he passed by, he saw a man blind from his birth. John 9:1. Then he asked him, saying, Rabbi, who sinned, this man, or his parents, that he was born blind? John 9:2. Jesus answered, Neither this man sinned, nor his parents, that he was born blind. John 9:3. After this there was a feast of the Jews; and Jesus went up to Jerusalem. John 11:54.

2. So when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

3. And made clay of the spittle, and anointed his eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

4. He washes away therefore, and washeth his eyes, and seeth. John 9:11.

5. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.


8. He said, I am he. John 9:5.

9. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

10. And when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

11. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

12. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

13. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

14. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

15. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

16. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

17. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

18. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

19. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

20. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

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22. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

23. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

24. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

25. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

26. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

27. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

28. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

29. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

30. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

31. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

32. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

33. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

34. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

35. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

36. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

37. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

38. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

39. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

40. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.

41. And so when he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed mine eyes with clay, and went away, and washeth in the pool of Siloam (which is by interpretation, Sent). John 9:6-7.
(Continued from page 5.)

are suffering with the dread disease and are in need of prayer. The sick are Bros. Horst and Vaughan. We have all the children at this station. I mean the missionaries' children. This condition of things is prevalent in many parts of India. So again I say, pray. We are pushing the truth as far as we are able. Yesterday four of our number attented a large Hindu festival near here where the gospel was taught and sold. We are praying that the truth will cause many to turn to the Lord. There are a number of these places we have in view to visit during the touring season. As I write, pray, pray, come to me to send on to you. I believe the time is short and the King's business requires haste. Surely the above mentioned sorrows are some of the signs of his speedy return. I expect to keep ready. I feel the least I can do is to do his will. Bless his name forever. How shall we hasten his coming? Ah by pushing the gospel on and on. Again I say, Behold he who shall come will come and will not tarry. Pray.

Yours in the spread of the gospel.

Anna M. Sparrow.

January 16, 1908.

Raghunathpur, Mosshoorn Dist.

From Home from Africa.

A Letter from Sister Werkman.

Dear brothers and sisters in Jesus:

I praise God this beautiful morning for the way he is leading me. The doctors in Africa sent me home saying I could not live more than a year on account of having a cancer. And truly I suffered untold pain, being unable to either work, sleep or eat after I was at home. But God has still a work for me to do, and so he put it into the hearts of his children to come and pray with me. And I have been wonderfully healed through the earnest prayer of God's children.

Is God not the same as when Jesus was here upon the earth? Yes, if we only trust him in simple faith. Where there is love and unity God can work even though it be among poor fisher men, despised by men. Is God not the same as when Jesus was here upon the earth? Yes, if we only trust him in simple faith. Where there is love and unity God can work even though it be among poor fishermen, despised by men. Is God a respecter of persons? No; God forbid.

So let us all link together more and let God work and get honor and glory out of our lives. I do praise God a thousand times for what he has done for me, both soul and body. To-day I am well again. Even though I am weak in body I am strong in the soul. In James 5:16, we read, "The effectual fervent prayer of a righteous man availeth much." I praise God this beautiful morning I am not discouraged but feel to press on in the battle.

I would yet like to say something in regard to foreign mission work as I have been there and know where of I speak. There is our dear brother Steigerwald, an elder who has much resting on him. You are aware that his mule died, and as he has to go here and there to the out-stations he must walk. The climate is very trying. So let those of us at home who have means to spare with those who are standing at the front of the battle, and bearing the heat of the day. We know that Bro. S. did not go for more pleasure. Would to God that more brethren like him, would wake up and go forth and endure hardships as he has to pass through. Let us not lay up treasure in this world, but let us send out to the needy ones on the field. May God help us all to open our hearts and hands and give to every worthy cause. May God help us is my prayer.

Last Spring, Kans., Feb. 12, 1908.

India Letter.

Sripat, Prunia, Bankura Dist., India,

Jan. 15, 1908.

Dear Father and Mother: "He ever liveth to make intercession for us." Thank God! Well this morning finds us still in the hottest of the furnace. I know after getting last week's message you are anxious to know what next.

If you saw your little daughter, if you did not know it was her you would not recognize her.

The dreadful disease is doing its awful work. If we looked at outward appearances we would say there is no hope. She is far from being out of danger and it will take another two weeks before she will be past all critical points. It is anxious waiting, the days are long and the nights seem longer.

We find the Lord so near these days. After she is over it (if she does recover) her face will be left away and things will be different. She has the same form as Josiah. What caused his death was they went inside. Rhode's nor the brethren's (Horst and Vaughan) have gone in and given the trouble that Josiah's did. The Government doctor was here yesterday and said they were all very serious cases and that it would be a marvel if they lived over it. But it keeps coming to me all the time "Our God is able."

There is nothing too hard for him. Bro. Horst is the most difficult case of
Thoughts on Mission Work.

(Continued from page 10.)

"... Each of us have our part to play. It is the duty of every member to give freely for the support of the different charitable enterprises of the church, whilst the missionary or evangelist is to preach the word in its purity, and to handle the finances of the different charitable institutions under his care judiciously.

The missionary and evangelist are no better in the sight of God than the laity. Each one will have to give an account of his stewardship of himself to God! No one has a right to fare better than the other. The missionaries and the evangelists have a right to live just as comfortably as the home members, but not more so. Very often, however, according to circumstances their lot is harder. Sometimes we hear rumors that the missionaries and the evangelists have an easy time of it, and live in affluence on the expense of others. This may be true in some instances, but generally, we believe it is not so. A little carefulness, however, on their part, in this respect, would at times avoid much unpleasant comment. As we had an occasion of being away from home for a while, not long since, and while on our homeward journey, we got in conversation with several Christian people, a man and his wife, who had been attending a certain convention. The woman being more talkative than the man, said with many other things that her husband and herself had always worked hard, and had tried to be careful and economical in every way, but had never before been able to take a holiday. So for some time past, they had concluded to save all they could, so that they might be able to take in this convention. She further said that to be able to have the pleasure of taking this trip, her husband and herself had also decided to live as cheaply as possible while they were absent from home. Thus while they were seated in a certain waiting room, eating their scanty lunch which she had prepared for their journey, one of their gospel workers happened to come in. Upon seeing them eating their lunch, he said, "Oh! you are eating a lunch; wife and I take our full meal at the hotel." This seems to have been too much for the woman, and she said to me, "just think, here my husband and myself have worked hard, and have deprived ourselves of many comforts this long time, and even during this trip we have been lunching it, so that we might for once have the pleasure of a trip of this kind, and I know there are many more like us at different times of their lives. But here are these gospel workers, who get their support from others, towards which many a poor family contributes, can enjoy their full meals at a hotel!"

From the mien of the women, and the manner in which she related the foregoing to me, I could see that the above-named incident had greatly aroused her indignation against those gospel workers. Now, we believe, there are many similar, and worse occurrences in the world than this, but they are not conducive to liberal giving. Every missionary or evangelist ought to be careful in his preaching and in his whole deportment of life, that he does not arouse the ill-will of the laity against himself. There are many of our members, who, on account of their financial circumstances, and who have a hard enough time of it, have not yet been able to have the pleasure of attending any of our large gatherings away from home, which, if they were able to do, and who can say that they have no right to, it would certainly be a bright spot in their life. But they deny themselves of this pleasure, and many other comforts, in order to be able to help support the different charitable enterprises of the church. Such cases are commendable. Let us try not to be too hard on our people in starting too many enterprises, for we are not numerically strong. Neither are we rich. There is such a thing as overdoing a good thing.

Batteau, Ont.

Dear Readers of the Visitor: We desire again to praise God through these columns for his mercy and goodness to us. He has given us health and strength to labor for him a few weeks longer. On January 12, we began a series of meetings at Sippo, Ohio. We do praise God for the little band of faithful workers at that place, and though they are surrounded by the powers of darkness, yet the Lord is helping them to hold steady, with their eyes set heavenward. May dear Lord wonderfully strengthen Bro. Myers, as from time to time he holds up the bloodstained banner of Jesus. The meeting closed on Feb. 2; not many at this time decided for Christ, only two young men entered the fold, yet when we consider the value of one precious soul in his sight, then we believe a great work has been done, and we praise him for it, and how earnestly, we are asking the Lord that this work may stand for eternity. Would say, too, we thank him for
supplying our every need temporarily while at this place.

We were permitted to visit friends and brethren at Valley Chapel over the next Lord's day, Feb. 9, and to hold forth the gospel in two services. We believe the Lord is creating a real missionary spirit among the Sunday-school members of that place, and oh that they all may be willing soon to accept of the mercy and pardon that is extended to them by Jesus Christ. They gave us a free-will offering of $7.59 for which we thank God. We feel to ask God's richest blessing on this people who have become very dear to us.

On Feb. 12, we were permitted again to begin services in the Union Grove meeting-house at Nappanee, Ind., after having had to close the first week in January on account of smallpox. We feel the presence of God in this place. Already three precious souls have accepted of the salvation that Jesus so freely offers to all, but we are still looking to the Lord for a much larger number. May he grant to us the real desire of our hearts and may the Brotherhood at large bear us to the throne of mercy.

Yours in his service,

H. H. AND IDA MENAGH.

Permanent address, Des Moines, Iowa.

(Continued from page 1.)

Infanticide.

The only difference between such a marriage of such a character and prostitution is that it has received the sanction of certain elements of society and pulpits afraid to cry out against the crime and vice, have made such a violation of the sacred institution respectable. I would to the good Lord that the ambassadors of Jesus Christ would take the "velvet" out of their mouths if they are afraid to preach against the evils so prevalent. Did you ever hear a preacher preach a sermon with his mouth filled with salary? Some preachers are very careful that if it is not throttled and put into the church as a cloak of maliciousness, but God will tear your false robe away and your true character will be revealed. Our hearts are made sad when we look at the condition of heathen mothers of China throwing their infants into the "infant towers" at Canton; or the mothers of far away India throwing their babes to the crocodiles of the Ganges river; or in front of the large broad-wheeled Juggernaut wagon of the Hindoos that the lives of their own darlings may be crushed out as acts of heathen religious worship; and we are sending money and missionaries to convert them, we do well; but do we not see that thousands of infants are annually sacrificed upon the altars of pride in our own land? Is there not room for home missionary work among our own people? "Go back to America and first cast the beam out of the eyes of your own countrymen and then come and cast the mote out of ours" is an expression of Josiah Strong which will find an application in the home conditions just stated.

Upon authority the evidence of which I have in my possession, by a prominent physician, I say there are women who die and receive Christian burial, whose death certificates read "hemorrhage," when it should have been written "abortion." I believe this sin is sapping the foundation of pure religion; and will result in great destruction to our beloved nation if it is not throttled and put into the "pit" from whence it came. We can expect nothing but a continued decay both to the church and to the nation.

The trouble is not with the doctrines of any church or sect, but with the practice of persons who are thoughtless, although they may know that the Word of God condemns the practice. But we must remember, that Jesus says in Mark 4:22, "There is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad." Guilty persons may think that it is a "secret sin," but remember, "murder will out."

Every Jew and every Catholic is taught the duties of married life. The Catholic is taught to regard marriage as one of the sacraments and as Dr. Emmert says the sin is never committed by Catholics who live in accordance with their belief and teachings; and the Jew is taught that "Children are an heritage of the Lord."

The doctrine that marriage is a divine institution which is designed for the propagation and perpetuation of the human race is the doctrine of Jews, Catholic and Protestant and is emphasized to be such by Protestant ministers. It is also the doctrine of this Protestant nation from the fact that the United States laws prohibit these crimes under the severest penalties; and upon the statute books of the criminal codes of the States are laws which brand them as criminals.

Physicians have a great deal of trouble with the evil. Not only with the lower classes, but as Dr. Pomeroy says, "the real difficulty comes from so-called highly respectable people, even from leaders in social and religious movements." It is no wonder then when one learns from the medical profession—men in position to give us the inside of the case as Dr. Pomeroy has—that the church does not make the progress we desire when there are in her membership persons guilty of this heinous crime of infanticide. But we recognize the fact that we are living in a day when it is more "popular" to nurse a "teddy bear" or a "pug" or a "poodle-dog" and quite often a "bull-dog." You will find this "fad" in the higher circles of society—the "better class," the "upper tens," or the famous "four hundred"—where you find but comparatively few children.

It is getting "popular" to have one or two children, but no more. Who knows what the limit of their offspring is going to be?

I denounce all as red-handed murderers whether the home is a palace and contains the costliest of furnishings and they are dressed in the finest of clothes, or is a large four-roomed cottage, as one of the sacraments and as Dr. Pomeroy says, "the real difficulty comes from so-called highly respectable people, even from leaders in social and religious movements." It is no wonder then when one learns from the medical profession—men in position to give us the inside of the case as Dr. Pomeroy has—that the church does not make the progress we desire when there are in her membership persons guilty of this heinous crime of infanticide. But we recognize the fact that we are living in a day when it is more "popular" to nurse a "teddy bear" or a "pug" or a "poodle-dog" and quite often a "bull-dog." You will find this "fad" in the higher circles of society—the "better class," the "upper tens," or the famous "four hundred"—where you find but comparatively few children.

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are dressed in calico. The external has nothing to do with the crime. Persons guilty of this crime have murder in their hearts and that is why they take the lives of their born or unborn children. This seems an ungracious thing to say, but facts are facts and I have learned to be honest and I call a spade a spade.

Some physicians are accused of practicing abortion. They are called upon to see a woman taken "suddenly sick," and when he goes and examines the patient he sees there has been an effort made to commit abortion by the sick woman or some of her female counselors, or her own husband; and in order to save her life he uses his medical skill to restore her to health; and if his efforts prove fruitless to this end and she dies they talk about "sending him up" for it. I have received this information from a certain physician who has gone "through the mill." Deeming this to be true yet the fact remains that, the medical profession is counterfeited with "quacks," all of whom should be driven out of the country with a "quack" tab upon his back, because they are just fit to be a pest-house physician, where all their patients are incurable.

It is not wonder that some children grow up and murder their fellowmen when such children are born with instincts of vileness and violence and murder in their hearts, inheriting the same passions by which their parents were swayed. And a mother who is willing to take the life of her unborn infant can expect nothing else than that the child who escaped her malice by some act of a kind providence, that her child will grow up a murderer because its own life was sought after before it came into the world.

"That this country is losing its instinct for parenthood, statistics seem to prove. For instance, in every sixth home in Massachusetts to-day, the baby has no place. However let us allow that she is thirty per cent. worse than all the rest. Still it will be true that there are in the United States two million married women who have no children." This is an extract from a recent number of the "Delineator."

One of the debasing things of the age is the widespread impression that large families deteriorate the average ability of its individual members. An examination of the families from which the great historic names, the conquerors, the statesmen, the poets, and the great preachers have sprung, will show they came from large families. Napoleon Bonaparte was one of a family of thirteen children; Benjamin Franklin was one of a family of seventeen children; Henry Ward Beecher was one of a family of thirteen children, he being the eighth child. John Wesley, the founder of Methodism, was the fifteenth child in a family of nineteen; his brother, Charles, the great English poet, was the nineteenth child. T. De Witt Talmage was the fourteenth child; and D. L. Moody, the noted evangelist of Northfield fame, was the sixth child in a family of nine children.

Now we will notice some of the CAUSES OF THIS EVIL The reaching after style and show, and longing for city life is one of the great curses of this age and is one of the great reasons of this evil of infanticide. The enormous cost of living in the cities is one reason why married couples refuse to become the parents of children. But if this were the only cause of the vice and crime it would be more local, but it is a national evil—America's great sin. Some married women are willing to become the mother of a child or more children as the case may be, but they have received the secret reprehension of their husbands that they will refuse to support it, or any more children. Such men ought to be hung up by the neck and I know some who are guilty of this very thing.

Another cause of this vice is that where an unmarried woman or girl finds that she is to become a mother she commits suicide before she will face the infamy of being the mother of an illegitimate child; and quite often it may be that the father of the unborn child is an accomplice in the crime and probably is the real and only criminal in the case. It is better to become the mother of an illegitimate child than to be branded as a murderer.

Some Woman's Infirmary and Maternity Homes make a specialty of receiving unwed mothers and respectable families who are about to become a mother. Where the patrons are to be treated like "ladies" and that the child will be removed immediately after birth and "adopted upon full surrender and the payment of twenty-five dollars. The correct way of spelling "adopted in this case is "M-U-R-D-E-R." The evidence for this I have in my study and can be seen at any time.

Another cause for this evil is from an entirely different source. Men who have properties to rent and notify the real estate agent "not to rent to parties having children." I saw where nine different houses were for rent with that notice attached to the advertisement or signs; and I was refused myself because I had children. Three times in one day did a real estate agent ask me the question, "do you have children?" when I inquired if it were possible to rent a house through him, and three times was I refused a house.

Young married people debate this question between themselves, that if renting a house is conditioned upon having no children they will have none. And parents debate the same question whether they are to kill their unborn child to get a house or become the parents of the child and move to a place where they will not be compelled to face a real estate agent who has received that notice from a landlord.

Men who have properties to rent, and only rent to "parties" having no children," are guilty as confederates in the crime and vice and should be branded under the proper caption—murderers.

The prevention and destruction of unborn human life is America's greatest sin, and quite often the newly born baby is murdered and the crime is covered up under the respectable expressions "still born," or "died of infantile weakness" of an unscrupulous physician or an old woman who serves as a nurse.

Married couples ought to be ashamed to feel unwilling to become the parents of children.

I have learned that there are some women going around giving young wives counsel on "how to keep from having babies." The devil will get all such people and using an expression of the sainted Sam Jones, will say, "thank God he won't get much." In this discourse you have my position on "infanticide," the murder of your born or unborn child, and in the finding of that dead baby in that sack above Dry Run last Spring, of which the verdict of the inquest was "that it came to its death by a blow on the head delivered by unknown hands," is an evidence to me that it is an index to an existing local evil condition; and the finding of that dead baby in that satchel in a certain hotel in Chambersburg is another evidence that there are some people who are adept in the art of child murder.

Do not misunderstand me in this discourse. I charge only the guilty. I know homes where there are no children but a child or children would be the most welcome thing to their homes. One man of my acquaintance
told me that he would be willing to sacrifice his all, amounting to about fifty thousand dollars, if they could have a child of their own. And I believe there are families with but one or two children where the desire of the parents is that they might have more.

May the time soon come when every American home will contain a goodly number of healthy children. And this can only be realized by acknowledging the truth and putting into practice the words of God, "Be fruitful and multiply" as that is the divine object of marriage—the rearing of a family.

Lord, hasten the day. Amen.

"Look up; for God looks down." Thus can we see him face to face. There is inspiration and power in looking up to God. It acknowledges his superiority over us, and our dependence upon him, while it assures us that all his power is pledged to our help. "I will lift up mine eyes unto the hills from whence cometh my help."—Christian Observer.

February Credits—11-25.

MARRIAGES.

STEINBRECHER—LANDIS. — On February 12, 1908, William Steinbrecher and Sadie Landis were united in holy matrimony at the home of the bride's parents, near Thomas, Okla., by Elder David R. Eyster.

PYKE—WINGERT. — Abraham S. Pyke, of Ashlina, Kan., and Miss Carrie Wingert, of Dickenson county, Pa., were united in marriage by Elder M. H. Oberholser at the bride's home, January 26, 1908.

BASHORE—NYE.—Isaiah F. Bashore, of Elizabethtown, Lancaster county, Pa., and Amanda E. Nye, of Greenvillage, Franklin county, Pa., were united in holy matrimony by Elder M. H. Oberholser, January 26, 1908, at the bride's home.

MUMMAW—HAWBERRY.—Levi W. Mumma, of Florin, Lancaster county, Pa., and Emma H. Hawberray, of Lebanon, Franklin county, Pa., were united in marriage on January 14, 1908, at the home of the officiating minister, Elder M. H. Oberholser.


OBITUARIES.

ENGLE.—Tena Engle, wife of Henry S. Engle, of North Dickenson county, Kans., was born in Greenville, Ill., in 1854; moved to Ren county, Kans., in 1860, and a few years after came to Dickenson county, Kans., where she resided until her death on November 1, 1907, aged 45 years. She was married April 22, 1889. Funeral services were held at New Guilford church, Pa., February 15. Interment was made in adjoining cemetery. Services were conducted by Elders John D. Wingert and Samuel S. Wingert.

SOLLENBERGER.—Joseph W. Sollenberger died February 16, 1908, aged 68 years and 10 days. Brother Sollenberger accepted the Christ life thirty-five years ago and entered into Christian fellowship with the Brethren in Christ church over twenty-five years. She leaves two sons to mourn her departure: John at home, and Samuel of Des Moines, Iow. Funeral services were held at New Guilford church, Pa., February 15. Interment was made in adjoining cemetery. Services were conducted by Elders John D. Wingert and Samuel S. Wingert.

WINGERT.—Sister Annie Wingert died January 12, 1908, aged 66 years and 1 month. Her husband preceded her to the spirit world twenty-three years. She was a member of the Brethren in Christ church over twenty-five years. She leaves two sons to mourn her departure: John at home, and Samuel of Des Moines, Iow. Funeral services were held at New Guilford church, Pa., February 15. Interment was made in adjoining cemetery. Services were conducted by Elders John D. Wingert and Samuel S. Wingert.

A mother dear from us has gone, A voice we loved is stilled; A place is vacant in our home, Which never will be filled.

Oh, how distressing was our grief, The days of waning health; When all we did brought no relief, Nor could we gain with wealth.

She had not chosen that good part, With sorrow she regret; Which Mary chose with all her heart, She had to seek for yet.

She saw at last 'twas all in vain, To seek her joys on earth; She knew she must be born again And sought for that new birth.

She sought the Lord with all her heart, And did him precious good; She was willing to depart, And leave all else behind.

'Tis hard to part with those we love, Whose loss we deeply feel; 'Tis more to bear to lose a friend, Than to lose a friend to bear.

We hope she walks the golden street, In anthems with the blest; Her father and mother she would meet, Who long have gone to rest.

She leaves to mourn a husband dear, Her little children two; One brother, six sisters, they're yet here, To whom she bid adieu.

So let us while in health and mind, With sorrow she regret; To-day is the accepted time, To-morrow we may die.