
George Detwiler
As history the Bible is unique. In it we trace the material universe back to its origin in God. In it we learn the origin of sin and crime and civilization.

If you would study the history of literature, you must know your Bible, for hundreds of thousands of volumes in our great libraries were written because the Bible exists. Theology, which is the science of God, the greatest science in the world, is unintelligible without the Bible; and archaeology, that fascinating science, which with pick and shovel has unearthed the buried treasures of Egypt and Assyria is inexplicable without the Bible.

The poet's corner cannot be appreciated without a knowledge of the Bible. It will be conceded by all lovers of poetry that among the greatest English-speaking poets are Shakespeare, Tennyson, Longfellow and Browning, and a knowledge of the Bible is absolutely essential to the understanding of any one of them. They teem with biblical allusions. Milton and much of Byron are sealed books to the man ignorant of the Bible. Indeed, if you would write poetry, you cannot become great if you ignore the great thoughts about God, infinity, eternity, life, love and immortality which the Bible contains.

Take out of English literature the classic books that demand a knowledge of the Bible for their proper appreciation and you have blotted the sun out of our literary sky.

Would you study the history of art in sculpture and painting, you must be acquainted with the Bible, for the most part by scenes and ideals drawn from the Bible. You must remain ignorant of the genius of Raphael and Michael Angelo if you refuse to know the Bible. Mendelssohn's 'Elijah' and the best paintings of the old masters and the best statuary were inspired for the most part by scenes and ideals drawn from the Bible.

The great musicians, whose masterpieces have thrilled the souls of millions, cannot be interpreted and appreciated without a knowledge of the Bible. Santa may plot your destruction, musical composition, cannot be understood without a knowledge of the Bible.

The great university of the old world were founded and fostered by men whom the Bible, for the scenes and characters they depicted with brush and chisel were biblical. The paintings of Dore, Tissot and Sargent, modern master artists, cannot be understood without a knowledge of the Bible.

It was the custom of a celebrated minister, when a child was born into his home, to set apart a day to pray for that child. Seven sons and one daughter were distinguished from their youth for their piety and devotion to God's service. Ambrose said to the mother of Augustine: "I have never known the son to perish for whose soul so many prayers and tears have interceded." Throughout the country, many children have left the parental roof for colleges and schools, where they will meet many trying temptations. Parents should remember these absent children in special prayer. They will need all the help such prayers always bring.

A base story planted in a depraved ear, blossoms in a corrupt heart and produces its harvest in a blasted life.

"Satan may plot your destruction, but the keys of death and hell are in the hands of the Lord of life."—Ps. 10:7.
About the Tobacco Habit.

The following paragraphs are from an article entitled “About The Tobacco Habit,” by Matthew Woods, M. D. member of the American Medical Association and of the National Association for the study of Epilepsy and care and treatment of Epileptics, published in the Sunday School Times of June 13.

The person who speaks with special condemnation about the cigarette habit if there were something specially satanic about the ciggar, or about the amount of money spent annually on tobacco as if that was an argument against it, knows but little about the many evils that follow in the train of this almost ubiquitious addiction.

Being a physician I may be expected to say something about the effect that tobacco has on the health of those who use it, that at times it shatters nerves, disturbs heart-action, enfeebles the circulation, making its victim less able to resist disease; that it produces laryngitis and cough, and causes other throat and lung diseases demanding medical aid, that by its effect on the Eustachian tubes and nerves of special sense it produces deafness, defects of vision, and other impotencies; that it diminishes physical force, and causes the enfeebled state of the nervous and digestive apparatus that leads to stimulation by alcohol, indicating the reason why people who use tobacco so often feel the necessity for something to buoy them up.

But to return to the medical side of the subject, which although serious enough, especially when anybody belonging to you is the sufferer, is not the most serious side of the question. There are other two diseases not usually mentioned in this connection; to wit, epilepsy or fits, and cancer of the lip,—that variety of malignant or cancerous growth known as epithelioma,—usually incurable conditions, that may at times be charged to the account of tobacco.

In a never-to-be-forgotten clinic I once conducted in a remote part of Ireland, where very all the old women smoked, I saw one morning nine of them in a row,—products of that poetry and civilization that Mr. Yeats wants to revive, for none of them could read or write anything, or speak English,—each with the lower lip partially eaten away, two with the bone of the chin exposed through the suppurating flesh, as a consequence of the use of tobacco.

Somewhat similar sights, but of men, and perhaps not so many at a time, may be witnessed at the general surgical clinics of our own large hospitals.

Of epilepsy, I have seen two cases, a boy of eleven years and a young man of twenty, where the convulsions followed a tobacco debach and seemed to have no other origin.

Eccheveria has also recorded cases of epilepsy, I have seen two cases, a boy of eleven years and a young man of twenty, where the convulsions followed a tobacco debach and seemed to have no other origin.

The only traffic that in all probability the student to pursue his studies in the medical field has been known to be tobacco, whose first impure thought came to him in an obscene picture contained in a package of cigarettes and sent by these traffickers in luridity? They know the relation the one bears to the other, and take advantage of it, and when his will is weakened, his sense of moral discrimination clouded by the poison it contained, the rest was easy, for when once fallen from grace, every additional tobacco purchase is a repetition of indulgence. The soporific calm and obscene picture are hand and glove.

Of all the drugs used by man to lure his conscience of the use of God's most precious gifts and produce unmerited content, tobacco is the only one that has nothing to recommend it. Unlike chloral, alcohol, opium, cannabis in its crude, cocaine, and other drugs, it has no useful medical properties. It does not “aid digestion.” It does not “prevent lean people from getting too fat, or fat people from getting too fat,” as one bears to the other, and take advantage of it, and when his will is weakened, his sense of moral discrimination clouded by the poison it contained, the rest was easy, for when once fallen from grace, every additional tobacco purchase is a repetition of indulgence. The soporific calm and obscene picture are hand and glove.

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

EDITORIAL.

About The Tobacco Habit.

The fact that the drug has been long known, and in many parts of the world, used in various forms, as a stimulant, to relieve pain, and to promote sleep, is not a sufficient reason for its continued use.

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tobacco: "It is a powerful sedative poison which is locally irritant. In large quantities it gives rise to confusion of the head, vertigo, stupor, faintness, nausea, and general depression of the nervous and circulatory functions. It enfeebles digestion, produces general debility, and lays the foundation for serious nervous disorders. Amaurosis and color-blindness are occasionally produced by it, and even insanity has been ascribed to chronic tobacco poisoning. In many cases of nervous break-down attributed to overwork, the excessive use of tobacco has certainly been an important etiological factor." This, coming as it does from our highest authority, ought to be sufficient, but, as the reader now knows, even this is not the worst thing that can be said about "the besotter of nations," tobacco.

Our brother, John Bock, formerly of Buffalo, N. Y., has been located at Cobalt, Ont., for the last few years. This place has become notorious during its short history for its silver riches, ranking as second to none in its productiveness. As is usually the case in new mining towns so sin and iniquity abound on every hand. Bro. Bock says he has good opportunities to distribute suitable tracts, and would be glad to do so if he had a supply; but as he is not earning much he cannot afford to buy. In a recent communication he refers to the tract, "No Rest In Hell," which was printed in the May 1, Visitor, he says he could hand out 2,000 a week for the next few months. There is a chance for some one to help in a good work. Send one dollar to Levi F. Sheets, Florin, Pa., and order him to send a thousand of the tracts to John Bock, Cobalt, Ont., Box 148.

By request of Bro. J. H. Myers and his wife, Sr. Caty Ann Myers, of Mechanicsburg, Pa., we make the announcement that they both are certified as evangelists by the Examining Board, having been examined and found sound in the established doctrine, faith and practice of the church, and are by the Board heartily recommended to the church in the United States and Canada for evangelistic work. For support they are depending entirely on free-will offerings. Ephesians 4:11, 12: "And He gave some apostles and some prophets, and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." May we as a church come up to the help of the Lord.

Brother Noah Zook wrote from Goodman, Mo., that the Rhoda Zook Martin letter referred to in our note in last Visitor, has been ready for distribution for some time. We regret that we did not know it sooner. However, they can be ordered either from Noah Zook, Goodman, Mo., or The Sentinel of God, Tabor, Iowa. There is no price stated. Those ordering can send any amount they choose, as all that is contributed in this way will go into the Missionary fund. We would rather our friends would order direct from either of the above-named addresses. What money was sent to us we will forward to the proper place.

The following item was sent us for publication several months ago, just at the time when we had decided that the note question had been discussed sufficiently. We thought it best not to make use of it at that time, but as Conference has now settled the matter, we give the item space.

Bro. Editor:

Apropos of the note question which has been under discussion in our church paper, I came across a very timely article in one of the secular papers on this very subject. And I think we will profit by giving it serious thought.

"The art of singing from notes is so simple that any child can learn it and indeed the public schools are doing splendid work in fostering it. If people only knew it, they would find that it is very much easier to sing from notes than to learn to read from books. Our age is one of materialism, but there lives in the heart of every one a desire for beauty which should be gratified. The sor did cares of everyday life must have a counterbalance in some form of spiritual activity which helps to lift one above the common everyday life.

We can not all afford to buy beautiful pictures, much less create them, but we can all utilize the musical instrument which nature (God) has given us—the voice—and few people realize how much beauty and happiness this often individually insignificant instrument can put into our lives when united with others in the common purpose of producing noble harmony."

Let us have faith that right makes might, and in this faith let us to the end dare to do our duty as we understand it.—Lincoln.

(Continued from last issue.)

As we see in chapter 1:5, the world, in John, is viewed as a great realm of darkness. Into that darkness comes the Light of Life, and men are judged according as they receive or resist that light. Men as a whole, show quickly that they love their darkness by rejecting light—3:19. They thus prove their works to be evil, and, necessarily those of Christ to be good. In a negative way the rejection of Christ by the world strongly establishes His heavenly claims. For the hearts and lives of His Jewish rejectors being revealed to us by their own law, (5:39-47; 7:19, 22-24, 51; 8:1-9,34-40; 10:34-38), we find them all black and terrible with iniquity, and we cry, no wonder these men rejected Him. It is all in his favor that they did! If the character of all His rejectors is like that of these Jews there is every probability that he is all he says he is! For every opponent of Jesus in the book of John is shown to be unwilling to receive or obey the truth itself.

That these Jews are fair samples of men in general, not only the experience and testimony of the Christian centuries stands in evidence, but the narrative of John itself carries with it a kind of inherent conviction that is tremendous and irresistible.

We instinctively realize, as we read John, that this means us. We discover ourselves here, and we have to shut the book if we would escape it. It is not so much accusation as revelation that meets us in John; it is the natural Jewish character that is revealed here—not so much examination as exposure. And it is not the natural Jewish examination as exposure. And it is not so much accusation as exposure. And it is not the natural Jewish characteristic that is revealed here—that was done in Matthew. Nor is it the condition of Adam's race as a whole—that was done in Luke. But in John it was the individual soul that is exposed, just as it is.

And it is revealed before us in the light of Jesus' presence as the Son of God, as the very Deity himself. The Jewish nation, as an earthly people, could be adequately tested by the presence of Jesus but not of the true Messiah, speaking to them of earthly Old Testament things. Then, in their character as the sons of Adam, "on the face of the ground" (Gen. 6:7), the members of what we call (Continued on page 15.)
**NEWS OF CHURCH ACTIVITY**

**IN THE HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

H. F. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.


The following are not under the F. M. B.:

- Jesse R. and Malinda Eyester, Modernftein P. O. (Intokozo Training School), via Zurftein, Transvaal, South Africa.
- Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

**India.**

- A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilkush, Lucknow, India.

The following are not under the F. M. B.:

- D. W. and Mrs. D. W. Zook, Purunia, Bankura district, Bengal, India.
- J. H. and Anna Sparrow, Raghunathpur P. O., Mamboolen district, India.
- Elmina Hoffman, Kedgoona, Poona Dist., Ramakai Home, India.

- Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

**Central America.**

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

**Our City Missions.**

- Philadelphia, 1422 N. Second street, in charge of Brother Peter Stover and Sister Stover.
- Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave., in charge of Eld. J. B. and Sister Anna Zook.

**Silverdale, Pa.**—The love feast at Silverdale M. H., Bocks county, was held June 13-14. The services were well attended. A large number were present from Lancaster, Lebanon and Philadelphia counties, and a good spirit prevailed as was manifested in the earnestness of the participants in song and testimony of the saving grace of Jesus. Among our visiting brethren were Bishop H. B. Hoffer and Aaron Martin, of Lancaster county, and Bro. Jacob D. Books, of Lebanon county, who with our home brethren, preached the word unto us in its simplicity and with much power.

We wish to express our appreciation for the steps taken toward the improvement of the Chicago Mission building. We are convinced the steps taken have been ordered of God. Since we have been brought up face to face with this present need, we have prayed much for we fully realize whatever the changes it will not be a small matter.

Looking to the natural we would say we are not able, but forgetting the natural and looking to God, who has said "The world is mine and the fulness thereof" (Psa. 50:12). And again He said, "Is there anything too hard for me to do?" It is to him we look and in him we trust.

The work is his and shall be for his glory. It is to him we look and in him we trust.

**Highland Church, O.—** A report from this part of the brotherhood may be of some interest and helpful to the cause of the Master.

We have preaching services at the church every Lord's day alternating morning and evening. Also a wide-awake "Evergreens" Sunday-school, and weekly cottage prayer-meetings.

Lately two conversions were received into the church and baptized. The annual love feast in June was very largely attended. Love and unity prevailed. A baptismal service was held when seven precious souls were united with us in church fellowship.

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**BEHLE, KANS.—** The love feast held here June 7 was a pleasant meeting, but on account of the heavy rain was not very largely attended. Love and unity prevailed. A baptismal service was held when seven precious souls were united with us in church fellowship.

**Evangelical Visitor**

**PHILADELPHIA, PA.—**"Great peace have they, that love thy law, and nothing shall offend them."

Oh, how I praise God, for this deep settled peace, which he gives to all those who obey his precious word. I cannot find words to express my thankfulness to God, who has redeemed, and washed me in his own precious blood. And oh, how we should strive to honor and to glorify his great name. How careful we should be that we walk worthy of our calling, as his true children, for let us remember, dear ones, that our influence once lost, can hardly be regained.

I do praise God for what he is continually doing for us. Although we, as a Mission, have been permitted to pass through deep waters, yet if we are founded on the Rock, Christ Jesus, the storms may howl, and the floods may beat us, we need not be a continued. Often times we may bring shame and reproach upon ourselves by not living up to our profession, but if we do, we shall stop there? Oh no; we should come before God in deep repentance, and humiliation, and plead his forgiveness, believe he does forgive, then go on our way rejoicing, having washed souls. We praise God for the rich spiritual feasts we are permitted to enjoy in our meetings. Oh how our hearts are lifted up in praises and gratitude to God when the true gospel of holiness is heralded forth, for we read that without that no man shall see God.

We, as Missions, are permitted to pass through trials and tests in various ways, which often brings suffering, but, if we suffer with him, we shall also reign with him. Glory to his precious name. Shall we be discouraged because of these things? Oh no, they should only make us stronger, and more willing to follow him through good and through evil report; and say as Paul of old, "None of these things move us" (2 Cor. 4:18). How often and pray, "Forgive us our debts, as we forgive our debtors." But, let us stop and think, do we really forgive? Or do we keep on speaking about bygone things, which no doubt, God has forgotten long ago? Remember, "If ye from the heart forgive not men their trespasses, neither will your heavenly Father forgive you, your trespasses."

A request for baptism has come from our sister, Bertha Brooks, of Virginia. How husband and son will follow Christ in the rolling stream. Bro. Stover spoke to Eld. Aaron Martin about it, and as he
could not go Bro. Engel and Bro. Stover have gone to officiate.

The brethren sent here by Conference, have been with us; we enjoyed their presence, and we hope and trust their coming may have been beneficial, for we, as a Mission, are surely anxious to see love and unity prevail, that we, as a band of workers, may go forth scattering seed in this great city.

We are so glad that truth will stand the test.

"Truth crushed to earth shall rise again. The eternal years of God are hers, but errors worketh in vain, and dies amid its worshipers."

So, dear ones, we hope and trust you will pray for us that we may be kept. Quite a number of precious souls have been rescued, and, may we be the means of leading them on instead of putting hindrances in their way. May our lives be wholly yielded and consecrated to God, for I realize unless we are fully surrendered to his will in all things, we cannot be efficient workers for him. May God's choicest blessings rest upon all the dear ones.

Sincerely your sister in the work,

CORA STOVER.


From Sister Long.

By the grace and help of God, I will again write a few lines for the Visitor, as we still did not find time to write to the different ones who have asked us to write to them once we get time and get to Pennsylvania. I will greet you with the one hundred and third Psalm.

Quite a number of precious souls have been rescued, and, may we be the means of bringing them to Christ. His mother was advised to be careful of his diet and have him drinking plenty of milk and take plenty of fresh air and be out in the open air even before breakfast. Quite frequently before I go downstairs I see Oliver out in the back-yard on the swing that was put there for him. Two years ago when I visited our children Whittingmores, I had some fears that Oliver might get to be a spoiled boy through kindness, but I am so glad to see quite an improvement on this line. We often see parents give in to their children too much when they are young and the results are disastrous. We can even see it at times in people who are professors of religion.

When I first came to the church there seemed to be trouble of such a nature that it became necessary to have council at different times. Our father used to speak of it in this way—that children should be taught to break their wills while in youth, then it would not be such a hard matter when they would get older. Many times did I hear my father speak of the breaking of our wills one for the other, and if we could not do this we would not be ready to break bread one for the other, nor wash feet one for the other.

Well, since my last writing we had the pleasure of being with the dear saints at the lovefeast in Blair county. It was truly a real feast to our souls. The word of God was held in such simplicity and in the presence of the power of the Holy Spirit. It always cheers our hearts to see God's children reaching out for more of the fulness, and a closer walk with God.

On our way down to my old home in Lykens Valley we stopped off in what is called Bowering Grove settlement with the brethren and sisters Heim. Here we were so kindly entertained, and our sympathies were again aroused in seeing the need of some wholly consecrated workers to be right among them.

Well it is our duty as well as our privilege to know as to what and what we is; we can only do one thing at a time, but oh, how the enemy of our souls tries to get an inroad and help us! It seems to me I never saw it as plainly as I do now, and, by God's grace, I mean to spend more time in the closet on my knees than ever before. Of late I have been able to see much room in myself to improve, but I am so very happy in the Lord's service, and mean to go on, let come what will. I am quite satisfied with the promise that his grace is quite sufficient for every trial.

When we came to Millersburg to my mother we found that there was quite a mission work there. The busy season is on hand and there is not sufficient help to do what work was right on hand. It required self-denial for me to come away from my home and mean to go on, let come what will. I am quite satisfied with the promise that his grace is quite sufficient for every trial. When we came to Millersburg to my mother we found that there was quite a mission work there. The busy season is on hand and there is not sufficient help to do what work was right on hand. It required self-denial for me to come away from my home and

The Essentials to Prayer.

There are nine elements which are essential to true prayer. The first is adoration. We can not meet God on a level at the start. We must approach him as one far beyond our reach or sight. The next is confession. Sin must be put out of the way. We can not have any communion with God while there is any transgression between us. If there stands some wrong you have done a man, you can not expect that man's favor until you go to him and confess the fault. Restoration is another. We have to make good the wrong, wherever possible. Thanksgiving is the next. We must be thankful for what God has done for us already. Then comes forgiveness, and then unity; and then for prayer, such as these things produce, there must be faith. Thus influenced, we shall be ready to offer direct petition. We hear a good deal of praying that is just exhorting, and if you did not see the man's eyes closed, you would suppose he was preaching. Then, much that is called is simply finding fault. There needs to be more petition in our prayers. After all these, there must come submission. While praying, we must be ready to accept the will of God.—Prevaling Prayer.

We never give but that we get. Ruth was lavish with herself toward Naomi; but she achieved the great future thereby. Naomi gave the protection of her name, the comfort of her presence, and the strength of her wisdom to her daughter-in-law; but she received support from the latter, who became a gleaner in the harvest field and she eventually won a new place of dignity in the community, as a member of the household of her kinsman Boaz and as the nurse of her son, Obed.

Chicago Mission.

Report for Month Ending June 15, 1908.

Receipts and Donations.

Balance on hand, $237.42: Ada Heise, Hamlin, Kas.; $1; S. Byer, Hamlin, Kas., $2; S. Heise, Nottawa, Ont.; $1; Sr. Baker, Nottawa, Ont.; $1; In His Name, $1; S. Hamil, Chicago, Ill.; $2; Jessie Powell, Chicago, Ill.; $1; Y. P., $2; Valley Chapel S. S., Ohio, $4.97; In His Name, Ahlone, Kas., $10.00.

Expenditures.

Groceries, $18.20
Gas, 1 19
Sundries, 6 00
Total, $25.39

In His Name, SARAH BETT.

5936 Peeoa St., Chicago, Ill.

Doing is the great thing; for if, resolutely, people do what is right in time, they come to like doing it.—Ruskin.
There are three lessons I would write, 
Have Faith. Where'er the bark is driven.
In tracings of eternal light
Know this, God rules the host of Heaven,
Have Hope. Though clouds environ
Thus grave these lessons on thy soul,
And scatter, like the circling sun,
Strength when life's surges rudest roll,
a few parallel
poverty might be rich." We invite
became poor, that ye through His
statements setting forth some of the
receive in exchange.
Great Apostle, II Cor. 8:9, "Though
that we, mortals, might partake of
in glory—and came to
a sniful world
home
dren of a king. His birth into the
den perfect children—not abso-
emerges from the blossom, but then
strong, stalwart, glorious, manly
then to manhood—strong, fearless,
unsearchable Riches
By B. F. Byer
It may be that we have never thought of the wealth of meaning contained in these words of the Great Apostle, II Cor. 8:9, "Though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich." We invite your attention to a few parallel statements setting forth some of the things that he gave up, and that we receive in exchange.
He left heaven and came to earth that we might leave earth and go to heaven. He left a home—a home in glory—and came to a sniful world that we, mortals, might partake of his immortality. He became a child in the natural world that we might become children in the world of grace. He became the child of a peasant that we might become children of a king. His birth into the natural world was one of humility; ours into the spiritual world must also be one of humility. He took a mortal body that we might obtain a glorified one. He came into this world a perfect child, thus teaching that we are to be born into his kingdom perfect children—not absolutely but relatively perfect; as the peach is perfect when it first emerges from the blossom, but then proceeds to develop.
He grew from childhood to youth and from youth to manhood; to strong, stalwart, glorious, manly manhood; that we might grow from spiritual childhood to youth, then to manhood—strong, fearless, pure, Christian manhood. He was baptised by human instrumentality that we might be baptised by divine. He received the Father's token of sonship on earth that we might be acknowledged His sons in heaven. He became a citizen of an earthly city that we might become citizens of an heavenly one. He was tempted that we might have succor in temptation. He rejected the offer of Satan, and spurned the proffered glory of being ruler of all the earth, when offered by the prince of the power of the air; teaching us that it were better for us never to have possessions than to acquire them from the enemy of souls, or at his suggestion; that it were better for us to starve than to satisfy our desire at the suggestion of demons; and that it were better for us to remain in the perilous position, or under the dark cloud, or in the severe temptation than to gain deliverance by a presumptuous act—the outcome of an impression from below. He bore sorrow and suffering here that we might have joy and gladness yonder. He bore the shame here that we might have the glory hereafter. He endured toil and strife that we might have rest and peace. He trod the difficult, rugged, wearying paths of earth, clad in mortality, enveloped and oppressed by the intense, impenetrable darkness of superstition and sin—the outcome of false systems of religion, that we might walk the easy smooth restful streets of transparent gold, clad in immortalitv, and surrounded and enlightened by the clear, translucent light radiating for the Lamb of God. He was homeless during his lifetime on earth that we might possess a mansion in heaven throughout eternity. He suffered the cruel hatred of Pharisees, Sadducees and hardened Jews in this dark world that we might enjoy the love of the Father, the Son, and the angels in that land of light.
He was rejected that we could be received. He was cast out that we might be accepted. He went without natural food but spread before us a table filled with the fruits of Canaan. He was dishonored that we might be respected. He went without natural food but spread before us a table filled with the fruits of Canaan. He was dishonored that we might be honored. He prayed alone in the Garden that we might praise with a multitude around the throne. He was forsaken by earthly friends that we might have friends in heaven. He sweated great drops of blood, the result of intense agony, during his earthly life that we might be free from all agony in the heavenly life. He was betrayed, and delivered into the hands of unjust men, that we might, without betrayal, be delivered into the keeping of a just God. He was arrested that we might be liberated. He was found guilty in Pilate's court that we might be found innocent when we stand before the great tribunal of God. He was ill-treated that we might be well-treated. He was condemned that we might be acquitted. He wore a crown of thorns that we might wear one of gold filled with gems. He wore the purple robe in Pilate's judgment hall that we might wear the shining, transparent robe of righteousness in the Holy City. He was bound that we might be unshackled. He stood in the presence of a king of this world that we might stand in the presence of the King of heaven. He heard men cry, "Crucify Him," that we might hear saints shout, "Glory to God in the Highest." He was beaten in this world that we might escape punishment in the next. He bore his cross through the sorrowful way of the great city to the place of crucifixion, and fell exhausted beneath the load that we might march up the joyful way, to the beautiful city of gold, bringing our golden sheaves gathered in the harvest of earth, without a sign of fatigue. He died that we might live. He gave up his spirit that we might receive the Spirit of God. He was imprisoned in the tomb that we might be conquerors and escape such imprisonment. He wore the death shroud that we might wear the habiliments of life.
He arose triumphant over death, gathered his scattered sheep back into the fold; was frequently revealed to his disciples; gave his last charge on Mount Olivet; and ascended into heaven accompanied by a great cloud of bright and shining angels, to intercede for us before the throne, and to send us the Comforter to be our leader and guide. He did this that we might come forth triumphantly from the old life of sin; be instrumental in leading the wandering sheep to the fold; reveal through our lives the Christ life; leave encouraging words to our friends in the dying hour; and in
the company of angels sweep through the pearly portals to be at home forever.

He gave up all of this to purchase our pardon, and only asks that in turn we give ourselves unconditionally and unreservedly to him. Truly we may say he gave us "Oil of joy for the spirit of heaviness and beauty for ashes here."

For the EVANGELICAL VISITOR.
A Voice from the Far North.

By John Bock.

"The Lord God, which gathereth the outcasts of Israel, saith, yet will I gather others to him, besides those that are gathered unto him" (Isaiah 56:8).

For some time I have been thinking, praying, and asking what is to be done in order to bring the people into the knowledge of salvation. I mean, by knowledge, that the people may know in their own hearts that Jesus is every one's own personal Saviour; all they who believe on his name. This is very hard for most people to believe. And since I have been up in this Northern country, I have studied the people concerning what is to answer all this unbelief, and I find that the greatest stumbling-block is the hypocrite who is the devil's tool to scatter unbelief. Nearly all people, almost without exception, will go to church at one time or another in their life. It is while they are at church they will listen to the word of God, and those who are sincere will remember all the preacher says. Now, I have discovered that nearly all of that class will at once begin to read the preacher and the people that profess to be saved and sanctified. The higher your testimony rings the higher your testimony rings the more they read you instead of reading the Bible.

Immediately the devil will offer himself as their teacher and they readily accept him, for he comes to them as an angel of light, (comparatively few will teach the sinner the way of salvation).

The teaching begins: "You remember what the preacher said? Now look here; look see! What he is doing. That preacher, he only tells you nonsense. He has got to say these things; that is what he gets paid for; you plainly see by his doings they correspond not with his preaching, do they? Now, look! See that there hypocrite; did you hear what he said in his testimony at church? See what he is doing! Don't you see how he got the best of that poor lad? Now, that chap is as honest, as honest can be, and he worked so faithfully, yet that old hypocrite beat him out of his wages after standing up in the church telling the people what a nice fellow he is. No, no! don't you believe it; there is no such thing as salvation."

"Ah, yes; that is right, there is a poor fellow who is honest and lives up to all this; but then just look at the poor fool; they are beating him out of everything that by right belongs to him, and he is taking it all in, that shows you plainly that he is not right in his mind. If he loves God and God is what he says he is, God would never, no, not on your life, would God permit these hypocrites to use the poor fellow like that." I could write thousands of pages of this sort—what the devil uses to blind the poor people who are without Christ (who would gladly come to the Savior could they only get out from the cloud of hypocrites) and after having written thousands of pages, would only have begun. So, let this suffice. Now, how are we going to remedy this evil? Shall we, as God's children, remain silent? By saying nothing do we not consent to the devil's dealings? Hath not God spoken in the Scripture and said, "Behold, I have set you as watchman over my people?" And again it is written, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: But his blood will I require at thine hand."

I find that when you and I testify in meetings it will set the people on to watch, and they will watch every move you or I are making: and now, woe is unto you or me if after testifying and having said, I love the Lord, and am living a glory life when we give the devil a chance to point his finger and say to the ungodly, "You heard that one testify; see what he has done."

Look at that woman; does that correspond with what they say? Righly did Jesus say, "Woe unto the world because of offences." And again he says, "But woe unto that man by whom the offence cometh."

I find as long as such things prevail we are scattering instead of gathering. I am not saying that you are the one, dear reader, that is doing the scattering. God forbid; but if there should be one of the many readers of the Visitor that feels a little aggravated over these lines, then just ask God to take it out and make you a little more perfect in love, then we will have no man-fearing spirit within us. We will be meek, like little lambs, and gladly suffer with Jesus. We will also be bold as lions and will declare the whole counsel of God. Yes, we will be able to shout aloud (so as every one can hear) against all that is unholy, and hold our peace, but will be putting down all that is wrong. Cry out against it boldly and openly, for that is not a thing to be ashamed of for so doing, and we will put our approval upon all that is good. I realize that then, and not until then, will we be able to lift up the Son of Man as a wonderful Savior; when the lost souls that are famishing, and hunger and thirst after righteousness shall rush to the fountain and be filled. It is not until then that the other sheep will be brought into the fold with telling effect, for Jesus says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Now, let us, that are born of God, do his bidding with gladness of heart. Let us do as it is written: "Get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, thus saith the Lord God: whether they will hear, or whether they will forbear. It is not our part to take care of results, but it is our business to do the will of our Father, which is, to speak to the people, warn them of their danger. And when doing so, let it be loud enough so that all can hear. And don't stand in some place where they cannot see you,—get right out upon the wall of Zion, or right upon the highway. Keep yourself clean and tidy, and when you see someone that has his garment torn tell him or her of it. If you see some who are not washed point them to the highway. Keep yourself clean and tidy, and see how dirty they are and they will thank you very much for it; for when they get all their filth and disease washed off they feel like new creatures and will act like new creatures. They will say, "I feel like a new creature;" and every one else will notice it, and say, "Behold, the new man; see that
Dear Brethren: We have many battles to fight for victory over the many trials and temptations of the modern day: worldliness of society, and even the unsoundness of the churches, since divine prophecies have pictured to us that a falling away from the faith will come we cannot revert it. But a few who have an ear to hear will be saved. May the Lord give them the victory. We can help them with the Spirit of truth, for it is the source of our sanctification and the suffering as a Christian is the source of our glorification, and the resurrection is our justification. O for a victory here and yonder!

For the EVANGELICAL VISITOR.

Our Victory.

By W. B. Ogden.

For the EVANGELICAL VISITOR.

Testimony

By Amanda Snyder.

I am swimming in the love of God, yet my soul feels sad for only those who have experienced the death or sadness of seeing a father or mother suffer death can feel for others. While holding our love feast here at Silverdale the death angel came and took a dear mother home to her reward. But if our tears are hot and burn us, yet God makes no mistakes. No; he loves us and means to draw us. The calls may be loud and strong; yet God means it good. In many ways I see God's goodness toward us.

We had a very solemn love feast here; many kind visiting brethren were with us. Bless His name. Praise God. We know we have passed from death unto life because we love the brethren. We had touching sermons; they were sown in tears and will be reaped in joy. My soul rejoices in the love shown to all of us unworthy brethren and sisters at Silverdale. I feel like Paul, forgetting the things behind and pressing on. My God, help mother and myself as widows alone here, yet I praise God that the Brethren are praying for us. I believe every one of Silverdale and Sonderton visited us in our affliction. I cannot express here how much good it did us and our dear neighbors. God is good: the brethren are all good to us. We are unworthy of it. God bless you all, every one. Pray on, singing on. Amen.

The following anonymous contribution, written under date of May 31, 1908, expresses the feelings of the writer. who, however, is too timid to reveal his (or her) identity.

God be praised! O let us magnify the Lord! As I look out over the fields this beautiful and delightful Lord's day, beholding the trees with their green foliage, the flowers with their fragrance, the fields covered with the waving grain, the clover-covered hills, I feel to say, "God be praised for his great love to the children of men."

A few months ago everything looked dead and dreary. The trees looked bare, and the fields looked as though there was no life. But God sent the gentle showers and made the warm sun to shine until now all vegetation appears to promise a bountiful harvest. Our hearts
Thy own precious blood, hast placed Jesus. Praise His name forever. His precious Holy name forever. Who are taken up with thee to receive the graces by which every one might be preserved. Saviour, our blessed coming King, in which Thou art working out, in Thy precious blood, hast placed Jesus. Praise His name forever. I am. O that Thy children might know that Thou will never fail me, for Thou dost honor every trusting and believing soul, and dost give to the heart which delighteth itself in Thee its desires. Praise the Lord forever and ever. O honor and exalt His precious Holy name forever and ever. O how I praise Thee that Thou hast rescued me from endless destruction, and having saved me from sin by Thy own precious blood, hast placed me on that firm and sure Rock, Jesus, even Christ Jesus our Lord. Glory to God for the consciousness and hope we have of abiding with Jesus. Praise His name forever. Glory to the Holy One of Israel! I do praise Thee, O my Saviour, that Thou hast saved me. I never can and never will return to Thee the gratitude which rightfully belongs to Thee for Thy wonderful kindness towards me, for rescuing from hell so unworthy a person as I am. O that Thy children might praise Thee for the glorious way in which Thou art working out, in their lives. Thine own purposes and will. O hallelujah to the blessed Saviour, our blessed coming King, who is coming to earth so soon! O that we might be ready to meet Him, that each one in this world might only be ready. O if there were some way by which every one might be saved! but, O Lord, Thou hast said that one would be taken and another left; and, O God, I pray that I might be among those who are taken up with thee to receive an inheritance incorruptible, undefiled and that fadeth not away. What will it profit a man if he gain the whole world and lose his own soul! What, O Lord, will it profit man to continue in his idle foolish pleasures for a season, and spend an eternity where he never may see Thy face, but suffer the tortures which will be inflicted on those whose peace is not made with Thee? O my God, make me ready. Refine and purge my life until I am presented to Thee as a glorious one not having spot or wrinkle, but redeemed by the blood of the Lamb. Hallelujah! O glory to Jesus! I praise Thee, O Lord, for the wonderful plan of salvation that Thou hast given us. O my God, may we reach down and take hold as never before of the wonderful hidden riches of God which are past finding out and which are reserved for those who will pay the price and will suffer persecution and denial in this life that they may inherit their glory in the life beyond. O glory to God, and, O praise His name forever for His wonderful kindness toward us. O my God, not for all this world with its idle pleasures, vanity and pride, would I turn my back on the peace and joy that I find in Jesus and in living close to Him. Keep my eyes fixed on Jesus, and my gaze fixed forever on that blessed Holy one that taketh away the sin of the world and by whose stripes we are healed. Hallelujah forever to the blessed Son of God! I am trusting Thee, O Lord, that in and through me Thou mightest work out Thy pleasure; and now and then the resistance that I find creeping up in my life, the desire to have my own way and not see Christ honored, O Lord, take it out and blot it out of my life, and may only the Christ life be seen and manifested to those about me; and may His life and grace and power and love shine out in and through me to the hungering souls who are crying out for the bread of life and the water of which if they only drink they will never thirst again, for it springs up over the Rock of Ages and flows through the thirsty land to quench the desire of every earnest and honest heart that is reaching forth for more of Christ and a better understanding of His will as it should be wrought out in their lives. Trusting Jesus moment by moment, I lean upon His word and I know that He will, and He alone, guide me away from the delusions which the devil has tried at this very time to place into my path, that I may hold fast to the form of sound doctrine as placed before us by our Saviour Jesus Christ while on this earth. Let us glorify Jesus alone and trust not in this world's fables and doctrines, for Christ is the only one who can bring us light and strength and we can only succeed by following Him. O Lord, every temptation and plot of the devil to overthrow my confidence in Thee, I do this day renounce, and, by the help of God, I again stand out for that truth as it is in Christ Jesus, and I will take as my only guide of earthly things. Thy love letter unto us, the precious word of God. O that more and more we might live in the word, and follow it! Those that do depart from the word of God will sooner or later fall, for God has told us distinctly to search the Scriptures in which "ye think ye have eternal life." And if we disobey God, we will sooner or later have our recompense for the evil deeds which we have done on this earth. God in heaven help them! Thou seest my form, O God, that I am dust, and I ask that there might be no provision for the flesh to meet in my life. O may I feel more and more we have this treasure in earthen vessels, that the excellency of the power of the Lord be of God and not of us; and, O God, may no flesh glory in Thy presence, for in that day, when man strives to assert himself Thou wilt come in all Thy avenging power and will crush to the ground and cast in the fire every branch that bringeth forth no more fruit and which has forfeited its right to belong to the body of Christ. Forgive me, O Lord, for in any way failing to stand upon Thy word and listening more than I thought to the teachings and doctrines of men. O may I have strength to trust in Thee alone, for Thou art the only true and just one, and by Thee alone can any good thing come to pass upon this earth. Help those about me, O God, that I may be used to drop seeds of conviction within their souls and that it may find good soil, and spring up according to Thy own good pleasure, bearing fruit for Thee that will remain forever. Glory to Jesus! I am trusting for this. I know that Thou art able. What God has promised He is able to perform; and the power of God is just the same to-day as it was in the days of old when Jesus walked on this earth and talked with those honored ones of long ago, when He called His disciples who learned to know His bidding and His will. Praise the Lord all ye His saints. Honor His name and tell of His righteousness whithersoever He may lead. What a privilege we have of witnessing for Him, and how we should be ashamed of ever being afraid to speak boldly of the glori-
ous hope that lieth within us, name-
ly: of eternal life with Christ our
Lord. Praise His name! Glory to
Jesus forever! How we do love to
lean upon His word and, doubting
not, trust Him and believe that He
is able to guide and bring us to the
light at last. May we trust Jesus, who
is the only sure confidence we can
have, for all else is but dust and fad-
eth away and only Christ remain-
eth on this earth as a firm and sure
Rock upon which, if we build our
house, we will be able to stand the
storm of life, and though the break-
ers of sorrow, the waves of trouble
beat and dash about us, still we can
rest upon His word and know that
we are saved, for our anchor holds,
the anchor of faith, which when sunk
down into the blessed hold of God
will bring to us besides holding us
fast against the wiles of the enemy,
every good and perfect work which
it is His fixed desire to give unto
us that His name might thereby be
glorified and praise might be as-
cribed continually to Him, for His
wonderful works toward the chil-
dren of men.

Let us trust Thee more and more.
Let us rest upon Thy arms and lean
hard, knowing that God is able and
willing and mighty to save, and He
will have to be mindful of His cove-
nant and will keep us when earthly
friends fail, when even our brother
misunderstands and goes in a way
apart from us, still Jesus will hold
our hand and tenderly lead us
along, smoothing the rough paths,
lightening the heavy burdens, will
lead us at last to the haven of rest,
His home above where for aye we
shall dwell with His Father and
Himself.

O what a wonderful day it will be
when those who have remained true
in spite of all sorrows and troubles
and temptations of the enemy, will
receive, their crown, and those who
scorned and doubted God's word
and put off giving their hearts to
Jesus until a better day will cry out
"Too late" and will, like the rich
man of old, beseech and desire that
the tip of some person's finger might
be dipped in water and quench their
thirst within that hell of hells, the
home of Satan.

God help us to stand up for the
light that He has given us and not
be entangled again with the yoke of
bondage, but having left all behind,
press forward to the mark of the
high calling as it is in Christ Jesus
and give the Spirit right of way in
our lives to lead us, guide us and di-
rect us according to His own pleas-
use, whatsoever that may be. Jesus
help us to be true at any cost, and
having once put our hand to the
plow not to look backward, but to
pay the full price and to press on-
toward that goal which is only
reached by those who walk the
straight and narrow way and are
turned aside from the broad road
which leadeth to destruction. Keep
me, dear Father, under the blood,
moment by moment, that I may not
enter into the strife of tongues and
the talk and clatter which in these
last days the devil is using as one
of his latest schemes for deceiving
the elect, if it were possible; but
keeping the door of my lips tightly
closed, looking to Jesus for guid-
ance and turning every questiona-
ble matter over to Him that He
may untangle every gnarly situa-
tion and every place that I, with my
feeble mind, would only make worse.

Trust the Lord. God is able to do
this, and I do put my trust in Him
and have faith that He will in His
own good time straighten up every-
thing to the light; all the hidden
things of darkness which the devil
has been striving to beset my path
with. Glory to God in the highest,
peace on earth, good will toward
men. Hasten the day, Lord, when
I can rush forth into the fields that
are ripe with harvest, and having
plunged my sickle into the ripened
grain, reap for Thee alone through-
out the ages. The dark sheaves shall
be tokens to Thy majesty and grace
out the ages. The dark sheaves shall
be tokens to Thy majesty and grace
to move on, and they owned them.
How contented some people are to
be staked out with a twelve-foot
rope until they have eaten all the
grass off and are nearly starved!
Where are your feet treading—in
green pastures besides still waters?
With joy shall ye draw waters
out of the wells of salvation." Isa.
12:3. A well of water springing up
No more working away at the rusty
old pump, pumping and priming
and working to get a little joy, but
like an artesian well bubbling up
and running over, watering the
dreamy wastes around. The foun-
tain that makes every whit whole.
Deep? A deeper work of grace.
Surely deeper than stains of sin.
If the atonement of Christ in his
lightening of stains of sin. If the
atonement of Christ in his
cleansing blood can not get as deep
in the soul as the devil has put sin,
surely it must be a failure. Is it a
failure? "The blood of Jesus Christ
his son cleanseth us from all sin." 1
Jno. 1:7.

Selected by Frances B. Heisey.

Nothing can bring you peace but
yourself. Nothing can bring you
peace but the triumph of principles.—
Ralph W. Emerson.
Lesson 3. July 12.—Samuel warns Saul and the people. 1 Samuel 12:1-15. Golden Text 1 Samuel 12:24. Only fear the Lord, and serve him. This do and ye shall live. 15 And Saul said unto Samuel, I have sinned; for I have dis­obeyed the commandment of Jehovah, and both ye and also the people have added unto all my sins this evil; for I feared the people, and obeyed not the voice of Jehovah. 16 Now therefore stand still and see this great thing, which Jehovah will do before your eyes. 17 Is it not this very day, that Jehovah hath rent the kingdom of Israel from before Samuel, and hath put it upon thee today? 18 And Jehovah hath said unto me, Go, anoint me Samuel said unto Saul, The Lord hath done to thee today all that he spake by his servant Samuel. 19 And now stand still, and see this great thing, which Jehovah will do before your eyes. 20 And Samuel went to Ramah; and Saul's capital was at Gilgal, near Jerusalem. There he and his anointed are witnesses this day, that ye have not sought after my mouth and my word. And they said, He is my witness. 21 And now, behold, the king walketh before you; and he is as a man, and as your brethren, that have been with you all your life: in your sight, wast thou not made the head of Israel? 22 And now therefore fear God, and serve him in truth with all your heart; for consider how great things he hath done for you. 23 And Samuel told Saul that Jehovah had rent the kingdom of Israel from before Samuel, and hath put it upon thee today. 24 And Samuel said, Though thou wast little in thine own eyes, yet wast thou made the head of Israel. 25 And now therefore fear God, and serve him in truth with all your heart: for consider how great things he hath done for you. 26 But if thou wilt not hear unto me, but wilt rebel, 27 Jehovah hath set a king over you; 28 and it shall come to pass, when he hath taken away your honour, that by the snel of Jehovah, and by the sword, and by the spoil, and by the drought, shall the reign of Saul be cut off before thy eyes; 29 and Jehovah hath set a king over you, and he will take away your honour, and will set a king over you whom he shall choose; and he will deal with him as he hath dealt with Saul, 30 and Saul shall go the way of the kings of Israel, after whom he shall turn away from following Jehovah, and from following thee, and from following the people. 31 And Jehovah hath rent the kingdom of Israel from before Samuel, and hath put it upon thee today. 32 And now stand still, and see this great thing, which Jehovah will do before your eyes. 33 And Samuel went to Ramah.
Secret Societies and the Church.
(Continued from last issue.)

Now, as to the charity: a man has come into the lodge; he has paid his dues faithfully; on this condition he received the assurance that he should have certain sick benefits; the time of need comes, and the lodge in the name of sweet charity pays a debt which it could not evade without disgrace; or the sickness proves fatal, and again this benevolent institution comes to the wife and children and wins their lasting gratitude for paying the insurance which the husband and father purchased and paid for. The intrusion of any thought of charity in such case ought to be resented as a gross and inexcusable insult. It is said that the Odd Fellows pay out in benefits about one-third of the dues received, and that this is by far the greatest proportion of any of the secret societies.

Whatever agreement we might have entered into I am afraid you would resent my calling it charity if, after you had intrusted into by keeping nine dollars, when you found yourself in an emergency I should offer you three dollars out of the nine. But is there really anything about these societies that can in any way be construed or contorted into any semblance of charity.

In the first instance the man who really needs their help because of physical disability, or because of the loss of social standing, or because of financial reverses, is forever excluded by these very misfortunes from participation in your brotherhood and thus from any share in your benevolences. I do not know that any one has ever accused the priest in the parable of the Good Samaritan of being so heartless as not to have helped a brother priest in trouble. You ought to know that it was just because he passed by the poor unfortunate man who was not a priest that he received the unqualified condemnation of our Lord.

And, after all, the only charity of which you can boast as secret societies is such a charity as the priest and the Levite would gladly have practiced if the opportunity had presented itself. Do you not see that this which you call a charitable organization is nothing more nor less than a dragging of the Oriental caste system into your boasted civilization? You seek to bring into your caste only the strong, the prosperous, those who have social standing. You leave out of the account entirely the blind, the lame, the lepers and the poor: and these are the only ones that charity takes into account; they are the ones that moved the great heart of our Lord.

Now, when some one of your caste meets with a reverse you hasten to his relief, and then have the audacity to parade it as an act of great benevolence. I cannot vouch for the truth of it, but I am told that thieves have this same charitable feeling for each other, and that they will come to the rescue of a comrade just as you do. I do not know because I have never heard thieves boast of their charity.

There is just one point in which the ancient caste system seems to have a little the better of the modern, at least I have never heard of a Brahman being excluded from the benefits of his caste because the mails that carried his dues happened to be delayed. I do know of a number of men who carried the burden of the dues of their lodge, paying into it something of the comforts of home, carried the burden until they felt they could carry it no longer, and then, suspended the payment of dues.

In a few instances protracted sickness came soon after, and I have the testimony of these same men and of their friends that not a single lodgeman came to their relief or to the relief of their distressed families. But it is true that these may be exceptional cases, and so I shall put the question plainly and bluntly for any one present to answer if he cares to take the trouble: How far does lodge charity extend beyond the payment of dues?

The claims of antiquity are not being much urged because of their ridiculousness. And yet not so many years ago your pastor was speaking to a man with regard to his duty in the matter of becoming a Christian, and he replied in the calmest manner: "My order is not only better, but it is older than your church. Why," said he, "Solomon was a Freemason."

Fortunately, your pastor happened to know more of the history of the oldest modern society than this enthusiastic member, and if you know nothing except that which you have learned in the ritual he knows more on that subject than you do. He knows that the prin-
ciple upon which modern secretism rests were revealed, or shall I say concealed in the Garden of Eden, when the devil, ashamed to appear open and above board, concealed himself in the body of a serpent. He knows that this principle existed at least until the time of our Lord, for is He not dealing with the whole principle of secretism, which is nothing more nor less than an effort to get into the dark, so that others may not see our works, when He says: "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

I recall the logic of that fearless orator and keen thinker, Wendell Phillips: "Secret societies are not needed for any good purpose." Are they? Do they help in the propagation of Christianity? I want to bear the testimony of experience. The hardest man on earth to win for the cause of Christ are the lodge men. Do they enhance patriotism? More than one great statesman has denounced them as a menace to national well-being. We have already spoken on that point. Just as evident is the first statement of Phillips, is the second: "They may be used for any bad purpose whatsoever." If it were true that no evil had ever been planned in their secret recesses, yet the fact that they are especially adapted for such use makes them a menace to the cause of righteousness.

Verily, it is the same manifestation of original sin, the love of a secret place, a dark place, that is nowhere wanting for itself in the modern lodge. This spirit is not always manifesting itself. If it did, self-respecting men would speedily declare their position of hostility and their would be no occasion for the discussion this evening.

How does this spirit commend itself to you? It says prayers to a Supreme Being, probably the unknown God of the Athenians. It claims to illustrate the friendship of David and Jonathan, although we read nowhere that David was initiated, or that he ever paid his dues. Neither was Jonathan a man of God and David a scoffer as is so often the case in this modern illustration where the Christian is unequally yoked with the unbeliever. Theirs was a "covenant of the Lord." It claims to dispense charity. We should not be surprised to hear of every insurance company making this claim ere long, and then we shall expect priest and Levite to fall into line.

And so you are allied with it because of these claims which it makes, and I must believe that you have never thought of the spirit that lies at the bottom and binds your eyes with claims. If you want to know what good men will do when for a moment the principle of the thing is revealed, let me ask you what forty-five thousand of them did about eighty years ago. The spirit is the same, but its manifestation is different.

An ancient body, truly! Every student of history knows that the principle which alone is ancient was grafted upon a labor guild a decade less than two centuries ago, and that Freemasonry is the mother of modern secret societies.

Now, will you listen to a statement of my position and the reasons for it? But that you may the better understand the position I shall leave it until I have stated several facts that will help you to understand it.

1. The secret society is a religious organization. This fact is stonily denied by churchmen who are members of lodges, but to-day we shall not ask them to speak for themselves, but shall permit their lodges to speak for them.

(a) So far as I am aware the altar is a part of the equipment of every secret society. But the associations of the altar have always been religious, and, to my knowledge, has never found a place in any save religious organizations. It has always stood for the meeting place of God and men. I have never heard of a single Board of Trade, nor a literary, social nor amusement club having an altar. The fact of the case is that they do not need them for they make no religious pretensions.

On the other hand the altar has a part in at least the great majority of the religions of the world. In this particular at least the lodge is identified with the religions of the world and not with its social and benevolent institutions.

What now are the associations of the altar in this sanctuary as you have witnessed them? Parents in deep solemnity, and in all sincerity, have brought hither their children and have presented them to the Lord in holy baptism. Hither the children have come again that they might take upon themselves the solemn obligations of faith in, and loving obedience to the triune God—Father, Son and Holy Ghost. At this same altar many of you at the morning service entered into the most sacred experiences possible for a Christian to know in this world. Here you received the forgiveness of your sin, and a reward of the assurance that Christ dwelleth in you the hope of glory.

Some of you have been associated with the altar of your lodge. Could you stand before this congregation and tell unblistingly what those associations have been? On the surface they are associations with at least some men who mock and sneer at the altar in your sanctuary and at the Saviour whom you meet there. But could you tell unblistingly some of the ceremonies that are associated with your lodge altar? Would some of you like to stand up in the presence of this congregation and say that on a certain night you made in the image of God, with all your garments removed save shirt and drawers and one slipper, with the left leg of your drawers rolled above the knee, with your eyes blindfolded, were led for some time about the lodge room like a calf with a rope about your neck; Then you were led to the altar and, kneeling on the naked left knee, with the left hand under the open Bible, and the right hand on two little instruments placed upon it, you took your first oath.

Oh, but you say, it does not signify. It does signify, and you as a Christian ought to know that it signifies, and that the altar is either sacred or that it lends itself to sacrilege and blasphemy. Suppose that you should have a company of young people in your home and you should discover that during the progress of their mirth they had improvised a rude altar, had placed the sacred volume upon it, and that amid a general good time, mingled with "horse play" they were taking the most solemn oaths, and making the most solemn promises, would you walk away and say: "Oh, it does not signify?" Now, when you insist on dragging the religion represented by these altars into a sacred and solemn burial service, I protest, and I have a right to insist that I
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will not become a partner in such sacrilege.

(b) These very ceremonies upon which you insist, and which have been the occasion of this discussion, advertise your secret societies as religious organizations. Who ever heard of a social, literary or commercial club insisting on burying its members? They may show their respect for them by attending the funeral in a body, but none but a religious organization would think of saying to a minister of the Gospel: "We have charge of the service: we shall be glad to give you some subordinate place, but your part of the service must be entirely under our direction. If you have the audacity to make a suggestion—well, there are plenty of other preachers who will be glad to do as we tell them, but you ought to know for your own good that you had better fall in line."

And your pastor was not unconscious of the visible strength of these societies, nor yet quite unconscious of the strength that might be concealed in the darkness of their secret recesses. In all candor I am compelled to say to secretism as a whole that its power, too, is "the power of darkness." I thank my God that none of these things have moved me from the purpose of an answer of the question of this community: "Why have you refused to take part in these lodge funerals?" (c) If your societies were but permitted to speak for themselves they would continue indefinitely vindicating their claims to be religious organizations. They would tell you that they have creeds, that they have liturgies, and, if the creeds and liturgies do not lie, they tell you that they have power to initiate not only into the lodge below but into the grand lodge above.

I do not blame men who are not Christians for seeking the poor comfort which they may get from these religions of darkness, but how you, who profess to have come out on the Lord's side, can still imagine that there is any accord between Christianity and this modern paganism is more than I can see. It was because I could not escape the logic of the great apostle when he asked the question: "What communion hath light with darkness, and what concord hath Christ with Belial," that I refused to take part in a lodge funeral.

2. There is but one true religion—the religion proclaimed to the world by our Lord Jesus Christ and embodied in His body, which is the church. It follows that these various secret societies, since they are religious organizations, are not only not Christians, but are identified with the great outer world of heathenism. In other words, they are not only not Christian, but are most decidedly anti-Christian.

Heathenism would not have made the least objection to another god in its pantheon, but when heathenism recognized in Christianity an exclusive religion, when it understood that Christianity did not want to get into its pantheon, but that it wanted to destroy it, then all toleration was at an end. Immediately there was a life and death struggle on between the giant heathenism and the child Christianity.

Have conditions changed? The modern representative of the great loves to affiliate itself and to gather all the respectability from the church so long as the church does not presume to touch its altar, its creed and its ritual. But the ultimatum of the secret society to the church is: "Get into our pantheon or we will boycott you."

Two instances of recent occurrence will show you that there are lodge men who think that the church has actually made the compromise, has actually gotten into the secret society pantheon. Not long since a lodge man attended and listened to our beautiful service of confession and prayer and praise, and then congratulated the pastor on the beautiful "ritual" of his church.

It was only at the last meeting of the East Ohio Synod after several young men had been ordained into the Gospel Ministry that a lodge man approached your pastor and ventured the compliment, "That's a strong ordination 'team' you've got." I am quite sure that it would not have required much persuasion to get either of these men to throw the weight of their influence on the side of the church; for somewhere they had contracted the despicable conception of the church that every consistent thinking lodge man must have, if he does not want to be the avowed enemy of the church, that the church is after all only another lodge, a little pretensions in its way, but after all only another lodge.

We have seen that the secret society is a religious organization. We are now to see that it is in no way identified with Christianity, but stands in an attitude of eternal antagonism to the Christian church. It does so because (a) It is a religion without Jesus Christ. Just to save some Knight Templar the trouble of coming to me after this service and telling me that I do not know what I am talking about I shall tell you here and now that Knight Templarism does mix the name of Jesus Christ up with its heathen orgies and profane oaths, but it is a fact apparent on the very surface of things that the Jesus Christ of Knight Templarism has no connection whatever with the Saviour of men. The name of our Saviour is most carefully excluded from the ritual of Odd Fellowship, and the Blue Lodge of Masonry. I know it is not present where we should most expect to find it, viz., in the burial service. But there is sufficient reason for this. The one who is attended on his way to the grand lodge above may have been a consistent follower of Confucius, or one who had no use for the sacred name other than for purposes of profanity.

(b) Since it is a religion without Jesus Christ it is a religion without the Christian's God. I know there is much talk about the fatherhood of God in these societies, but in the light of the teaching of the Son of God what does it amount to? Jesus said: "No man cometh unto the Father but by me;" "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

In your religion you have denied the only begotten Son of God, and the words of the Son are: "He that denieth Me before men, him will I also deny before My Father, Who is in Heaven." You have borrowed the term Fatherhood from Christianity, and your God, the Supreme Ruler of the Universe whom you profess to worship is none other than the unknown God of paganism. Since God has revealed His will that He will not be approached outside of Jesus Christ, your rites and ceremonies, whether dedicatory, or used in initiating men, or at the grave of a fellow man, are but a modern expression of that idolatry against which God has revealed His consuming wrath. And yet you are indignant because a Christian minister has had the courage to say that he
will not become a partner in such heathenism.

(c) What now becomes of the idea of brotherhood which these societies vaunt so much? Since they have no common father in God is it not just possible that they are not all members of the same family? This is simply a little matter of observation. Many times have I seen marching together in the same funereal procession wearing the same regalia, participating in the same prayers to the Supreme Ruler of the Universe, those who solemnly and reverently approached the table of the Lord, and those who have only a sneer and a laugh for reply when their relation and obligation to the Saviour of men was brought to their attention. And then as I knew that these same men were bound up in a common brotherhood by the most solemn promises of Odd Fellowship, or by the most awful oaths of Freemasonry, and then as I have many times been called upon to witness the strength of the yoke that binds these men into a common brotherhood, how could I help recalling the words of the great apostle: "Be ye not unequally yoked together with unbelievers—Come ye out from among them, and touch no unclean thing, and I will receive you, and will be to you a father, and ye shall be to me sons and daughters." Here we have set forth the only possible conditions on which God will be a Father.

(3) Since the secret societies are religious and, since, because there is only one true religion they are in their entire spirit and purpose not allied but antagonistic to Christianity, it is impossible for me as a minister of the Gospel to affiliate in any of their religious ceremonies without denying my Lord and bringing reproach upon His church.

Let me call your attention to one thing: Your pastor might have preached against the saloon until his hair had become silvered with age, caused one iota of the commotion and his preaching would not have that has been caused in our town by the fact that he ventured not only to assert his right as an American citizen, but has had the supreme audacity to be true to his convictions, when these convictions happened to interfere with the request of certain secret societies. Is it because secretism has become so accustomed to be obeyed by both laymen and ministers that it has grown shameless in its effrontery? Or is it possible that the ruler of the darkness of this world has become accustomed to have his tail trampled upon—his slimy tail of lust and iniquity—until it has become numbed and he does not mind so much, and that now he bestirs himself with so much energy because a minister of the Gospel in standing true to his convictions, has touched the apple of his eye?

I do not know. I simply pray God that He may "lead me into the paths of righteousness for His name's sake," and that He may give me the strength and courage to follow His leading. God helping me, I shall be true to the convictions which He has given me until that time when He shall see fit to call me hence.

And you; what will you do? It has been hinted that you may get rid of your pastor. I do not for one moment believe it, for you would be ashamed to ever again look a self-respecting, conscientious man in the face. But even so, I should still thank my God that He has saved me from becoming your hireling when you called me to become your pastor, your under-shepherd.

But what are you going to do about this modern paganism? I can only read to you the words of my text as the stamp of God's approval upon which I have said: "For every one that doeth evil hateth the light lest his works should be reproved; but he that doeth the truth cometh to the light that his works may be made manifest that they have been wrought in God."

The whole system stands for darkness rather than light, and the prophetic vision of the Saviour saw your danger, and in his infinite pity He warned you before you ever got into these unequal alliances.

I have chosen a double text so that it might not be necessary for your pastor to make a presonal appeal. If you will not heed the appeal of the word of God, he is quite convinced that you will not listen to anything he might say.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial; or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of God, even as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore "Come ye out from among them, and be ye separate, saith the Lord and touch no unclean thing, and I will receive you, and I will be to you a father, and ye shall be to me sons and daughters."

The foregoing on Secret Societies and the Church is an address delivered to his church by Pastor Harvey E. Simons, of the Trinity Lutheran Church, of Ashland, Ohio. Printed here by request of T. A. Long. It can be had in tract form from the author at five cents each.

Studies in John.

"the human race," could be adequately tested by the presence of the Son of Man, the perfect sinless, second Adam. In real fact, however neither of these things, nor both of them together brought out the whole truth about man.

Primarily men are not Jews, or sons of Adam, either, but creatures of God; moral beings that are responsible to their Creator. National failure must be shown first, in this testing of man by the presence of Jesus; then racial, or human, failure. But now for the real issue. As a creature, man is brought into the presence of his Creator in the gospel of John. "The Word was God—all things were made by him," is the message the Spirit sends forth as Jesus sets foot upon the earth in this gospel. And as the Creator it is with the creature here that he deals—with the naked creature.

In the book of John, Jesus will recognize no earthly distinctions or relations as such. He moves about as the God of Glory. He has nothing to do with the earth, as such, in this gospel. In the other gospels, e. g., as some one has noted, he does not go up to Jerusalem, the city of the Great King, till his time of formal presentation to Israel has come; but here in John he goes to and from Jerusalem again and again; for he is walking here as the Creator of the ends of the earth, and he is independent of everything human and dispensational.

It is not only with the creature, but with the core of the creature, his will, that Jesus deals, as the Son of God, in John. "Ye will not come to Me." "The lust of your father, it is your will to do," is the arraignment of those who reject him. (5:40; 8:44, R. V.). If any man wilth
to do his (God's) will, he shall know," is his word to those who had said, "Show us a sign that we may see and believe!" (7:17; 6:30). In the presence of the infinite sovereign, holy Creator, the rights of the sinful creature disappear. Jesus is ready to treat with men in grace; but if they rebel against his Deity their sin is wilfully Satanic. The spirit shall faint away before Me, and the souls which I have made," is that word of the Creator which heaven or hell refuses. (Isa. 57: 15, 16). And as Jesus the Son of God walks through this world in the gospel of John the exact character of man is known by the attitude of their wills toward him. All whose hearts acknowledge his Deity will worship him. The children of the devil, often the very greatest religiousists, will contest his claims. And thus, to this day, he makes manifest what is in men. As the Son of God he exposes their exact state as creatures; for in him men see their God, and their naked selves appear. Men must act, when the Spirit reveals Jesus Christ unto them; and they will act— they must act, precisely as they are. If they are "of God" (1 John 4:5) they will break down, endure the light, become "manifest" (Eph. 5:13; 1 John 5:21) and so become "light" (Eph. 5:13), and believing on the light, become "children of the light" (John 12:36). But if they are "of the evil one," they will struggle against the light, will refuse to become manifest, and will squirm away into the darkness they love, which covers their evil deeds.

There is not in the Bible a more universal offer of free grace to men than in the gospel of John. And the offer is bona fide. If men who hear it are lost it is their own doing. But one sin can stand in the way of their salvation—the sin of the wilful rejection of the Christ of God.

"A Hymn for Young People."

Young people who delight in sin, I'll tell you what has lately been— A woman who was young and fair, was lost it is their own doing. But if they are of the evil one, they will struggle against the light, will refuse to become manifest, and will squirm away into the darkness they love, which covers their evil deeds.

"The tears are lost you shed for me, My soul is lost, I plainly see, O mother, mother, how you weep! My soul will soon be drag'd to hell."

"My earthly father, fare you well! My soul is lost and doomed to hell; The flaming wrath begins to roll, I am a lost and ruined soul!"

She gnawed her tongue before she died, She mourn'd, she howl'd and cried.

"O must I burn for evermore. TILL thousand, thousand years are o'er?"

At length an awful death prevailed, Her nails turn'd black, her language fail'd. She lost her eyes and left the world. Poor Polly down to hell was hur'd.

It almost broke her mother's heart, To see her child to hell depart; "My Polly, O my Polly's dead! Her soul is gone, her spirit fled."

Good God, how did her parents mourn, To think their child was dead and gone. "O, is our Polly gone to hell, Where grief so great no tongue can tell."

Young people let this be your care! Return to God and seek his face: Upon your knees for mercy cry, Lest you in sin like Polly die.

O sinners take the warning, fear! And for your dying-bed prepare; Return to Jesus Christ and live, For he will life and pardon give.

Remember well your dying-days; Seek while you live your Savior's grace. Forrage you not against him, He then will you to glory bring.

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"The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of brains that a man has, but his character."

MARRIAGES.

DONER—STECKLEY.—Bro. F. Elliott officiating. Bro. Sylvanus Doner, of Newmarket, Ont., and Sr. Catherine Steckley, of Markham held Thursday marriage in holy wedlock on Tuesday, June 16, 1908.

OBITUARIES.

KAUTZ.—Jandis Kautz, son of the late Daniel and Sallie Kautz, adopted son of Abraham and Susam Landis, was born in Lancaster City, Pa., June 5, 1900, died of appendicitis in Philadelphia, June 10, 1908, aged 8 years and 5 days. The remains were laid to rest in the Brethren in Christ cemetery at Gratersford, Montgomery county, Pa. The brethren S. C. Engle and Enos Tyson conducted the service.

ANGLEMOYER.—Died, at Silverdale, Bucks county, Pa., Sister Annie, wife of Bro. Henry F. Anglemoyer. She was born January 21, 1837, and died after a ten days' illness of typhoid fever on June 13, 1908, aged 71 years, 4 months and 2 days. She yielded to her conviction many years ago and has been living it out in her daily life. She was highly respected in her neighborhood being a faithful member of the Mennonite Church. She was the mother of nine children of whom two sons and two daughters preceded her. A sorrowful husband, one son and four daughters are left to mourn their loss, yet not as such as they have a loving and faithful service which was largely attended, was held on the 17th, at the Silverdale M. H. conducted by our home brethren and Bishop H. B. Rosenbergber and P. Loux of the Mennonite church. Text 2 Tim. 4:7. Interment in adjoining cemetery.

PAGE.—Sister Maria Page, widow of the late Samuel Page, died at her home in Hayes township, Dickinson county, Kans., May 23, 1908, aged 66 years. Funeral services were held at the Bedell M. H. near Moonlight, Kan, the following Tuesday afternoon, and was attended by relatives and friends. Interment in the church cemetery. The deceased was born in York county, Pa., being the daughter of Jacob and Esther Sherk. She moved to Dauphin county, Pa., in 1843, where she was married to Samuel Page, January 20, 1842. Bro. Page died July 15, 1905. They removed to Dickinson county, Kan., in 1885, where they have since resided. Twelve children were born into the family, and forty-six great-grandchildren and thirty-two great-grandchildren. Of these eight children, forty-one grand children and twenty-eight great-grandchildren survive. The children who survive are Mrs. Sarah Conrad, Moulton, La., Ann and Michael at home, Isaac, sisters J. H. and D. H. Brent, Joseph H. and William of Dickinson county, Kan., and a son-in-law, John R. Noll, of Ramona, Kan. Sister Page with her husband became a member of the church when thirty years of age and remained a consistent member ever since, leaving a record which her children may strive to imitate. Services were conducted by the brethren, M. G. Engle and D. H. Brechbill.

WALNO.—Clara Ernestine, infant daughter of Mr. and Mrs. W. J. Walno, was born March 20, 1908, and died at their residence near Green, Clay county, Kans., June 6, 1908, aged two months and seventeen days. Although her short life was full of suffering, she manifested the true Christian idea as to win the tenderest affection of all who knew her. There remain to mourn their loss, her parents, three sisters and two brothers, and other relatives and friends. A brother and sister preceded her to the better land. To the bereaved family only have the sympathy of the whole community in this their sorrow. Brother and Sister Walno are not members of any church organization at present, but they and their family attend Sunday school and other services at the Brethren church, and manifest a commendable interest in the welfare of the church, and are loved and respected by the brethren and sisters, as well as other Christian people for their piety. The service of the infant was held at the home of her parents June 7, 1908, conducted by Bro. Elias M. Smith, assisted by Bro. Jacob Herr. Text, John 14, part of verse 7, but do thou knowest now; but thou shalt know hereafter. Interment in the Brethren's cemetery.

DRIVER.—Jacob S. Driver was born April 8, 1836, in Perry county, Pa., and died May 11, 1908, in Ohio, aged 72 years, 1 month and 3 days. On becoming a man, he was married to Mary Ann Shaffer by Rev. John D. Moyer. To them were born three sons and two daughters. Two preceded their father to the life beyond—Mary Minnie, January 12, 1897, and Daniel, forward, February 21, 1881, leaving his widow, two sons and one daughter. William H., of Des Moines, Ia., Mrs. O. J. Walen, of Salem, O., and Lewis E., of Union, Ohio, other with friends. Mrs. Driver was a great-grandchild, one brother and one sister and a host of relatives and friends to mourn his departure. She was united in marriage with his wife united with the Brethren and ever since lived a devoted, conscientious and consistent Christian life. A fine and affectionate husband, a fond and indulgent father, a good neighbor, a good and consistent Christian. His character will be missed by all who knew him—but most of all by his devoted children and dear relations. The funeral was held May 31, 1908 at the Highland M. H. Conducted by the brethren, J. M. Smith and Rev. L. Herr. Miller and Herr. Text, John 14, part of verse 7, but do thou knowest now; but thou shalt know hereafter. Interment in the Brethren's cemetery.