7-15-1908


George Detwiler
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[The following poems were written by Bro. H. L. Smith, of Harrisburg, Pa., a student at the Elizabethtown, Pa., College, for the recent Commencement Exercises. See editorial note on page 3.—Editor.]

Our Class Ship.

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 the name of the Lord our God."—Psa. 107:7.


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A Semi-Monthly Religious Journal
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EDITORIAL.

Convention Notes.

On June 25 and 26, the Dauphin County Sunday-school Association held its yearly convention. Its being held in East Harrisburg made it convenient for the editor to attend nearly all of its sessions. Of course a county convention is a small affair beside a State convention, and yet increasingly so beside a national or international convention. Yet the elements of the larger convention are in the smaller one.

The program of this convention was quite interesting and a lot of business was crowded into the five sessions. Accredited delegates from nearly all the schools of the county were in attendance and it was evident that they were earnest and enthusiastic workers in the field of Sunday-school work. Special efforts are being made all along the line for more effective work in Sunday-school methods.

The organizing of the Cradle Roll, the better grading of the Primary, Intermediate and Adult departments, the organizing of Men's Bible Study classes, and the better prosecuting of the Home Department work, as also that of teacher training, recognizing the great possibilities of all these, engaged the earnest attention of the convention, the subjects being discussed by able advocates who had opportunity to work successfully on these different lines.

We could not but feel keenly how far we, as a Church, are behind in this important field of church activity, and were we to look at the subject only from the viewpoint of success that is counted in numbers and show, we would be ready to say, let us give up our position of isolation and go with the multitude.

But there is another side to it, and looking at it from that viewpoint we are not so ready to amalgamate. In order to make ourselves understood on this point it is necessary to refer to some of the things that are advocated and have been successfully introduced—things which are contrary to the testimony of our Brotherhood. For instance, in a picture talk—the speaker was very expert, and interesting in this new method of teaching—it came out that there really is nothing that is wrong, outside of things that are criminal, or immoral, only so you have Christ as the object of your worship. According to the teaching, fashion including the merry widow hat, perhaps one of the latest monstrosities of fashion, though the sheets are worn against the wearing of which some city governments think it necessary to legislate for the sake of decency, is a more recent corer—is all right, athletic sports including the present-day baseball craze, the bridge-whist club, and kindred festivities, are all right, only so that Jesus Christ remains the object of worship. Then, too, in the organized boy's classes there is an imitation of the secret lodge of the boys of larger growth, a little bit of initiation ceremony, as we understood the speaker. This part is found very attractive for the boys, and of course, assuming that secretism is Christian, there is much to recommend it to the boys. But assuming that secretism is anti-Christian, we fear that its employment in this way is altogether deceptive.

Since then, the testimony of the Brethren is against the yoking together of Christ and every form of worldliness, as indicated above, it would seem proper that we pursue our course isolated. This, however, should not prevent us to adopt the best methods possible in Sunday-school work, and its doubt would be helpful for us to get together occasionally, and get sharpened up a bit on the methods of successful work in this important field.

A correspondent writes from Thomas, Okla., under date of July 1, "Harvest is all cut and is now being threshed. Wheat and oats are a good crop. All fruits are plentiful. Corn looks well. There is plenty of rain. The first crop of potatoes is being harvested and the second crop planted."

Worship or a Performance, Which?

When one reads the accounts of Children's Day Exercises in the different church papers, the question whether it is worship or a performance forces itself upon us. The crowded house, the fine program consisting of songs, recitations and dialogues rendered by twenty-five to forty actors, the honorable mention of certain persons to whose untiring efforts the success of the affair was in great measure due, all these smack very much of what might be expected, and that goes to make up theatricals and other worldly, carnal performances which are rendered for the distraction of a society thoroughly worldly and where God and Christ the sin-bearer, are not needed. No wonder that the Sunday morning service, in which presumably there is more worship and less show and entertainment, is reported as being thinly attended.

Harvest Meeting Announcements.

The first Harvest Meeting announcement of the year comes to us from Bro. H. O. Musser, one mile east of Elizabethtown, Pa., in the Rapho district. The meeting will be held at his home on the afternoon of July 18. Later notices announce a Harvest Meeting at the home of Bro. Andrew Wingle on the John Brech hill farm, near Orrstown, North Franklin, Pa., on August 6, and another one on August 13th at the home of Elder M. H. Oberholser, near Culbertson, also North Franklin, Pa. Also one at Gratersford, Montgomery county, Pa., August 1. At Crossroads M. H., Lancaster county, Pa., July 15, afternoon and evening. A general invitation is extended. At Thomas, Okla., July 25.

A brother calls attention to an expression in the Rhoda Zook Martin letter where it says that small-pox goes through the air, you know, to which he says, "I am exceedingly sorry that these missionaries did not know that small-pox goes through the air. It has cost four of them their lives. Questions: Do our missionaries know any better? In our Missionary Training Home shall the elements of bacteriology and pathology be taught? If not, how are we going to improve on the present condition?" His comment on the burning of the mission house is, "Every house should be so con-
structed that it can be thoroughly cleaned and disinfected without being burned down."

We are pleased to publish Sister Davidson's Macha letter to the children. Surely they will all read it and enjoy it, and, no doubt, as they read it they will think gladly and thankfully of the many ways in which they are blessed to which the children in heathen lands are strangers. Then, no doubt, they will think out ways by which they may help the missionaries in their efforts to bring light and life to many more of these children who are in the darkness of heathendom which are the places of cruelty.

Bro. J. I. Long, of Thomas, Okla., has a special concern that our people should inform themselves more fully on all lines pertaining to health and disease: how to avoid sickness and preserve health. He sent us a leaflet, issued by the government on Small-pox, giving very full information of its nature and how its spreading may be prevented. Everybody ought to apply to the Health Board of his State and get these leaflets on contagious diseases.

If any of the City Missions are short of help they can possibly secure such by corresponding with Bro. and Sister Webster Burch, of Winger, Ont. Bro. and Sister Burch have made themselves loose and are anxious to move out into the work to which they feel the Lord has specially called them—as helpers in the city mission work. We hope the Lord may have a place for them where they can acquire practical experience under the care of other workers of experience, so that later they may be ready to take up work in a new field.

Brother H. L. Smith, who has been a student at the Elizabethtown College for several years, was chosen class poet this year. The two poems, "Class Song," and "Our Class Ship," found on our first page, were written by him. "Our Class Ship" is in the nature of an allegory, the individual members of the class being spoken of as trees from the different counties from which they came, altogether being built into a staunch ship.

It will be seen that in Section 9, of Art. 49, on Conference minutes of 1908, reference is made to supplying Michigan State with a bishop. Through an oversight the full action of Conference in reference to this matter failed to be recorded in the minutes. Bishops B. F. Hoover, of Ohio, and J. A. Stump, of Indiana, were designated as a committee to visit the different parts of the Michigan field and if in their estimation they consider it wise to do so, to organize the State and hold an election for bishop, and also see to the strengthening of the ministry at the Carland Mission. We are not able to say definitely when these brethren will attend to this work.

Bro. and Sister T. A. and Mary J. Long, who spent a week in Philadelphia, Pa., with several of their children, in the latter part of June, passed through Harrisburg on their return trip. They were then en route to Elmer, Mich., to which place they were sent by Conference. They will have reached their new field ere this is read by our readers. We bespeak for them a cordial and courteous reception by the Brethren of the Elmer field, and hope they may labor successfully and to the glory of the Lord in this part of the vineyard of the Lord.

In his comments on the lesson of July 5, "Israel asks for a King," in the Sunday-school Times, S. D. Gordon has several paragraphs which are pregnant with much interesting information. We give the following four paragraphs as being of sufficient interest to command the prayerful attention of our readers.

"God's own plan for Israel was that they were to be unlike the other nations in their personal life, their moral standards, their national organization and habit. He was trying to develop a new type. Israel was to be, not a kingdom ruled by one man, nor a republic ruled by representatives; nor a democracy ruled by direct vote; but a theocracy, ruled over by God himself. "They were to be an utterly unambitious politically, with no spirit of aggression or conquest; not marked by great wealth or scholastic culture; a nation of gardeners and shepherds, but with the highest spiritual ideals embodied in their own lives; a teacher-nation; God's spokesman to all the earth. Such a nation would excite no enmity and no fear, and would exert an enormous influence upon the moral life of all the other nations. This was God's plan, in part. But they kicked against it. Kicking against God's plan is still common."

"The whole bother here began with Samuel's boys. It's puzzling why they turned out bad. The story of Eli's bad boys, and the family curse, was burnt into Samuel's tenacious childhood. Yet the very thing that cursed Eli's family is here in his own. Had he prayerfully chosen their mother? or, married unwisely or not wisely, found himself unable to overcome the mother's greater influence? Had he simply followed animal instinct, with the common perversion of long hereditary taint, in having children? or, had he purposefully planned each new life? And planned living the life that would reappear in them? Was he away from home too much? or, did he follow the majority in allowing the children to grow up as weeds grow, unpruned and uncared for?"

"This matter of determining the character that children shall develop is the most serious task of life. Yet most people have come to think it practically a matter of chance, largely beyond control, how children shall turn out. There are three simple rules to follow that will leave out all element of chance, or certainly reduce it to the minimum: (1) the prayerful, thoughtful mating of parents; (2) prayerful planning of each new life with, at least, as much intelligence and care as the skilled breeder of blooded stock uses; (3) prayerful living strong, pure lives with the children, and joyously and jealously accepting the task of being their teachers."

The following letter is sent us by Bro. J. I. Long and wife to whom it is addressed. Bro. Long thought since it comes from one of the new Canadian provinces where some of the brethren have located, it might be interesting to some of our readers. It is dated Lanigan, Sask., June 18, 1908, and reads as follows: Dear Bro. and Sr. Long: I suppose you will be surprised to receive a letter from me Canada. I am accompanying my mother on a visit to her brother and sister. We left Hillsboro, Kans., June 1. We saw many interesting things on our way; especially at Minneapolis. We visited the Minnehaha Falls. They are certainly beautiful—the water as it comes over the falls—the many nice flowers, and the wild animals in the park. We arrived here June 5. It was rainy and cool which made it quite uncomfortable for us Kansas people. However, now it has been rather warm for a few days. And now the mosquitoes are quite numerous. There is quite a difference between Kansas and here. There the wheat was almost ready to harvest while here the wheat and oats were just coming up when we came. Potatoes and other vegetables were about the same. However it seems things grow much faster here when once started than in the States. The people here expect better crops this year than last, as they were able to sow and plant a month earlier. Everything here looks quite new. I have seen many things that I never saw before.

Your sister in Christ, MARY F. BARTEL.
**NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

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


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

Jesse B. and Malinda Eyster, Moddstone P. O. (Intokozo Training School), via Zurfantien, Transvaal, South Africa.

Issac B. and Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Ezra Musser, Magog, Ontario, July 28, 1908.

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

D. W. and Mrs. D. W. Zook, Stripat, Parunia, Bankura district, Bengal, India.

J. H. and Anna, Sparrow, Raghnunathpur P. O., Manbhum district, India.

Elming Hoffman, Rodgamo, Fiona Dist., Ramabai, Home India.

Mrs. Fannie Fuller, Gwolija, Tank Road, Bombay, India.

Central America.

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

**Our City Missions.**

Philadelphia, 3421 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 2363 Pensia street, in charge of Sister Sarah Beth, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 232 Ninth street, Church Thirteenth and University, in charge of Eld. J. R. and Sister Anna Zook.

Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna, Eisenhower.

**Philadelpia Mission.**—“God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.”

My heart feels encouraged this morning. I know the promises of God are sure and steadfast. This is all I have to lean upon. Although the hand of affliction has been upon us for some time, my wife, being very sick with pneumonia, with little hope of recovery yet God, in his great mercy, has raised her up again. She has gone to the country for her health, taking with her our daughter, to wait on her. I go to see her once a week—was there yesterday, and am glad to say that she is greatly improving.

With all this we are glad to know that God never forsakes his own, but will always provide. While mother is sick and unable to take her place in the home, her cares have fallen on our son’s wife. I am so glad that she is able to take care of things, both spiritual and temporal. Praise his holy name.

Surely, there is much to be done for willing minds and hands. We have our sewing day, every Thursday afternoon, to sew for the poor. I hope the dear sisters will lend a helping hand in whatever way they can, by sending clothing or material. Brother and Sister Long were with us: we enjoyed their presence very much. He heralded forth the gospel in its fullness to save. We are glad for the rich spiritual feasts we are permitted to enjoy. Wherever a good work is going on, the devil is busy trying to upset, if possible, but praise the Lord, Jesus has all power, and the devil’s is limited. Our Mission is founded on the Rock, Christ Jesus, and will stand, let the devil howl, and the storms rage, we will hide in the cleft of the Rock, Hallelujah.

While part of our Mission work is spiritual, there is also a temporal part which needs to be attended to. As time rolls on our old building which was here when first the Mission started, needs to be repaired, and as I have the care of this, I must do something to raise money to keep things in order and repair. I have made a plea for help by writing to different districts, and will also do what I can, through the Visitor.

Now, dear ones, this concerns you as well as me, as this is a concern of the Brotherhood, so don’t think hard of me for asking, for truly it means much to be stationed at a place like this, to take care of things. I give all my time, and all I have, for the cause, so I hope and trust you will help to bear your share.

May God’s choicest blessings go with these lines.

Your brother and sister,

**Pennslyvania and Wife.**

NOTAWA, Ont.—We are glad to report that the Lord has graciously made glad the hearts of the brethren and sisters of the Notawa, Ont., district in that another young brother was received into church fellowship by baptism on Lord’s day, June 28. The weather was beautiful and quite a large congregation were in attendance. May the Lord keep our young brother faithful so that he may be a blessing to his cause.

**NOTAWA, Ont.**

Charles Baker.

**Batteau, Ont., July 1, 1908.**

BUFFALO MISSION.—To the readers of the Visitor: Greeting in Jesus’ name. We are happy to report to you that we have God with us and keeping our hearts encouraged. We realize that we are in a spiritual conflict, and that we need “the whole armor of God, that we may be able to stand against the wiles of the devil.” For we wrestled not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.”

That the majority are under the darkness, that the arm of Jehovah is around us in the midst of severest trials. The LAST day is coming, and the devil is busy trying to do his worst, knowing which way to turn for relief. Others, under peculiar temptations, give way to false convictions, become censorious, abusive, losing their spiritual ballast, and create uncalled for disturbances. Christian professors, claiming a high state of grace, denouncing each other in strongest and most hateful terms, refusing fellowship for every trivial difference of method, judgment or doctrine, displaying each other in strong, resenting each other for personal advantage or revenge. This spirit is manifest all over the world. Satan is putting forth his last efforts, knowing that “time is short.” But the real spirit-filled and clean people are possessing their “souls with patience” and looking up, for they know their “redemption draweth nigh.” Praise his name—the severer the test the sweeter his love and grace.

Mother Jones, who is nineteen-six years of age, is very poorly and is still living alone in her humble cottage and is happy in the Lord, expecting to go home one of these lonely nights. She is poor in this world’s goods; any one impressed to help a little will be appreciated very much. We appreciate your kind and loving helpfulness. Pray for us and the work.

AFFECTIONATELY yours,

J. R. AND ANNA ZOOK.

**JARBOE ORPHANAGE LETTER.**—Dear readers: I greet you with Psa. 103:1. “Bless the Lord O my soul, and all that is within me, bless his holy name.”

I am glad to say, the Lord has been very good to me since my last writing to the Visitor, although it has been a very busy time, so that I can hardly find time to write: yet I praise the Lord for the strength he gives me each day. Many who have been the changes in my life since I gave myself wholly over to the Lord, but none so trying as the present. But the Lord knows the end from the beginning, and knows what is best for me. As long as I keep looking to him I am not discouraged for the battle is his and all I need do is to keep in harmony with his will and work. He has promised to leave me alone, bless his name. I am so glad I have learned a little of walking by faith and not by sight. I am glad to know that faith is a substance—something we can rest upon, thank God.

Well, I ask all who know the value of prayer to help us pray for dear little Margaret, whom we had in the Home for seven months. Her mother called for her, and as we were keeping her only till her mother would demand her, we had to send her. We know her mother is not a good woman, but I know the Lord is able to keep his sheep. The Lord will keep the truth she heard Winter during our meetings and I trust the Lord will keep the truth she heard

**EVANGELICAL VISITOR.**

**July 15, 1908.**

THANKING all for your kind thought and interest in the work, we are.

Your brother and sister laboring for the extension of Christ’s kingdom upon earth.

GOD, F. AND ELIZABETH WHISLER.

**DESMONDS.—**Dear readers: We realize that the arm of Jehovah is around us in the midst of severest trials. The last day is coming, and the devil is busy trying to do his worst, knowing which way to turn for relief. Others, under peculiar temptations, give way to false convictions, become censorious, abusive, losing their spiritual ballast, and create uncalled for disturbances. Christian professors, claiming a high state of grace, denouncing each other in strongest and most hateful terms, refusing fellowship for every trivial difference of method, judgment or doctrine, displaying each other for personal advantage or revenge. This spirit is manifest all over the world. Satan is putting forth his last efforts, knowing that “time is short.” But the real spirit-filled and clean people are possessing their “souls with patience” and looking up, for they know their “redemption draweth nigh.” Praise his name—the severer the test the sweeter his love and grace.

We the brethren and sisters of the Garland Mission, according to appointment, met on the date of June 20, 21, on our love fest occasion, and we can say, to the praise of God, it truly was a love feast indeed. The spirit of the good Master was with us, and we were all encouraged to be true to the Savior.

Elder John A. Stump was with us, and, truly the Lord helped him in preaching the word. It did our souls good. May the Lord bless him for his labor of love.

We also had with us, Brother D. Stump, Elder Stump's brother, and Brother William Bestard, of the Markham, Ont., dist.: also young brother and sister Vandeervel, of Elmer, Mich. We were truly pleased for the help of our dear brethren and sisters. May the Lord reward them in his own way and time.

Jonathan Lyons.

F. E. D. No. 6, Oviedo, Mich.

MATOPO MISSION.—Dear readers: We come once more to report some of our doings, our joys and our blessings. We have pleasure in saying that the new workers for whom we looked long reached us in May. We are glad for this addition to our staff of workers. May God bless their labors in our midst.

We wish to thank all the donors of fruit and other things which were sent with the workers. God bless them all.

Bro. and Sister Wenger are leaving for Macha Mission in a few days, where they expect to assist in the work. The writer and Sister Steigerwald intend going along to assist them and visit the work at Macha. We intend being away about five weeks.

The Lord is still blessing the work here and souls are seeking the light; some are out most every Sunday pleading for help. Some have found it while others the way is dark.

Winter is now on us again. We are having cold weather for this place; have had a few frosts, not hard enough to freeze tomatoes yet. The natives are busy gathering in their crops. God has blessed us all with a fair crop.

We were permitted to enjoy a few days at Mapane Mission. We were all together but two who were not able to go. It was the closing of school, and we enjoyed the exercises very much.

God bless and keep you all is our prayer.

H. P. Steigerwald.

MATOPO MISSION.—Dear readers of the Visitor: “In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:6).

These words have been verified unto us, especially since we left our home and came to this dark land. It asks to acknowledge the ways of the Lord in all things. For the ways of the Lord are ways of pleasantness, and all his paths are peace. We find that obedience is better than sacrifice; and the joy and consolation that it brings to us makes all his paths peace.

We had a safe and pleasant voyage on the South Atlantic to Cape Town, for which we thank the Lord. On arriving at Cape Town we met by Brother Elbert Hemming, who took us to the home of Mrs. Lewis, where we were pleasantly entertained for one week, when we took the train for Bulawayo, accompanied by Brother Hemming, who expects to labor in the work at Matopo Mission for the time being. We were met at Bulawayo by Brother Steigerwald and Brother Doner.

On the following day we left Bulawayo for the Matopo Mission, arriving at the Mission Friday evening, May 15th.

We found the workers well and happy, and earnestly engaged in the battle for souls. We spent about three weeks among the different stations, and found the work prospering and worthy of the support of all.

We expect (D. V.) June 5 to leave here for our permanent place of labor (Macha Mission) accompanied by Bro. and Sister Steigerwald, who expect to spend a few weeks there in the interest of the work at that place. We trust we may have your prayers as we go forth, that the Lord may make us a blessing among those benighted souls.

Yours in the Master's service,

Jesse W. Wenger and Wife.

June 2, 1906.

MTSHABEZI MISSION.—Dear readers of the Visitor: “God is our refuge and strength, a very present help in trouble.” What a blessed state, indeed, to realize that God is our refuge and strength, the same as those who are nearest are the everlasting arms, bearing us up.

We are pleased to report good health from this place, and we very much appreciate the same, though at times our bodies become quite weary with the strain of the many duties at hand.

You no doubt remember reading in a former letter the opposition at this place, and how some of the influential men in the neighborhood took a stand against the work, denying their women and girls church and school privileges. The condition remains about the same with a few exceptions, where some of the girls have been allowed to come to church but not to school.

Several weeks back two girls ventured to come to services without the consent of the head man of the kraal, and upon inquiry that Sabbath evening as to where they had been, they frankly told that they had attended services, whereupon the chief slapped and told the leaves the kraal. They spent the following Monday night at the hut of a girl friend, and started early in the morning for Bulawayo. According to the report of the direction in which they had gone, Brother Frey took the train at Stanmore Siding, expecting to overtake them and bring them back to the Mission for safety, but failed in the attempt, as they apparently changed their plans and walked through to Bulawayo. We are anxious to have them returned to us, as we fear they may fall into some evil devised trap, and be led astray.

Then also in different other matters the enemy has been coming in and seems to have been especially busy about the King’s business at this place. We are looking to God and expect him to bring matters to such an end that God may receive honor and glory to his great name.

School has indeed dwindled down to a few outside of our boys and girls at the Mission. We continue to visit at the kraals of those who are bitter against us. Lately

(Continued on page 12.)
Our Contributors.

The Dying Daughter.

Go bring me, said the dying fair,
With anguish in her tone,
My costly robes and jewels rare,
Go bring them, every one.

They strewed them on the dying bed,
Those robes of princely cost;
Father with bitterness she said,
For these my soul is lost.

With glorious hope I once was blessed,
Nor feared the gaping tomb;
With heaven already in my breast,
I looked for heaven, to come.

I heard a Savior's pardoning voice;
My soul was filled with love;
Father, you bought me with these toys*
I bated heaven for these.

Take them; they are the price of blood;
For these I've lost my soul;
For these must bear the wrath of God,
While ceaseless ages roll.

Remember, when you look on these,
Your daughter's fearful doom;
That she her pride and them to please,
Went quaking to the tomb.

Go bear them from my sight, and touch
Your gifts I here restore;
Keep them with care, they cost you much,
They cost your daughter more.

Look at them every rolling year,
Upon my dying day;
And drop for me the burning tear,
She said, and sank away.

*The father dressed his daughter thus,
on condition that she should give up her religion. O, cruel parent! And some mothers do about the same.

For the Evangelical Visitor.

Wisdom's Ways.

By T. A. Long.

"Her ways are ways of pleasantness, and all her paths are peace." (Prov. 3:17.) "Her ways," referred to in our text is wisdom. Hence "happy is the man that findeth wisdom." Wisdom is desired by many, because of which our institutions of learning are crowded; but many confound learning with wisdom.

(1.) Wisdom. The quality of being wise; knowledge, and the capacity to make use of it; knowledge of the best ends, and the best means; discernment and judgment; discretion, sagacity; skill, dexterity. "It is hoped that our rulers will act with dignity and wisdom; that they will yield everything to wisdom and refuse everything to force." (Ames.)

Common sense in an uncommon degree is what the world calls wisdom. (Coleridge.)

(2.) The results of wise judgments: scientific or practical truth acquired; knowledge; erudition. Moses was learned in all the wisdom of the Egyptians. (Acts 7:22.)

(3.) Right judgment and feelings concerning religious and moral truth: godliness; piety; religion. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28.)

Thus we have the definition of Webster. At a glance the reader can see that men with an overflow of knowledge have found themselves far from being wise. If our great law-making bodies would possess the amount of wisdom that they do of knowledge or learning, war would be a matter of the past and would be considered as belonging to the age of barbarism.

"Wisdom's ways are pleasantness and all her paths are peace." Can we fathom the depth of meaning in the little word "all her paths are peace." To illustrate, When contention takes place between two parties, if one or both would have wisdom they could settle the differences better between themselves than others could settle for them. When the clash of arms took place between Japan and Russia they had the knowledge and learning to make the weapons of war and construct and handle the instruments of death, which they did in a very destructive manner, but if they would have had the wisdom above referred to, the loss of life, property, and health, say nothing of the sadness to mothers and disappointment and suffering of poor orphans, would never have occurred. After the brutality of the two sides had spent much of their wealth, and sacrificed many of their noble men, they finally got down to good, sound common sense and settled their differences. This could have been done in the first place if wisdom would have had her rightful place. After the lowly, God-fearing children have proclaimed to the world amid sneers and ridicule the non-resisting doctrine of the Lord Jesus Christ, or "all his ways are peace," we are glad to notice that many of the wisest of our, and other nations are waking up to the despised truth that real God wisdom will lead to arbitrate all differences between men and nations.

There are moral issues in our day that concern every child of God. One of them is peace or war. I will quote a few lines from the "Christian Herald," written by Charles F. Aked, D. D. "Nothing will ever extirpate the guilt of the Christian Church from age to age in its encouragement of war and war spirit. Men lose their reason as soon as the feverish throb of the war drum is heard in the city and the war flags are flung wide to the breeze." I will add such as have the learning of worldly wisdom but are destitute of the wisdom spoken of in our text. He further says, "They lose their Christianity as well. The reason is their Christianity is not the kind the ancient worthies enjoyed, because they did not lose their Christianity, although it meant death to them in the most horrible manner human ingenuity could invent and inflict." He further states, "They blaspheme their Lord while they still name themselves by his name." These are very remarkable utterances from such high authority, but it is only a confession of what that sort of Christianity is or confesses to be. We are glad however that the God-born Christian has a quite different standing. Peter, Paul, and many others in their day, as well as many during our late rebellion did not have their faith destroyed by the drum, flag, music or any other of the war services.

He further states, "It is possible for men to doubt many things concerning Jesus Christ. It is open to nobody to question whether he was or was not opposed to war and the war spirit. There is no speculation about his view of peace and war. There is no if nor but. Not for nothing has reverent imagination of the ages fastened upon one of his great titles, "Prince of Peace." If the spirit of Christ is not in antagonism to the spirit of war then nothing was ever clear upon this earth, and nothing ever will be, and we had better abandon any attempt to understand anything."

At this time when we are at peace with all nations it does not require very much courage for such utterances but during our last rebellion when men were drafted and refused to bear arms and were placed into pits prepared for such and water turned on them, either to pump or perish, it required the faith once delivered to the saints. But those who knew of the wisdom whose ways are paths of peace, were not disturbed by the harsh epithets of rebel, traitor, &c., but were willing to serve the government in any capacity other than slay and kill their fellow men. Let us who know the wisdom of our text advocate the same wherever we go not by word of mouth only but in deed and in truth.

The pleasantness of the way makes it desirable. The paths of peace makes the way safe for all. Yours in peace and love.

Do not envy the circumstances of others, but obey God where you are and God will surely reveal himself in your circumstances,

[July 15, 1908.]

The Evangelical Visitor.
Responsibilities are increasing upon the church of God, as each year rolls into eternity. "Go ye into all the world and preach the Gospel to every creature" is the command that Jesus gave to his disciples at the closing of his earthly mission, over nineteen hundred years ago. This command prophesied upon our souls with new energy, as new light breaks upon us. New light means new responsibilities, for which we must give account to God.

A knowledge of the fact that millions of our brothers and sisters, across the sea, in distant lands, for whom Jesus died, but who are actually going into eternity without a ray of hope should stir our hearts to earnest prayer and effort, as nothing else will do and constrain us to cry out, "Here am I; what wilt thou have me to do?"

God is waiting to make plain to us his will and plan for us in this most glorious work. We may be co-workers with God; linked to him in bringing the world to Christ. Blessed privilege!

The Spirit of God is mightily moving on hearts to consecrate and dedicate all their ransomed powers to him and to be linked with Christ in suffering and sacrifice, even in sacrificing their lives, that the utmost corners of this earth may be lightened with the glorious light of the "Sun of Righteousness." Our hearts are deeply pained and grieved to see the unconcern and indifference which has settled down upon many of God's dear children who seem to feel they have no responsibility in this work. Dear friends, will not God require us some day to give account to him of the talents which he has lent us? Shall he find them laid away, unused, moth-eaten and rusted, or shall we be able to present to him, that which he has given us, with a hundred-fold increase, and his blessed approval, "Well done!" Oh, how shall we be able to look into his blessed face without feeling guilt, if we have not been faithful to the utmost of our strength in helping to enlighten the perishing millions. How it must grieve the loving heart of our Savior, to see those whom he has redeemed and saved from eternal despair, settled down in ease to enjoy what God has done for them, seldom if ever to give or pray for the missionaries, who are toiling away in lands where disease and death are rampant! What would some of those who have fallen say if they should return to us, with a message from God.

We pray that these words, so full of truth, uttered by A. B. Simpson, may be burned upon our hearts—"This priceless blessing is only loaned to us that we should pass it on to all our race. Oh, sister what right have you to enjoy your peaceful home when yonder in Africa to-night the slave-trader is sacking some native village amid shrieks of agony and lurid smoke and flame, and to-morrow morning a helpless band of women will stand with their babies chained to their bosom beside the bleeding corpses of husbands, brothers and fathers, and begin the dreary march of a month or more across the burning sands to the shores of Tunis or Zanzibar where they will be sold as slaves, and carried to the ends of earth. Oh, mother what right have you to fold your gentle babe to your bosom to-night, or lay it down to sleep beneath its spotless coverlet in its little cot while yonder in China, to-night, a hundred baby girls are flung upon the streets for the vultures and beasts of prey, all because they do not know the spirit of your gospel. Are you not a debtor to them to the last particle of your power, and some day will he not require their blood at your hands? If you cannot go yourself to pay your debt, there are others whom you can send, and who will gladly bear your message and share your trust."

God bless the faithful messengers of Light in every land, and encourage their hearts when the battle presses sore and the "cups of cold water" are few. Your work is God's work; dear comrades, and his eye is over you. Those precious blood-bought souls for whom he died, are upon his heart, and he is sending his spirit to those who will listen and is choosing some to aid you in the conflict, others to stand by with prayer and means. God grant that each one of us may be true to the trust which he has committed to our charge and may we have some trophies to lay at our Savior's feet when our work is finished.

*Mt. Carmel Faith Home, Morrison, Ill.*

**Special Notice.**

**CHANGE OF ADDRESS OF MACHA MISSION WORKERS.**

Address all mail for Macha Mission to Choma, N. W. Rhodesia, So. Africa. Send all money by London or South Africa draft.

*For the Evangelical Visitor.*

**How Often Shall I Forgive? Till Seven Times?**

*By George S. Grim.*

"Then came Peter to him, and said: Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." (Matt. 18:21-22.) Seventy times seven.

What a trying of our patience! Does Jesus actually mean that we shall forgive an offender four hundred and ninety times? Yea, more; this number is only given as a definite, for an indefinite number which Peter mentioned as a possible limit to our endurance. It enjoins unlimited patience and a willingness to bear with the ill-deserving in the hope of winning them to a nobler spirit of conduct through their actions in life. This is God's way with us. He suffers long and is kind. His love never falleth. Patience is born of love.

How continuously the true parents will bear with their children! What hope would there be for the child if the parents would not have patience, time and again? "It is a little dogful if many Christian people do often thank God for his great patience and endurance of love towards us. His loving kindnesses are over all of us. His tender mercies are the basis upon which rests our hope in God.

In all our dealings with one another we should have that patience which God possesses toward us. "Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven you." The poor and weak in mind especially need our patience and help and also the forgiveness of their infirmities. We need to be patient with sin and ignorance. No person can minister to any human infirmity without it. Patience is an intelligent virtue. It comprehends the whole situation and all the circumstances. It measures the want and capacity of the person needing assistance.

For this very reason it is able to pity, and give sympathy, and wait and forgive.

Patience also implies complete self-mastery.

It has been said; aggravating trials are enough, to provoke a saint, but patience is a saintliness that rises above provocation. It demonstrates the great fact, that God's strength may possess our hearts and actions;
that we can become so indwelt by his Spirit as to hold impatience and passion, under constant control. Patience is always hopeful. It believes enough in the lost to put forth great labor and exertion for their recovery. He sees the smile of God behind every cloud.

He has conquered the final outcome of this natural life and also that which is to come. No hard times as is sometimes said, can daunt his courage or overthrow his faith. He prefers rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. Patience and forgiveness links hand in hand marching down the steeps of time with the true Christian, until the last enemy shall be conquered, then shall enter within the vale.

Louisville, Ohio.

For the Evangelical Visitor.

Health vs. Sickness.

By J. Myers Bosler.

"Beloved, I wish (pray) above all things that thou mayest prosper and be in health, even as thy soul prospereth." (III John 2).

Health is next in importance to salvation. We may be saved, without good health; but the accomplishing of God's thought in us demands strongly the best physical condition.

In this present life the spirit may and should be redeemed by the precious blood of Jesus but the body will be glorified not until the translation. It is truly a very humble thing to live in these frail bodies subject to so much care; yet it is feasible to so care for them and feed them that good health will be inevitable. Sickness is the just penalty of a broken physical law. Sickness is surely not God's providence. What saith the Scriptures, "With long life will I satisfy him and show him my salvation." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in it's season." "The righteous shall flourish like the palm tree." "They shall bring forth fruit in old age; they shall be green and flourishing."

"What man is he who desireth life, and loveth many days, that he may see good? "The days of our years are threescore and ten." "The number of our days" has laid a very beautiful plan for every one, but that plan is thwarted as the body may be disabled to prosecute the labors assigned. Not long since an energetic young man was called to the "regions beyond" to help push the work of the Lord. Not fortifying the body with reserve vital force, he soon succumbed to the climatic fever and became a care instead of being a help. He was called to serve. No doubt if missionaries understood more minutely the well-defined laws of health relative to their respective climates, there would be less need of rests, changes, and furloughing. A young missionary spends one year in India; then dies. Missionaries of thirteen years labor in their respective climates, there would be less need of rests, changes, and furloughing. A young missionary spends one year in India; then dies. Missionaries of thirteen years labor in their respective climates, there would be less need of rests, changes, and furloughing. A young missionary spends one year in India; then dies. Missionaries of thirteen years labor in their respective climates, there would be less need of rests, changes, and furloughing. A young missionary spends one year in India; then dies.

Again we find that an ill-poised mind, and weak nerves are susceptible to groundless animal fears. "Weak nerves are the devil's fiddle strings." Such abnormal conditions can not well bear the oppression of the powers of darkness. There needs be symmetry of mind, body and spirit. The laws of nature can be strictly obeyed. The obeying brings good health. God is more honored in perpetual health, than in a miracle of divine healing. Yet God will make even sickness work for his glory, when it does come; but we repeat that it is his second thought.

We conclude that,—That long life is God's thought.

That sickness is penalty of violated law.

That much of sickness and of death is miscredited to the providence of God.

That the truly obedient children of God are immune to death until their work is done.

That the good hygienists are also immune to colds, chills, catarrhs, grippe, fevers, rheumatic affections, and all common ills.

That a strong body properly cared
for can cope with very much adverse
condition climatic and otherwise.
That there is also divine healing
for body in the Blood of Jesus.
Canton, O.
(To be continued.)
For the EVANGELICAL VISITOR.
Testimony.

BY MARY A. KEEPER.

Dear readers of the Visitor: This
beautiful Thursday morning, June 25,
it being my 49th birthday, as I was
meditating over the few last years—
how the good Lord has revealed things
to me, my heart was filled with
joy to overflowing, and tears of joy
began to flow from my eyes, and I
felt like praising the Lord with a loud
voice. But as I was all alone it came
to me that I should express my praise
through the Visitor.

So I would say, "Let everything
that hath breath praise the Lord." I
can truly say this is a beautiful way if
we only are willing to go all the way
with Jesus, for we know if we "suffer
with him we shall also reign with
him." The suffering is not so pleasant
to this body but so good for the
soul. So we take Hebrews 12, also
13, verses 5 and 6. If we would try
to exercise ourselves more on these
lines we could often have it such a point
that we might only honor Jesus and
most wonderful name, that which
has been sung in the languages of
the whole world, Jesus.

For the EVANGELICAL VISITOR.
God's Message.

(Concluded from last issue.)

I do, O Lord, yield over to Thee,
and so far as I know, am holding
back nothing, but giving Thee entire
control over my life, that Thou
mightest sweep clean my whole
being in Thy sight, that day by day
I might be more and more changed
by Thy glorious image till when
Thou dost descend upon this earth
to gather up Thy chosen ones I
might be of a truth arrayed in the
wedding garments, so that in a
twinkling of an eye I shall be chang­
ed into His image.

O glory to Jesus! O that men
would praise the Lord more. O
that they might honor His name
and tell of His righteousness for­
ever and ever, lifting on high a horn
of salvation and sacrifice and praise
and honor that has far far He hath led
us on our journey and protect­
eth our days, and O, that we might
each day give to Him by consecra­
tion some new token of our grati­
tude, some new idol which has aris­
en and pour out our storehouse of
love at His feet whose tender all-
wise love to direct and lead us in
whatever He may desire to do,
that we might only honor Jesus and
only praise Him for the wonderful
way he hath saved and led us and
guided our weary feet pierced with
the thorns which Satan hath placed
in our path to impede our progress
homeward. Lead us, we unworthy
worms of the dust that we are, un­
to that heaven of bliss, hope, love
which He hath prepared for them
that love Him, and who honor His
name alone and seek that all flesh
might be crucified afresh and only
the Christ life be found within us.

Die out in me every unchristlike
action at any cost. I will give it up,
and though it be a part of my very
marrow, still it pays when we think
of the crown that is ours if we are
willing to share the cross with our
Savior who died for us that through
Him we might be saved. Praise His
name. O praise Him.

O sing unto the Lord a new song.
What a joyful privilege we have of
praising the Lord, whom He
hath set free, who have escaped the
snare of the enemy and who are
standing today redeemed by the
blood of the Lamb, their names
written in the Lamb's book of
life, praising the Lord for the
consciousness I have as I write,
that my name is written there; and,
O God, grant that I may not sin
or do anything that would cause
Thee any sorrow to arise therefrom.
Let those refuse to join our song of
triumph who have never known His
tender love and care, but let us who
have known Him in all His fullness
sing forth the story of the Cross. O
praise His precious name that there
was ever such a story that might be
throughout the ages the grandest
theme that has ever been sung, the
most wonderful name, that which
has been sung in the languages of
the whole world, Jesus.

As I write, how it soothes my
heart to write that name more and
more in attitudes of worship and
adoration, for I feel the only mys­
tery, and power which surrounds
that name, the one name on earth
by which man can be saved from his
sins, and gain inheritance on high.
His holy name, that He has chosen
Praise the Lord forever. O glory to
me and ordained me that I should
bring forth fruit and it should re­
main. O my God, give me more
Holy boldness, more strength to
stand out for the light that Thou
hast given me, and let me be careful
to always make myself a witness
for Thee as Thou mightest lead me
to do, not running ahead of the Spirit
and above all not quenching the
Spirit, but letting Him have His
right of way with me, and I know
the results will be pleasing in Thy
sight. Glory to God forever! O
Praise His name! O praise Him all
ye His saints, praise Him, praise
Him, praise Him. Praise the Lord.
O I must praise Thee. O I must
praise Thee, O Lord, even though
the devil is striving right now to
throw a spirit of fear over me. I
will arise above self and praise God
from whom all blessings flow.
Praise Him above, ye heavenly
hosts, Praise Father, Son, and Holy
Ghost. O glory to the name of Je­
sus. O praise and honor be to our
Lord forever. Glory be to the Fat­
er, Glory be to the Son, Glory be to
the blessed Holy Ghost, blessed
Trinity, Three in one. O glory to
God. How can we ever praise Him
enough? How can we ever praise

July 15, 1908]
Him on this earth, so long as He lendeth us breath, for His mercy, kindness and long-suffering toward us, in not being discouraged with our many mistakes, but sending His own Son, that through Him our mistakes might be blotted out and we might say that our past is all under the blood, the precious blood of Jesus, and we stand redeemed by Him upon His blessed word. O hallelujah forever! Glory to God, Glory to Jesus! Glory to God throughout eternal ages, and praises to His holy name. Anstelle, Ga.

**The Touch of Faith.**

Jesus is the Healer Divine in every land and to all people. "He comes to make his blessings flow, For as the curse is found." The Woman's Missionary Friend, has the following account of the marvellous healing of a paralytic Mohammedan girl, in India, by that veteran missionary, J. W. Robinson.

Shortly after the writer came to Lucknow, thirteen years ago, he met Kima. She was a little Mohammedan girl, or rather, child-wife, perhaps ten or twelve years of age. A medical missionary had found her in one of the muhallas of a distant city, a helpless cripple, cast out from the home of her husband as being no longer of service to him, and left to suffer alone the calamity he himself had brought upon her.

When sent to the Home for Homeless Women, in Lucknow, the little cripple was no more attractive in character than she was in bodily appearance. A bigoted and fierce little Mohammed, and she feared not God and she despised man, and her temper was un Governable. At first she refused to give any heed to the Gospel the evangelists tried to tell her, and for many months apparently no progress whatever was made in reaching her heart. But later on, as the months changed into years, she more and more patiently listened to the story of him who had seen an angel of God, walked like a little child, were almost a terror to her.

There came a Sunday when the crisis was reached. She went to church as usual, and at the door was met by a kind friend who helped her from the vehicle. Then slowly and painfully, and with a feeling of shame that it must be so, she shuffled her way along the aisle to the front. Here another friend went to help her from the floor to the seat, but through a slight accident of some kind the friendly grasp slipped and the helpless cripple fell awkwardly to the floor. The accident was at once remedied and she was helped to her place, and in a moment it had all been forgotten by everyone. No, not by every one, for with face aflame with shame and mortification, Kima sat through the service, hearing nothing; seeing nothing, but brokenheartedly feeling that the iron had pierced her soul and that she could never again risk coming to church.

From the service she went home in bitterness of spirit, and instead of spending the afternoon with the other inmates, as was her custom, she retired at once to her humble little room and shutting the door again to fight out again the battles alone. What happened in that dark and bitter hour no one will ever know, for Kima herself can give no very clear account of either her thoughts or her petition. She simply says that she entered the room feeling that she could not continue life with the sorrow and humiliation that was inseparable from her crippled condition, and that in the bitterness of her heart she cried to the Christ she loved for the help he alone could give.

Miss Fuller, then in charge of the Home, when telling the writer of the wonderful event, said in substance: "That Sunday afternoon, as was my custom, I was sitting alone in my room with my door shut, engaged in meditation and prayer. Suddenly there were excited voices outside calling my name, then a scurry of bare feet on my door step, and before I could arise to inquire what was the trouble the door burst open from without, and there stood a group of the Home inmates so bewildered and excited they could say nothing for a moment. Then a number half gasped, half shouted: 'Kima is walking! Kima is walking!' "Believe it?" said Miss Fuller, in answer to my question: "of course I did not believe it, and at once stepped to the door to see what it was all about. But there, coming up the path to the room, with her face looking as if she had seen an angel of God, walked Kima.'"

That is all we knew of it. If there was any special revelation of God's glory in that little room, it was a matter too sacred for the healed child-wife ever to tell. As for myself, all I can say is that I saw her week after week, for many years, as the helpless cripple. And then suddenly I saw her whole, walking upright and praising God.

For some years after her healing, Kima remained in the Home for Homeless Women at Lucknow, but as she grew into womanhood's years and became more familiar with her Bible, there was a need and a place for her in the work. So to-day she is going in and out among the women of Rajputana and telling them the story of Jesus. Often she repeats in outline the story of her healing, but the tale she loves most to tell is that of the patient and wonderful love of Christ, which won her heart and transformed the fierce and implacable little Mohammedan into the Christian woman filled with the love for all mankind.
I him; for we will not sit down till he come hither.

"How can I go? if Saul hear it, he will kill me. And Jehovah said, Go, anoint him; for this is he."

"Neither hath Jehovah said to the Philistines, Go, and make war with Israel. Now the Philistines Jehovah hath given into our hand."

"Go, and the Lord be with thee:" This is the customary formula of greeting in the ancient East.

"The Lord's anointed:" This name was used before the idea of a royal anointed one was even conceived.

"Go, and the Lord be with thee:" David became an anointed king in the eyes of his community. Thus did Jehovah reveal to David, and to the Ishmaelites, that God was making him a king.

"And a sword with which to slay Goliath, the Philistine."

"And Jonathan and David vowed that they would be brethren."

"Saul was disappointed. He had not yet found the one the Lord was willing to approve."

"We shall not sit down till he come hither:" This was the attitude of men who were not of God's choice. They were like Saul who could not be content with the anointed of Jehovah.

"There remaineth yet of the young men a crop;"

"And Samuel said unto Jesse, Send and fetch me thy son Jesse."
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A Point of View.

An American in China tells of an article in a Chinese publication which describes our citizens as "living for months without eating a mouthful of rice," and never enjoying themselves quietly, but, instead, "jumping around and kicking a ball as if paid for it."
and, after a light meal of boiled corn or sweet potatoes, they work till dark. One of the boys said, "That's what God helps me in the kitchen. With a little training they do well at this. Hambumble is in the kitchen now. Apuleni was in, mornin' when we was ready."

On Saturday at two p.m. all work stops and after eating, they go all to the river and wash their clothes and bodies, and prepare for Sunday. Some of them do not want to wash their clothes and bodies, especially after they rain. There were many people and no one to tell them about Jesus. "Tell them about Jesus;" so they went and told the missionary story about Jesus. They enjoyed it very much, and they seemed just as pleased to have us come. Sister Engle and I had not seen any other white woman for over eighteen months, and so we thanked God that we could meet with one again. Rev. and Mrs. Price were there among natives that would like to fight the whites if they had a chance. We thank God for such soldiers of the cross as they are, and we all need your prayers."

From one who loves you and prays for you. H. Francis Davidson. May 27, 1908.

REPORTS OF FUNDS.

Foreign Mission Fund.

Report for May and June, 1908.

General Fund.

Receipts.

Report for the Month of June.

Donations.

Henry H. Brechbühl, $3; Ella Hoffman, $1; Viola Howard, $2; Eliza M. Wilding, $60.50; Samuel Cally, $1; Nancy Rhodes, $2; Anna Swalm, $1; Lottie Brunner, $1; Carl Rambadt, $1.

Expenses.

Four tons coal, gasoline and light oil. $120.54

Four gal. cotton seed oil for canning, 9.00

Balance on hand, 22.

Geo. and Effie Whisler.

Philadelphia Mission.

Report for June, 1908.

Balance on hand, $118.04.

Receipts.

Hanover, Pa., $2; Chambersburg, Pa., $2; Fayetteville, Pa., $4; Annville, Pa., $1; a brother and sister, $4; a brother, $1.

Expenses.

Coal, $6.25; fare to Wachapreague, Va., $10; provisions, $81; poor, $14.

Peter Stover and Wife.

Donation Credits.

From June 10 to July 27.

Martha Hartlodge, $5; Susan Brinkley, Mrs. David Hersh, Sallie; N. Amanda Doomer, Roscoe Royer, A. J. Heise (be­necficiary Miss Black); W. S. Gish, Miss Black; Long, Elmer Long, John Daly, John Brechbühl, Rufus Oberholt, Martha Brecker, Lizzie Darnell, John Peterman, Mrs. E. J. Keg­digin, Mrs. Jos. E. Hershey; Noah Martin, Isaiah S. Ely, E. D. Smith, Isaac Aykes, A. Wingert, B. B. Orville Herr, L. G. Perry, Lens Metzger, Z. P. Rodes, Mary E. Sollenberger.

The following letter is given here as it was received rather late for classification.

Sandnesky, Mich.,

July 6, 1906.

Our love feast held at the Elmer Mission, June 27 and 28, was a profitable one. Bro. Lyons, of Carland, officiated, assisted by Bro. Kitley, of Yale. The Brotherhood of East Michigan was well represented. There were also several from Carland. To our minds the best part of it was at the close when a sister being much troubled about her neglect of duty humbly confessed and asked our prayers. As soon as two prayers had been offered in her behalf she expressed her gratitude by saying, "The Lord has again sent light into my heart."

We are longing for Brother Long to come to take up the work in this place. Sister Long has written to us and we have been much pleased in the way she has expressed herself.

In reading the minutes of General Conference we found a slight error near the ending of the letter giving the Elmer Mis­sion report on page 40. We meant to express that the work was done in answer to prayer, but we do not know that the Canadian Brethren offered any prayer in a special way for the work, although they may have prayed much for the same end. We meant to express that as we considered the opinion of the Canadian Brethren and the opinion of others, we did not know whether the Elmer church was a Mission or not. J. D. and Lizzie Powell.

We find what we look for in the world. I have always been looking for the nobler qualities in human beings, and I have always found them. There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordi­narily.—Ella Wheeler Wilcox.
Jack's Fidelity.

There was held a convention in Hartford of the colored Baptist Association of New England. I was invited to address one of the sessions. To show that those converted at an early age are sometimes enabled to endure by God's grace I relate the following story:

J. D. Husband, a lawyer of Rochester, N. Y., assured me that the facts are perfectly true.

It was in the days of Southern slavery when Willie, the Master's son, brought home a spelling book. A little slave boy, Jack, asked, "What's dat, Willie?"

"That's the spelling book, Jack."

"What's de spelling book for?"

"To learn how to read."

"How you do it;"

"We learn these things first."

And so Jack learned the A-B-C, etc., mastered the spelling book and learned to read a little, though the law forbade any colored person to do it.

One day Willie brought home a little black book and Jack said, "What's dat, Willie?"


And ere long Jack learned to read the Testament and when he read that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life," and that Jesus and he became a happy Christian. Though a mere child he at once began to tell others about Jesus. When he became a young man he was still at work for the Lord. He used to go to the neighboring plantation, read his Bible and explain it to the people.

One day his master asked him and said, "Jack, I hear that you go preaching on Sunday. Jack, if you go preaching on Sunday I'll tell you what I'll do on Monday."

"What will you do on Monday?"

I'll tie you to that tree, take this whip and flog you till all that religion comes out of you."

Jack knew his master was a determined man, but when he thought of Christ's sufferings for us and heard the Lord saying unto him, Be though faithful unto death and I will give you a crown of life, he resolved to continue his work for the next Sunday.

With his New Testament in hand he went down to the plantation and told them his master might whip him half to death the next day, but if he did, he would not suffer more than Christ suffered for us. The next morning his master said, "Jack, I hear you were preaching again yesterday."

"Yes, master, I must go and tell them how Jesus was whipped that we might go free."

"But, Jack, I told you if you went off preaching Sunday I would whip you on Monday, and now I will do it."

Blow after blow fell on Jack's back while oaths fell from his master's lips, and he said, "There, Jack, I don't believe you will preach next Sunday. Now, go down to the cotton fields and go to work."

When the next Sunday came Jack could not stand straight; his back was all covered with scars and sores. But with his Testament in hand he stood before the people of the plantation and said, "Master whipped me most to death last Monday, and I don't know but he will kill me tomorrow, but if he does I will not suffer more than Jesus did when he died on the cross for our sins."

Monday morning the master called him and said, "Jack, I hear you have been preaching again."

"Yes, Master, I must tell sinners how Christ was wounded for our transgressions, how he swears great drops of blood for us in the garden, and wore that cruel crown of thorns that we might wear a crown of joy in heaven."

"But I don't want to hear you preaching. Now, bare your back and take the flogging I told you I would give you if you went on preaching."

Fast flew the cruel lashes until Jack's back was covered with wounds and blood. "Now, Jack, go down to the cotton fields to work: I'll reckon you never want to preach again."

When next Sunday came Jack's back was in a horrible condition. But hobbling along he found his way to his friends on the neighboring plantation and said, Master whipped me most to death last Monday, but if I can get you to come to Jesus and love him I am willing to die for your sakes tomorrow."

If there were scoffers here do you not think they were led to believe there was a reality in religion? Many were in tears, and, no doubt, some gave themselves to the Saviour for whose sake Jack was willing to die, if need be, the death of a martyr.

Next morning the master called Jack and said, "Make your back bare again, for I told you just as sure as you went on preaching I would whip you till you quit."

The master raised the ugly whip and as he looked at Jack's back, all lacerated he could not find a new place to strike, and said:

"You know that as sure as you go on preaching on Sunday I will whip you most to death on Monday. No one pays you anything for it; the only thing you get is a terrible flogging which is taking your life from you."

"You ask me for what I was doing it. I tell you, master, because he loved me and you so, and bled and died on the cross for you and me, master."

The master's whip fell and in a subdued tone he said, "Go down in the cotton fields."

Do you think Jack went away cursing his master? No! No! His prayer was, "Lord, forgive him for Jesus Christ's sake."

About 3 o'clock a messenger came down to the cotton fields crying, "Master's dying, master's dying; come quick, Jack; master is dying."

There in his private room Jack found his master, on the floor in agony crying, O Jack, pray for me, I am sinking down to hell."

"I've been praying for you all day, master; you must pray for yourself." "I don't know how to pray. I know how to swear, but not to pray."

"You must pray, master;" and finally both prayed and God revealed Christ on the cross to him, and then and there he became a changed man.

A few days after he called Jack to him and said, "Jack, here are your freedom papers. They give you your liberty. Go and preach the Gospel wherever you will, and may the Lord's blessing go with you."

While telling this story at the convention, I noticed a man, perhaps sixty years old, with quite grey hair who was deeply moved. When I finished he sprang to his feet and with a clear but tremulous voice, said, "I stand for Jack. Mr. Hammond has been speaking of me. He has been trying to tell of my sufferings, but he cannot tell the ter-
ribble agony I endured at the hands of my master who, because I was determined to preach the Gospel on the plantations around us, every Monday morning for three weeks called me up and laid the cruel lash upon my back with his own hands until my back was like raw beef; but God helped me to pray for him until he was forgiven through Christ.

I have given you only a few of the burning words, but can tell you there were many eyes filled with tears during this touching scene, which will not soon be forgotten by those who witnessed it.

Selected by Katie Winger.

The Lost Preacher.

"I will bring the blind by a way they knew not," said the Lord; and often when we think we have lost our way we are still being led by an unseen hand and directed by an unerring guide. The things that seem against us prove to be for us, as in the case of Jacob. Gen. xlii. 36. Our trials fall out to the furtherance of the Gospel, as in the case of Paul. Phil. i. 12. The persecutions we endure make us more useful than we could have been without them, as in the case of Bunyan; and in the end we can thank the Lord that all things work together for good to them that love God, to them who are called, according to his purpose." Rom. 8:28. Our very misadventures may prove blessings in disguise to ourselves or the means of salvation to others.

It is related that the Scotch minister, "Guthrie of Fenwick, was one evening returning home very late when he lost his way on a moor. Being quite at a loss which direction to take, he laid the reins on the neck of his horse and committed himself to the guidance of his Heavenly Father. After long traveling over fields and ditches, the horse brought him to a farmhouse, into which he went, and requested permission to sit by the fire until morning, which was granted. A priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired. He then went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had done unto her. She answered that she did not. He thereupon told her of salvation through faith in the atoning blood of Jesus. She received and believed the message of redeeming love, and died triumphing in Christ as her Savior and Lord. After witnessing this astonishing scene, Mr. Guthrie mounted his horse and rode home to Fenwick." He had done his errand for the Master, and now had no difficulty about finding his way home, where he told his wife of the wonders of the night; where he being lost found a lost sinner, and led her home of God.—The Christian.

Message for Missionary Candidates.

The daughter of Dr. Arthur T. Pierson, editor of The Missionary Review of the World, who laid down her life in missionary work in India, wrote her brother, a prospective missionary, the following weighty words of counsel:

I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And believe me, from the first minute you step upon shipboard upon your way to the foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry anyone through; and if you do not know that you have received this, do not fail to obey the command to "tarry until ye be endued with power from on high." Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India, in the missions themselves.

If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not; and when through days, months, and years of suffering that are sure to be in this cross bearing life, the question arises again and again, "Why is this? Am I in God's path?" The rock to which you will hold in this sea of questionings and distress is, "God sent me here. I know beyond a doubt: therefore I may go on fearing nothing, for He is responsible, and He alone." But if you have to admit, "I do not know whether He sent me or not," you will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, "Oh! that it were time to go home. What a fool I was to run ahead of the Lord!" Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the one who is invisible, the One who sent us forth, and therefore, will carry us through. I pray that this message may shake in you all that can be shaken, that the which cannot be shaken may remain as the Rock of Ages.

Influence.

"Set a watch, O Lord, before my mouth; keep the door of my life." Psa. 141:3.

We exert an influence either for good or bad, whether conscious of it at the time or not; and upon the keeping of our lips and the guarding of our tongue, in a great measure, depends the kind of influence borne. Hardly can a sentence be uttered that will not live on, having an influence, more or less, on the hearts and minds of others.

How well for the future facing of our record, perhaps, would it be if the idle words, the rash and hasty words, could die away into oblivion as soon as they pass the lips!

"Unprofitable talk or speeches wherewith he can do no good," Job 15:3 is most unbecoming a Christian. A harmful, cruel word, or a trifling sentence, spoken in an unguarded moment, may be a stumbling block to those who are watching our life and walk, and the influence that goes out from us then is not to the glory of God, but rather a denial of our professions.

Let us strive to so fully consecrate ourselves to God, and to live in such an atmosphere of prayerful dependence upon him, that our influence and testimony will be for what is sober, honest, right, and pure, according to the divine standard, even if it does not please mortals.—Selected by

EVANGELICAL VISITOR.
The Two Buckets.

A great deal of trouble is caused by the habit of looking at things "wrong end foremost." "How discompose you look!" said a bucket to his fellow-bucket as they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full we always come back empty!" "There now! how strange to look at it in that way!" said the first bucket. "Now, I enjoy the thought that, however empty we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Nailing It Fast.

Once when I was a little schoolgirl, a visitor said something in a speech he made to us which I shall never forget. "Suppose," he said, "you were building a house, and instead of putting the shingles and weatherboards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying off in all directions."

"None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on so they will stay on for life? Or are you doing your school work in a way that they will stay long enough for the recitation and then drop off your memory, or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?"—King's Own.

If I can put some touches of rosy sunset into the life of any man or woman, then I feel that I have wrought something for God.—George MacDonald.

Stillness.


In Quietness—Strength. (Isa. 1:19.)

"Stand still," my soul, for so thy Lord commands. (Ex. 14:13.)

E'en when thy way seems blocked, leave it to his wise hands.

His arm is mighty to divide the wave. (Ex. 14:21.)

"Stand still," my soul, "stand still" and thou shalt see how God can work the "impossible" for thee.

For with a "great deliverance" he doth work. (Psa. 18:5.)

Be not impatient, but in stillness stand.

Even when compassed round on every hand (Psa. 118:10-12),

in ways thy spirit doth not comprehend. (Psa. 139:6.)

God can reveal the way till thou art still,

That he may work in thee his blessed will (Phil. 2:13),

And all thy heart and will to him do bend. (Psa. 119:10.

"Sit still, sit still," O soul! 'Tis ever best,

So still to wait—"for JESUS will not rest" (Ruth 2:18).

Till he hath finished all that concerneth thee. (Phil. 1:6.)

THOU FAIEN WOULDST NOT KNOW HOW THINE AFFAIRS WOULD FALL.

THOU FAIEN WOULDST NOT STRIVE TO PLAN THEM ALL? (HEB. 5:9-10.)

Hark! JESUS speaks and guides them all to me. (Matt. 14:18.)

O anxious one! "Sit still," at JESUS' feet. In quiet there, his dear words so sweet. (Eccles. 9:17.)

"Never can I mean thy forsake or leave;" (Phil. 2:13),

And listening thus, thy heart shall find a rest. (Psa. 25:4.)

"Be still,"—a deeper step in faith and rest. (Psa. 46:10.)

"Be still and know," thy Father knoweth best. (Isa. 66:12.)

The way to lead his child to that fair land (Deut. 8:7-9),

A Summer" land, where quiet waters flow.

Where longings souls are satisfied, and know (Dan. 11:32.)

Their God and praise for all that he hath planned.

"Be still and know" that God is only love. (1 John 4:8.)

"Be still and know" he sets thee "far above" (Phil. 1:6.)

The cares and frets and worries of life's span. (Eph. 3:17.)

"Be still,"—lest thy moves spoil (II Cor. 12:11)

The shaping of the vessel lest thy toil Should hit the Great Potter in his plan. (Jer. 18:4.)

"Be still," my soul—for just as thou art still

Can Goo reveal himself to thee: until

Through thee his love, and light, and life and can freely flow (Acts 6:6-8)

In stillness GOD can work through thee and reach (Acts 9:17).

The souls around thee. He then through thee can reach (Acts 9:17).

His lessons—and his power in weakness (II Cor. 12:9-7)

"Stand still," and know the Lord will fight for thee.

"Sit still, my soul; the Lord shall war for thee.

"Be still, my soul! and know thy Lord is God. (Matt. 6:33.)

And being GOD, he loves thee to the end. (John 13:1.)

He is thy Savior, King, High Priest and Friend,

Thine "all in all" along thy quiet road. (Psa. 23:5.)

"There was a great calm." (Mark 4:39.)

?Go to thine rest, fair child!—a deeper step in faith and rest.

Go to thy dreamless bed: (Psa. 127:2.)

"Go to thy rest, fair child! Go to thy dreamless bed; While yet so gentle, undefiled,

With blessings on thy head."

MARRIAGES.

RICH—WENGER.—Bro. Grant H. Rice and sister Annie M. Wenger, both of near Colborne, Franklin county, Pa., were united in holy wedlock on May 12, 1908, at the home of the officiating minister, Elder M. H. Oberholser.

OBITUARIES.

LEBECK—Sister Hannah Lebeck, beloved wife of Brother Frederick Lebeck, of Notwaha district, loved, and quite suddenly at their home near Notwaha, Ont., June 24, 1908, aged 74 years. Sister Lebeck was a faithful member, always willing to follow the Lord in all his ways. The funeral services were held at the home, conducted by the home-brethren. Text, I. Pet. 5:13, 14.

HAWK—Sister Lydia Hawk, wife of Brother Henry Hawk, deceased, was born in Lancaster county, Pa., November 30, 1852, died June 7, 1908, at Detroit, Kan., aged 75 years, 6 months and 21 days. She was the mother of four children, one daughter and eight sons. The second son preceded her to the spirit world twenty years ago. The rest of the children remain to mourn the loss of a kind, loving and devoted mother. But her loss is their gain. Funeral services were held at her home near Bell River, M. G. Engle, conducting the services next Thursday, July 8, conducted by Elder Aaron Martin, and the brethren Jacob N. and Amaer H. Martin. Her body was placed in the family. Interment in adjoining cemetery.

ZAVITZ—Bertha, wife of Elra Zavitcz, died of consumption near Sherkston, Wellington county, Ont. She was the oldest child of Bro. and Sister John and Mary Bitner. She was born near Sherkston, March 18, 1833, aged 75 years, 6 months and 21 days. She was a devoted member of the church, and had filled a host of positions and friends to mourn her leaving. Only a short time ago, yet we are parted as those who have no hope, she being a faithful member of our church for many years. Funeral services were held at the Sherkston, Aug. 13. Interment in the U. B. church, conducted by Bro. Gervis Bears, assisted by Bro. Joseph Michael. Text of her own choosing from Psa. 23. Interment in the Steele cemetery.

BITTNER—Sister Pearl, youngest daughter of Mr. and Mrs. Clayton Pritz, of Oshena, Ont., and granddaughter of Sister Hettie Pritz, of the Messiah Home, died after an illness of two weeks, and was patient, on June 11, 1908, aged 2 years, 6 months and 4 days. Sister Pearl was a fine Christian living young lady, and we do not mourn as those who have no hope, we are with her in the home of the parents on June 17. Rev. Keiter, pastor of the U. B. church, officiating. Interment in the Church cemetery. Text of her own choosing from Psa. 23. Interment in the Cemetery adjoining.

PRITZ—Ruth Vivian, daughter of Mr. and Mrs. Clayton Pritz, of Oshena, Ont., and granddaughter of Sister Hettie Pritz, of the Messiah Home, died after an illness of two weeks, and was patient, on June 11, 1908, aged 2 years, 6 months and 4 days. Sister Pearl was a fine Christian living young lady, and we do not mourn as those who have no hope, we are with her in the home of the parents on June 17. Rev. Keiter, pastor of the U. B. church, officiating. Interment in the Church cemetery. Text of her own choosing from Psa. 23. Interment in the Cemetery adjoining.

NISSLER—Sister Annie M. Nissler, wife of Brother Benjamin H. Nissler, of East Donegal township, Lancaster county, Pennsylvania, died July 5, 1908, aged 44 years, 9 months and 25 days. She was converted and united with the Brethren in Christ at the age of three years, and was a consistent Christian life up to the time of her death, never making any trouble in the church. In her last illness, which was of a month's duration, she expressed her desire to depart and be with Christ, having a bright evidence of her acceptance with him. Although we deeply feel the loss of a beloved sister, we believe that our loss is her eternal gain. A large attendance at the funeral gave evidence of the respect and esteem in which she was held in the church and community. She is survived by her mother and three sisters. Interment in the adjoining cemetery. Interment in a cemetery adjoining.