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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The Message of an Ear of Corn

I thought I knew a good deal about an ear of corn. It is associated pleasantly and otherwise with my earliest recollections. I shelled it by hand long before the insatiable modern sheller was dreamed of. I dropped its grains from an apron in the plow and covered them with a hoe. I “shucked” multiplied thousands of them in all kinds of weather, from the middle outward, with an inch or two of naked cob protruding. It was symmetrical, and its grains packed as closely as a jeweler ever set precious gems on a bar of gold. There was no waste. And not only did it contain more grain in weight than the common ear, but it was rich in protein, the most essential food of all the fruits in our orchards and sheep and hogs and fowls upon our farms. They are educated. They have climbed up the scale from the commonplace to the rare; from the comparatively worthless to the highly valuable.

And I thought of the part which man has played and is playing in this upward movement of nature. Nature waits on man for her highest attainments. There is in all nature a dumb cry for guidance and uplift. The corn, unattractive wild flower is saying to man: “Take mine hand and educate me and guide me, and my beauty will be multiplied a hundredfold.” The worthless wild berry is saying to man: “Become my teacher; take me under your care, cultivate and direct me, and I will yet become fit for the table of a king.” Just as the untamed wolf long ago said to man: “Subdue my wild nature, soften my savage impulses, guide my instincts, and from being a terror and enemy of man I will become his closest companion and friend and helper, shepherding instead of destroying his flocks, protecting instead of threatening his life.” And man took the wolf in hand, and educated and trained and transformed him, and the wise Collie and the stately Newfoundland and the brave St. Bernard are the result. God has taken man into partnership with himself in the work of creation.

Another thing which came to me with startling force as I looked upon that ear of corn was that it represented twenty generations of special care, selection, and cultivation; for, in the life of corn, the ear reaches its maturity in a single year’s growth. But twenty generations of human life would represent not less than a thousand years; for a man does not come to maturity in less than fifty years. What if we had a human soul that, through twenty generations, had been safeguarded as this ear of corn had been; its parents as carefully selected, its cultivation as thoroughly maintained, its isolation from corrupting

(Continued on page 3.)
The Hymnal Committee's Work.

The brethren J. R. Zook and S. R. Smith, chairman and secretary of the Hymnal committee are experiencing, in a practical way, and to its full extent, what the work laid on this committee by conference, really means. There was first the work of selecting and gathering together a large number of hymns and tunes of various kinds and on many subjects, from which the final selection must be made. This was no small work and was very largely done by the chairman, and submitted by him to the other members of the committee for inspection and approval, correction or rejection. This could be done by correspondence, but for the completing of the work, of selecting for actual embodying in property of being freely criticised when the work is complete. Considering, then, that their task is most difficult and perplexing, their labor hard and fatigueing, a great nervous strain, we feel sure that the least the members of the Brotherhood can do for them is to show sympathy and forbearance, and to bear them up in prayer and intercession that the Lord may wonderfully sustain them and grant them an extraordinary supply of patience and wisdom so that they may be able to complete the work creditably to themselves and the church, and that God may receive glory and honor through it. Remember, therefore, to pray much for them. May God help them and bless them.

Our aged brother, J. M. Engle, of Kansas, is moved to write approvingly of some things which the editor ventured to say in connection with Sunday-school Association work in the July 15 number. He says: I have been reading the editor's notes and comments on what he saw and heard at the county S. S. Convention which he attended, and felt to emphasize what he says in regard to many things that the speakers sanctioned. I think all those things "are not of the Father but of the world" (1 John 2:16). I usually read the Visiors all through as soon as it comes to hand, and often several times. I am not always impressed to write, but in this case I could hardly refrain from contributing my mite. * * * I was not surprised that the editor did not approve of the views as given by the speakers at the convention, in reference to indulgence in things essentially worldly only so they are not immoral or criminal, only so you have Christ as the object of your worship. The editor mentions some things of fashion of which I know nothing, and I should respectfully be sanctioned by such teaching as being proper for the Christian. I wish to heartily support what the editor says, and I wish our members both old and young, but especially the young, would read it over and over reflectively and prayerfully. I do not mean to say that we are not to make use of what we can learn from others, if it be an improvement, in our Sunday-school work, but I would rather see us hold our position of isolation than to go with the multitude. I deem it necessary to give warning on this line, and I do heartily wish that those who stand on the walls of Zion would blow the trumpet clear and plain and strong, that they give no uncertain sound to the hearers, not only on this line but on all lines, but this is more particularly in regard to the Sunday-schools so that the Sunday-schools may be a blessing to the Brotherhood and not a curse. I wish to stir up our pure minds and therefore am not ashamed or afraid to repeat it—that our Sunday-schools may be a blessing to the church and not a curse. Amen.

A well wisher for Zion.

John M. Engle.

The harvest meeting at Bro. Daniel Engle's home near Hummelstown, Pa. was held according to announcement on August 8, afternoon and evening. The attendance of the members of the Lebanon and Dauphin district was quite large. Visitors attended from both Rapho and Donegal districts, Lancaster county, among them being Elders Aaron Martin, and ministers, H. O. Musser and C. O. Lehman. These brethren were free in the ministry of the word and many others took part in the praise service. Many expressed themselves as being much profited by the services. The Engle home lies in a bend of the Swatara Creek and has been in the Engle name for upwards of one hundred years. It is an interesting place to visit. We had never been there before. We notice that Pennsylvania does not line up with Kansas in way of making their
than-giving at harvest meetings tangible, something that you can take hold of, in way of free-will offerings for some mission or institution. It would seem to be an appropriate time to do so. Possibly they have another way of doing it. The method of doing a work is of less importance, only so the good work is done.

It was the editor's privilege to attend the harvest meeting at the home of Brother John B. Neisley's on August 1. The large barn floor was filled to its utmost capacity by the members of the Cumberland district, and many of the neighbors of the surrounding community. The bountiful harvest which had been gathered under God's blessing, was greatly appreciated by those who toiled so strenuously in its production, and it seemed fitting that there should be praise rendered to the source of all good. Elders C. Lesher and J. D. Wingert, of South Franklin district, preached interestingly. Bro. Wm. M. Asper, of Mowersville district, North Franklin, was also present and took part in the service as did also Bro. Cockley, Mennonite, and Bro. Murphy, Elder Wett and Bro. J. H. Myers of the home district, had charge of the services.

Just as we go to press there comes another letter from Bro. F. K. Bowers giving account of a good harvest meeting at Sonderton on the 8th inst. We give the following summary. The brethren E. Tyson, Abner Martin, Wm. Hess and Allen Freitz, Mennonite, engaged in the ministry of the word. Bro. Martin preached an interesting and instructive sermon, having for his text Psalm 65:12. The brethren Hess and Freitz spoke in German. Bro. Martin preached again in the evening and also at Silverdale on Sunday morning and on Sunday evening to a full house at Souderton. The labors of these ministering brethren were much appreciated.

If any of the districts anywhere have any copies, one or twenty, of the minutes of the recent conference on hand, and can spare them we would like to secure them. The supply is quite exhausted and there are still calls for one or more. We would like to hear from anyone who has any on hand.

When you write to this office next time address 1627 Swatara Street, instead of 36 N. Cameron. However if any one wants to pay on subscription when in the city such money will be received at the old address, office of the S. R. Smith Co., or it can be left with our printer, Central Book Store.

Change of Address.

The address of the Evangelical Visitor and the editor is changed from No. 36 N. Cameron St., to 1627 Swatara St. Let everybody make a note of this change. This is the number of the Editor's present residence. Anyone wishing to send us any car that runs out Derry St., and get off at 17th, and inquire at the grocers on the corner of 17th and Swatara Sts.

Harvest Meeting Announcements.

At Lykens Valley, Pa., August 15, at the Free Grace M. H. At Five Forks M. H., South Franklin, Pa., August 22, in the forenoon. At Valley Chapel, Stark county, Ohio, August 29, at 2 P. M. A general invitation is extended to attend these services.

Bro. J. H. Wagaman, of the Zion district, North Dickinson, Kans., reports having had a very interesting harvest meeting. The brethren, C. C. Barks holder, of Upland, Cal., and Dr. B. Martin of Coleta, Ill., gave interesting addresses, and many others took part in the praise service. An offering amounting, as we learn by the Abilene Reflector, to over eighty-six dollars was received to be divided equally between the Chicago mission and the Jabbok Orphanage.

We have sold a number of the beautiful Red Letter Combination Bibles and all who have received one are much pleased with their purchase. We are offering it at a low price, $3.85 with thumb index, and would be much pleased to fill a hundred orders by January 1, 1909. If you think of getting a Bible let us send you a sample page.

"If ye died with Christ, why do ye subject yourselves to ordinances...after the precepts and doctrines of men? Which have indeed a show of will-worship, and humility and severity to the body: but are not of any value against the indulgence of the flesh." (Col. 2:20-23, R. V.)

Youth is the best time for the building of character and the forming of principle, and the future depends on the decisions and actions of the present.—Rev. G. Denton.
NEWS OF CHURCH ACTIVITY IN THE
HOME AND FOREIGN FIELDS

Addressess of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. Engle, Myrtle G. Overholt, and J. C. Graham, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Thaddeus Mission; Levi and Ballie Dendt, Maupione Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.
The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Modernstein P. O. (Intokozo Training School), via Zurfonite, Transvaal, South Africa.
John H. and Anna Sparrow, Raghub- J. H., and Anna Zook.
Mrs. Fannie Fuller, Gowanla, Tank Road, Bombay, India.

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

Our City Missions.
Philadelphia, 2423 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Des Moines, Iowa, Mission, 727 Ninth street, where we meet every Saturday night at University Ave. In charge of Eld. J. R. and Sister Anna Zook.
Jabbock Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Harvest Meeting Echoes.
"Truly, God is good to Israel, even to such as are of a clean heart." (Psalm 73: 1.) This is my testimony for the Lord this evening. He cares so wonderfully for his children. In Psalm 103 we are told that our heavenly Father pitied us as his children, if we fear him. And this is not all, but he also provides for the ungodly and children, if we fear him. And this is not all, but he also provides for the ungodly and children. In Psalm 103 we are told that even evening. He cares so wonderfully for his children. If we fear him, how thankful we should be and serve him more out of love as our heavenly Father, and not so much out of fear, looking upon him as a stern judge. He is just and holy.

So with pleasant remembrance I can make mention of our Harvest Home meeting at Graters Ford, Pa., August 1. The Lord blessed us with favorable weather conditions for the occasion. (There were some who are easily kept at home, fearing they may get wet, having probably been praying a few days before for rain.)

So the meeting house was filled, and our aged brother George Tyson, opened the meeting. Bro. Tyson some time ago had the misfortune to fall from a wagon, break-
small, but they are never discouraging. We are happy, not because we have the majority but because we have the witness in our hearts that we are right. Pilgrims and wanderers here. Heaven is more beautiful than God's people are. They are very busy helping a poor young couple out. We have heard that some were taken from school and from church. A few of these are allowed to come to church, but not to school. Notwithstanding this, however, we have thirty-two enrolled for this the first week of the term, and all are doing well. Two of the girls who were taken from school, came to church against the request of their guardians. Returning home they were whipped and told to leave, which they did. About three weeks ago, when we learned of their being in Bulawayo, we immediately went for them and brought them here. They are now staying with us, attending school, and helping in the work. We now have four girls and ten boys.

Do any of you think that in this country Satan gives up his subjects without a struggle? Not so. True, upon the first arrival of the missionary, the natives frequently profess to rejoice because of his coming, and many say they cannot follow the Lord. But, "that the heart of man is deceitful" applies very forcibly to these people, and "who can know it?" fits just as well. I think most of us do not know their own hearts. When they learn that to follow Jesus means for them to leave their sins, then they will go no farther. Neither need we be surprised. For generations they have lived in sin, bound by the shackles of superstition, with their eyes fixed only downward upon the things of earth, because they know nothing higher to look to. And yet there are those among them who are longing for something better. It is inspiring to watch the growth of one of these anxious souls after truth. Will you not all join with us in prayer for their deliverance.

We are glad to report all well. Are now just in the midst of Winter, though it is very mild this year. Have had no heavy frosts yet.

A few weeks ago we had the pleasure of meeting and enjoying the fellowship of the new missionaries, brother and sister Wenger and sister Heisey. We rejoice because a few more are coming forth to needy fields. Let no one think the field is now full. Millions are yet without the gospel. Some think Africa an unhealthy place; yet thousands come here in search of a fortune, many of whom are disappointed. Are not the golden sheaves—precious souls who shall live forever—more valuable than the nuggets of gold that pass away to-morrow?

Last Saturday evening and Sunday morning I had services with the natives of Gwanda. There is a small church there, built by the Wesleyans some years ago; but they have now given up work at that place, and have given us the privilege to use the church; and they also say they would be glad if we could work the field. The meeting was not large, mostly young men who work in Gwanda, but they seemed much interested, and were anxious that we come again. On Sunday evening, we had a service on our way home, about eight miles from here.

We have made arrangements to have a
Seeds of Kindness.

If you have a friend worth loving,
Love him; yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow—
Why should good words ne'er be said
If your work is made more easy
There's health and goodness in the mirth
If a silvery laugh goes rippling
When a brother's heart is sad?
From a brother's weeping eyes,
Say so; speak out brave and truly,
Praise it; do not let the singer
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it; do not let the seeker
Bow before his God alone—
Why should not the seeker share
The strength of "two or three" in prayer?
If you see the hot tears falling
From a brother's weeping eyes,
Stop them, and by kindly sharing,
Own your kinship with the skies—
Why should anyone be glad
Who thrills your heart
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it; do not let the seeker
Bow before his God alone—
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evangelical visitor.

BY CHARLES BAKER.

Inasmuch as the way we, as a people of God, hold our communion services, by what is generally called close communion is questioned by others, and, as we know, also by some of our people, we would submit the following passage of Scripture to our readers' careful consideration. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17.) Those who question the way we hold our communion services tell us that all God's children ought to commune together, no matter of what persuasion, as long as they are in good standing with the people with whom they are identified. To us this seems to be unreasonable. We will look at this for a moment in connection with the passage of Scripture above quoted. A certain minister, not long since said, apparently in a boastful manner, that at the last communion service which he attended, there were only members of seventeen different persuasions that took part in it. To us this seems to be a case rather to be lamented, than a case of rejoicing. Among the seventeen different kinds of so-called children of God that communed together at that time, may incidentally have been some that were baptized by trine immersion, others by single immersion, once forward, or backward; others perhaps sprinkled, whereas others had perhaps water poured on them, while there may have still been others that were not baptized at all, by any mode. What a confusion! How does it agree with the words of Paul, "One Lord, one faith, one baptism?" (Eph. 4:5.) Then in that number there were, no doubt, some who washed feet, while there very likely were others that did not observe feet-washing. Normal School Certificate, for the reader answer.

Since the Bible School and Missionary Training Home has received the hearty approval of General Conference, a few words in regard to it, we trust, will not be out of place. All who attended Conference, no doubt, will remember the discussion on the advisability of engaging as teachers only such as hold a professional Normal School Certificate. It was the opinion of some at Conference that the decision of the Incorporating Board was a little too strong on that point, believing, they said, that there are members in the church who were perhaps better qualified to teach the doctrines of the church and the Bible, than others who held such a certificate. But in the secular part of the school it was the unanimous opinion of the Incorporating Board that it was absolutely necessary that that teacher should hold a professional Normal School Certificate, for the following reason. Namely, this school is not only to be started and conducted for the children of the Brethren, but it is to be open to all classes of students regardless of their religious principles, providing they submit to the rules of the school. Therefore, it was the opinion of the Board that within the兼顾aud of Buffalo, that unless we had a teacher engaged in the secular part of the school, who held a certificate required by the law of the country in which the school is located, we could not expect any students from outside sources to attend our school. No parent would care about sending their sons, or daughters, to a school where the teacher engaged did not hold a lawful certificate. Upon the view above stated, we are of the opinion, that when the project of the school is so far advanced, that a teacher is to be engaged, the Board should take that point into consideration, and act accordingly.

As we go to times at the different parts of the Brotherhood, we are pleased to notice the zeal that is manifested among the members, and especially among some of the young members for the study of the word of God. That is commendable. All ought to be interested in the study of God's word. The Savior and the apostles at different times gave intimation to that end. And, since we have the welfare of Zion at heart, we would, if we could, give a word of advice in that direction. The hope of the church lies in the young, and it is especially them we would like to help.

The first important point is to ask God for wisdom, for the Savior says, "without me ye can do nothing."
And James says, “If any lack wisdom, let him ask of God,” etc. But, however, let no one think that God will give him insight in Scripture unless he applies himself to study. The man who prays, “Give us this day our daily bread,” is also expected to do his part towards obtaining it. So with the study of the word of God.

Another important point in the study of God’s word is to notice the different parts of speech which the sacred writer uses, whether in the present, past, or future tense, together with the nouns and pronouns. No student can get a clear conception of God’s word, unless he pays strict attention to that rule. There are plenty who are well versed in Scripture, yet their speaking and writing is seriously defective on account of not having paid attention to the above.

Then, too, it would be well for the student to consult the R. V. in connection with the common version, especially on important doctrinal points. By so doing the student will discover that the R. V. gives a clearer definition on a number of important passages of Scripture, than the common version. And, better still, if the student can read German, and consults the German version also, he will then find that the German and the R. V. invariably agree. We would especially recommend the above to our young brethren, who may be called to the ministry, or to the mission field. It is especially desirable for the peace and the prosperity of the church that all speak the same thing. As we have said above that the hope of the church lies in the young, if they profit by the above, we are confident that there are better days in store for the church, wherein the conflicting theories that are now inculcated by some into the minds of the hearers, will vanish away.

Then, again, Paul says “preach the word,” and in order to preach the word, you will have to make yourself acquainted with the word. Make it the man of your counsel. Not the church creed. The church creed is fallible, but God’s word is infallible. There seem to be some, who somehow express themselves as though they depend more upon the church government for their views, than they do upon the word of God. They openly request to be allowed to preach according to the church government, “word” we are expected to preach. By “it” we shall stand or fall. All other which, we believe, reflects upon their appreciation of the Bible. The sources are human, but the word of God is divine.

For the Evangelical Visitor.

Testimony for Jesus.

By A Sister.

Dear readers of the Visitor: For some time I was impressed to write for the Visitor, but feeling my inability I hesitated. But to-day while reciting our Sunday-school lesson it came to me with such force, seeing how disobedient Saul was and yet declared that he had performed the commandment of the Lord, knowing that partial obedience is complete disobedience. (James 2:10.)

I am glad I found Jesus a precious friend. We may speak to God as we do to a friend because he is a friend of friends, our constant companion, and the more perfectly we feel this nearness the more readily will our prayers be answered. He has answered mine for which I feel to praise him. I have been in his service for years yet I had not attained or received, that satisfying portion which I believed was to be enjoyed in God’s service until last Winter while attending revival service the Lord saw fit to give me the longings of my heart. I desired to do his will, but in some way, failed to meet the conditions. And to-day, I am not able to tell how wonderfully the Lord blessed me. When I made a full surrender he showered such a blessing upon me and such a divine feeling went through my body, I just felt as though I had never done anything wrong, all was forgiven and remembered against me no more, and still more to follow.

The Lord showed me there was pride in my heart. I truly desired victory over this but being weak of myself I asked the Lord to help me. Quite often I would look and wish for things that really did not become people professing godliness or plainness as we as a church believe. I came in contact with so many things that I desired which were not for comfort but merely for show, and oh, the dissatisfaction it gave me when it came so forcibly to me and yet I desired victory. I was honest yet helpless. In times of severe temptations those words came to me “Turn away mine eyes from beholding vanity and quicken thou me in thy ways.” (Ps. 119:37.)

And now I can sing the song of “Victory, Oh, glorious victory!” This victory is mine also when I am willing and ready to show my colors in any way the Lord may lead.

Pride manifests itself in so many ways. Sometimes it can be hid for a time but it will finally show either in appearance or expression, and we know God does not want a proud heart (Psa. 101:5; 138:6). I desire to learn more of Jesus and in all things do his will.

Abilene, Kan.

For the Evangelical Visitor.

Testimony.

By Sister Boultier.

May God’s richest and choicest blessing be the portion of every giver. So many requested at that time that theirs should be used to help the dear old man who was suffering with consumption, and his sickly daughter. Much was done for them; they wanted for nothing within reason. But now he has gone to his long and peaceful rest a few months ago,—died with the praises of God on his lips. And last Wednesday his daughter passed away. Oh the good we may be doing while the days are passing by. Many thanks to you all for the kind helping hands.

And now, dear brethren, it is five years since I came into the church, and all this while I have been battling along alone with God. Can you imagine how my heart yearned that my entire household should be taken for God? It was often hard and discouraging, to see your nearest and dearest one in the world without a hope. Many times I have stumbled; many unhappy downcast spirits overtook me, but somehow our God who is strong to deliver had his mighty arms so fixed about me that I should not entirely fall. Oh bless his name forever. At last he has heard my prayers and the prayers of others for the salvation of my dear companion. He is saved, praise the Lord, has been made a new creature in Christ Jesus. No doubt many of you have read his (first) testimony in the last Visitor of what God has done for him and what he intends to do for God, and also our little ten year old son.

Oh, I have much to praise God for. Life is so different. Now we can read and talk about God and his goodness together and it is blessed. He wishes your prayers, and indeed he needs them. He wants more of the things that are stored away in God’s storehouse. He has many battles and hard places, thrown right in as he is among ungodly men at his work. Pray for him and us. We want to
meet you all around God’s throne where we will sing and praise him for his loving kindness throughout the countless ages of (Eternity).

If any brother or sister feels impressed to write him an encouraging word that would be a benefit to his soul. I am sure it would be appreciated. Pray for me.

Your Sister in Christ.
Freight St., Keller, Va., P. O. Wachapreague, Va.

For the EVANGELICAL VISITOR.
A Letter.

MARY J. LONG.

Dear Saints, in the name of Jesus our blessed Redeemer will I write a few lines for the Visitor again.

At the last writing I was in the city of Philadelphia with our children. Am glad to say that we all had a pleasant visit with each other. Not since our dear Emma, who died in Africa, was yet with us and had her farewell meeting, have we, as a family been together. We do not know which of us will drop out next, neither is this our concern, but only that we may all live in such a way that God can use us to be a blessing to one another, this is my earnest plea to God. I believe I am safe in saying every day.

We visited our dear brother Stover at the Mission. Truly our hearts were touched in seeing the great care and responsibility of the work of the Mission and street meetings and his dear companion sick and away from him in the country. This thought presented itself to me to write something in way of encouragement to the dear saints who have so nobly stood and go on at his bidding. As coming from God it will help us.

The above scriptures suggest the subject of the present number, viz., health vs. sickness. No. III.

By J. Myers Bosler.

And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day (day of Christ’s second coming, not day of death) come upon you unawares.” (Luke 21:34.)

“A merry heart doeth good like a medicine; but a broken spirit drieth the bones.” (Prov. 15:15.)

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came . . . .” (Luke 8:43.)

The above scriptures suggest the subject of the present number, viz., medicine and the healing art. Everything considered, we must be content
to give bare statements without much proof. Practically this subject is exhausting. The diversity of opinion and practice with attending results is astounding. Ideas are flexible, while facts are immovably stubborn.

Without controversy exceedingly great is the expenditure of hard-earned money, upon the 125,000 physicians in our fair land, besides that spent upon patent medicines and proprietary prescriptions; all of which largely needless. Instead of seven and one-half million dollars yearly for foreign missions, hundreds of millions could be given were people to avail themselves of the healing in the blood of Christ, and the preservation of health, by strict conformity to the well defined laws of nature. Many resort to the doctor, or the drug shop, upon paying the penalty of violated law, to have effects counteracted by drug, rather than to remove the cause of the disorder. Physicians and surgeons are not however entirely dispisable. There needs be diagnosis, and some few unavoidable operations. What doctors there need be should be hygienic advisers, educators and inspectors; and not the administrators of useless poisonous drugs that hinder rather than help nature restore. We keenly realize the fact that we are on many controverted ground now on this subject. Only out of pure love to humanity do we venture. Beloved! Though you may have had the opposite views and practices from childhood up, for your future good and profit do not tenaciously stick to them and exclude all else; but rather wait until all facts are in, and the vast domain of past and present conditions are known. Permit us also to state that here it is appalling in the extreme how many people continue their malpractices of health laws and resort to drugs, rather than to know and discontinue the cause of the disorder.

Drugs are often not only a useless expenditure but also an irreparable hurt to the system. Nature must cure and restore, despite of drugs. While drugs often do bring about results, it is done at the expense of all future health and vitality. Many a mother subject to hemorrhages has been caused to eke out a miserable existence, because for her hemorrhages were administered poisonous drugs, such as ergot, etc. Thereby the bleedings were stopped, but the constitution was undermined. Mercury, arsenic, digitalis, strychnine, morphia, ergot, ephedrart and alcohol are the principal poisons. Capsicum and lobelia are non-poisonous. Hostetter's Bitters, and many of the sarsaparillas, also all pain killers and headache powders, are very harmful. Pain is a voice in nature, crying for obedience, warning of some disorder or abuse. Pain-killers hush the cry, but will not with one finger remove the cause. Hygienists know nothing of headache and the like.

A great marked reformation is going on now, from drugs to health foods. Innumerable cures are being wrought continually apart from drugs. The drug system is fast waning, while all other natural systems are growing in wonderful proportions. We will give only a few testimonies of many of the world renowned doctors who have their eyes wide open to the error of drug medication.

Dr. Bostock, author of "History of Medicine," says: "Every dose of medicine given is a blind experiment upon the vitality of the patient."

Dr. Jas. Johnson, M. D., F. R. S., editor "Medico-Chirurgical Review," says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single physician, surgeon, man mid-wife, chemist, apothecary, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevail."

John Forbes, M. D., F. R. S., says: "Some patients get well with the aid of medicine, more without it; and still more in spite of it."

Albert Leffingwell, M. D., American Humane Society, says: "I do not believe that the average length of human life would be diminished by an hour, if all the drugs of Christendom were dumped into the sea,—barring, perhaps, half a dozen."

Prof. Martin Paine, M. D., of the New York University Medical School, says: "In the administration of medicines, we cure one disease by producing another."

Another noted doctor says that drugs kill more than famine, pestilence and war together. And again, there are those all around us who could trace the origin of their morphia or alcohol habit to the administration of drugs. It is mildly criminal to give unto innocent children paregoric, laudanum, or any of the many soothing syrups so much advertised. Surely the children of light should not be guilty of any such barbarous practices. S. B. Cough drops, cigarettes, tobacco, alcoholic beverages are all so fixed up as to create a demand for them. So-called health drinks are not safe. Much of the devil's cunning craftiness is being brought to light. Let all the children of God see to it that they are not in any wise entangled in the meshes of the black art of Egypt. Thousands of cures are being wrought by treatment at large sanitariums, as also by many individuals, by simply conforming to the laws of nature. Some make dietary a specialty and cure. Others use electricity, while others work on circulation. Still others use chiefly manipulations to nerves and tissues, and bring to pass marvelous results. Then there are those who use nerve and tissue foods principally with very great results. Then again we have water treatment by which a large number of cures are effected. Then last of all comes the mind cure, used by the so-called Christian Science. However, many use the best of each system.

Since the body is renewed and built of what is eaten, we believe errors in diet are a chief source of much disorder and disease. Too much food eaten, or wrong combinations may poison the blood in the space of one meal. Many systems cure, but do not remove the cause. Houhelt "an ounce of prevention is worth a pound of cure." We must needs consider cure as well as prevention. By helping the constructive forces of nature and opposing the destructive, the system will do well in restoring to normal condition. To this end the mind has a goodly share to perform. A contented mind with a clear conscience, thinking only good pure, helpful thoughts, is constructive to the whole system, while discontent, worry, unrest, jealousy, hatred, revenge and all wicked thoughts are positively destructive to the tissues and nerves of the physical body.

While Christian Science teaches some good psychology, yet many have eternally been duped in spirit by its meshes of a mystical black art revised from heathen philosophy. Avoid it. It is very befogging to spiritual light. Where it does good to the body, it does a thousand-fold more harm to the soul. Their healing art has ensnared many a precious one.

As the mind thinks, regards, the state of the body, so far the body will be effected; as the nerves are servants and members of the brain, and the nerves control all the functions of the organs of the system. If the mind thinks some organ of the body to be disordered and sick when it is really well, that organ will soon be effected. We can think ourselves sick, and we can think ourselves well, within the
scope of the nervous system. A calm, peaceful, contented mind, buoyant with hope, and beaming with cheerful­ness, great in courage, has one-half the battle fought. Worry kills many a one. Let not the mind recognize anything, but what is noble pure, helpful. Finally, "Be strong and of good courage." "Hope thou in God."

"And now I exhort you to be of good cheer."

(To be continued.)

Canton, Ohio.

For the Evangelical Visitor.

Our Trip to Pennsylvania.

Charles Baker.

Having felt for some time past that it was our duty to visit our daughter, Hannah, matron at the Messiah Orphanage, Harrisburg, Pa., wife and I left home on Friday morning, July the 17th, and arrived safely at the Orphanage at 5:30 a. m. on Saturday. It is needless to say that we were gladly welcomed by our daughter and the other workers connected with the Orphanage, and the children in general. There are thirty-seven children at the Orphanage, beside the staff, at present. Some, of course, are nearly grown up, and are quite a help in the work there. We were favorably impressed with the order, and the willing­ness of the children to help do the work. Where there are so many there naturally will be much to do to keep everything in good shape, but happily all turn in that possibly can help, and all goes along nicely. No doubt, all can, more or less, comprehend somewhat of our feeling while we were at the Orphanage, when you consider the joy it affords parents when they see their children doing well. We cannot help but pray God to bless our daughter and the other workers for their self-sacrifice in so noble a cause. And as it takes considerable means to keep up such an enterprise, we feel it our duty to be­speak for it a ready support for its needs from the Brotherhood at large. And should deem it a privilege to help carry on the different charitable works of the church, because the Lord has done great things for us.

Whilst in Pennsylvania, we attend­ed two harvest meetings which were largely attended, and we believe were profitable to all present, and to God's cause in general. We were favorably impressed with the godly zeal of the brethren and sisters, and the love they manifested toward one another; and pray God that they may abound in love more and more. We were also pleased to have the privilege of attending several other preaching services, as well as prayer-meetings, both in the country and in the city of Harrisburg, where we also had our first experience in open-air preaching, having had the privilege of attending three such ser­vices there. Our visit has been a pleasant one to us, and were glad to meet with so many of like precious faith during our short stay in Penn­syl­vania, and shall not soon forget thekindness shown to us. Would also be pleased to see brethren and sisters come to us, and cheer us on the way.

A Wonderful Thing.

What a wonderful thing is conver­sion to God! and as blessed as won­derful. No wonder that the Spirit of God calls it an "illumination," "After that ye were illuminated." Heb. 10:32; or as in 1 Peter 2:9, "Out of darkness into his marvellous light."

How vastly different true conver­sion from any mere reformation of ways.—Conversion affects the springs of life, the affections, the conscience, and carries its results to the utmost activities of conduct. It involves re­formation, but it signifies a great deal more. Conversion to God is a glorious reality.

"I am so sorry that I went to that meeting," said a young person on her way home one Wednesday night.

"This has been the happiest day I ever spent," said the same person on the following Sunday evening, after a meeting exactly similar.

In both of these meetings the truth of the Gospel was declared. Man ruined and hopeless; all, moral or im­moral alike, unspiritually denounced as "condemned already," and deserv­ing their part in the lake of fire which is the second death.

But not that alone; Christ was preached as Savior. Now the first part of the truth had reached this young person in living power; and the Word and Spirit of God had made the feeling of her lost condition deep and real. Hence the regret expressed.

And may I ask, is it possible for a criminal to hear the sentence of death proclaimed and yet remain indifferent?

He may, but not so when a sinner has been convicted of sin by the truth of an omniscient and sin-judging God.

This was her position. She was "convinced of sin." The knife had entered her conscience. Self had been laid low. Oh, the awfulness of that sight.

My reader, have you ever seen yourself? If not let me urge on you, as part of your devotions, the prayer of the poor Highland kitchen-maid, "Lord, show me myself." Sel must be seen, known, felt, judged, condemned, and then apprehended as set aside at the cross in order to peace with God. Conversion is a tremendous thing in deed, although precious beyond con­ception.

Ere two days had gone, the other side of the truth had been received. The anxious soul had seen the Good Shepherd giving his life for the sheep, and then giving these sheep eternal life, and then putting them in his al­mighty hand, and lastly, challenging any one to take them thence. What a Shepherd! What a life! What se­curity!

Then came, of course, the illumina­tion, and the marvellous light, and the easily understood expression—"The happiest day I ever spent."

"O, taste and see that the Lord is good." Such is the language of all who know him. The heart is filled with light, and joy, and peace in be­lieving. How different to the mere act of outward reformation!—J. W. S. in Glad Tidings.

A National Peacemaker.

When William Penn began his duties as chief magistrate, a great conference was appointed with the Indian chiefs. Penn, accompanied by a few unarmed friends, clad in the simple garb of the Quakers, came to the appointed spot. The chieftains, also unarmed, sat in a semi-circle on the ground. Standing before them and speaking by the interpreter, he said: "My friends, we have met on the broad pathway of good faith. We are all one flesh and blood. Be brethren; no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love." The chiefs replied: "While the rivers run and the sun shines we will live in peace with the children of William Penn." No record was made of the treaty, for none was needed. Its terms were written, not on decaying parchment, but on the living hearts of men. For more than seventy years, during which the province re­mained under the control of the Friends, not a single war-whoop was heard within the borders of Pennsyl­vania. The Quaker hat and coat proved to be a better defense for the wearer than coat-of-mail and musket.

—Ridpath.

Troubles are like babies; they grow bigger by nursing.
Lesson 10. Sept. 6.—Saul and Jonathan slain in the battle of Mount Gilboa. (I. Sam. 31:1-13.)

Now, therefore, let your hands be strengthened, and let your hands be strengthened, and let your hands be strengthened, and let your hands be strengthened, and let your hands be strengthened. (V. 8)

Introduction.—Before the last lesson and just as the defeat and death of David had been accomplished, the Philistines had made an alliance with Nahash, the Ammonite king, to destroy the Israelites and rescue their gods for victory. 6. There is no practical application that will cement a man's life as the practice of good deeds do. 8. We should always show kindness to the living and respect for the dead. —Workman Quarterly.

Lesson 11. Sept. 13.—David made king over Judah and Israel. (II. Sam. 2:1-7; 5:1-5.)

1. And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up into Hebron. 2. So David went up into Hebron, and he took thither his two wives, Ahinoam and Abigail, the wife of Nahash the Carmelite. 3. And David smote the men of Jebus, which had hitherto held that city, (that is, they had held the city against him,) with the edge of the sword; and he took the city, and dwelt therein. 4. And he called the city of Jebus Sion; and the Jebusites called it Roham. 5. And David took the stronghold of Zion, which is the city of David. 6. And David took the whole house of Cad, and the sheep, and the oxen, and the asses, and he brought them to Hebron. 7. And David said, Whosoever doeth the work of the Lord, and suffereth for it, shall have mercy, and shall have mercy, and shall have mercy. (V. 7)

V. 7 Let your hands be strengthened: Show yourselves brave men and courageous. Have anointed me king: Here is an implied invitation to declare themselves the servants of David, and to accept his anointing as the rightful king of Judah. (V. 6) All the tribes: Representative men. The tribe of Judah put their bosheth on Jonathan's head. (2) Ahnun: First mention in I. Sam. 10:6. A place near Jabesh-Gilead. Unto Hebron: A very old city, south of Jerusalem. Abigail once dwelt there, and near which was his wife's sepulcher. (V. 2) Ahnun: First mention in I. Sam. 11:4; of her ancestry of Saul's wife, Nahas' wife. The wedge of Nahas. For an account of the story in connection with David, read I. Sam. 27-31. This king: Nahas, the Ammonite. No tribe is applied to any settlement howservier small. (V. 3) Men of Judah: Of his own tribe. Jebes-Gilead: A city of Gilead, about 40 miles east of the Jordan. Buried Saul: See I. Sam. 31:13. Saul's body was not found, Nahash, the Ammonite, was buried. "He trusted in his sword, and it betrayed him" (V. 4). The other side of the valley: (Chap. 29:1-11.) The next chapter (30) shows us David in trouble, stripped of all, that he might again "encourage himself in the Lord" (Chap. 30:5), and resort anew to him. He is seen once more in his right place, as God's deliverer from the Amalekites and sends Israel presents. And here our lesson begins.

COMMENT AND WORD STUDIES.

(V. 1) The Philistines fought: The verse connects itself with chapter 24, more especially in verse 7. The Philistines engaged the men of Israel in several battles, for they had desired to be like other nations (chap. 8, 13). From the time of their invasion by Joshua, the Philistines themselves turn back David, and make defensive alliances with them. (Chap. 29:3-11.) The next chapter (30) shows us David in trouble, stripped of all, that he might again "encourage himself in the Lord" (Chap. 30:5), and resort anew to him. He is seen once more in his right place, as God's deliverer from the Amalekites and sends Israel presents. And here our lesson begins.

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Comment to memory verse 6.

When? About 1056 B.C.

service with the white people of Gwanda on our next trip there. A few seem anxious for meeting, some even who are wicked men themselves. An occasional minister comes from Bulawayo, but they say no one has been there for four months. The white men of this country need our sympathy. Most of the men are single having come from Europe to work in the mines, stores, police camps, etc. Their life is considerably isolated; and, not having families of their own, and never or seldom hearing a good sermon, they naturally drift into drinking and gambling with their fellows. With many, this is their ruin. They need our prayers.

We are in receipt of the fruit sent with brother Wengers. And it was all so very fine. Dear ones, how can we thank you for your interest in us. As you labor hard that God's word might go forth in this dark land, I know that the Father blesses you abundantly. We often think of you with thanksgiving. The quilts and other articles also were much appreciated and useful.

And now, beloved, be strong in the Lord, and in the power of his might. And may you be able to stand in every evil day. Pray for us.

Your co-laborer,

July 4, 1908

HARRISON J. FRYE

REPORTS OF FUNDS.

Philaclphian Mission.

Report for July, 1908.

Balance on hand. $65.85.

Receipts.

Fayetteville, Pa., $3; Waynesboro, Pa., $5; Philadelphia, Pa., $1; Manor district, Pa., $1; Newfield, Ont., 50 cents; Philadelphia, Pa., $6; Cleona, Pa., $1; Hummelsport, Pa., $1; Roebuck, Pa., $1; Elizabethtown, Pa., $3; Lebanon, Pa., $1; Reading, Ont., 50 cents; Clayton, Ohio, $1; Brown City, Mich.; Mechanicsburg, Pa., $3; Louisville, Ohio, $1; New Carlisle, O., $8; Almira, Ont., $1; Lost Springs, Kan., $7; Kohler, Ont., $1.30; total, $169.70.

Expenses.

Poor, $27.85; mission work, $30; groceries, $3; mission needs, $7; total, $37.55.

Buffalo Mission.

Report for July, 1908.

Balance on hand. $39.32.

Donations Received.

Nancy Rhodes, $2; Marshal Winger, $2; Katie Smith, $1; Jno. Climenhaga, $1; A. Asa Climenhaga; young Bro. Engle, 50 cents; a sister in Christ, Dunton, Ont., $1; Edith Hoffman, $2; Fanny Ngy., $2; Lastie Climenhaga, $1; young Bro. Engle, Pa.; a brother in Christ, $3; Samuel Galley, $1.

Expenses.

Light Bill and gasoline for fuel, $36.00; groceries, household and sundries, $37.76; balance on hand. $39.32.

DELMORE MISSION.

Report for the month of July, 1908.

Donations.

Rose Bank S. S., Hope, Kans., $21.14; A. C. Higgins, city, $1; Sadie Book, Ramona, Kans., $1; sister, Jacob Book, Ramona, Kans., $1; J. M. Engle, Abilene, Kans., $2; church of Upland, Cala., $10; rental for

A Lesson in Giving.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten: "There, for her. She asked her papa to change it into dimes.

Address Evangelical Visitor, 1627 Swatara St., Harrisburg, Pa.


OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send a copy of the Authorized and Revised Version of the Bible in one volume, without increasing Size or Weight, or Diminishing the value of the paper only.

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Union With Christ.

We are convinced that the most important thing for all who seek Worldwide Revival is always to keep in living touch with Jesus Christ for he is who "baptiseth, in the Holy Spirit"—i.e., He plunge, (present continuous) in the Spirit. Thus he alone enables us to obey the Divine Command "Continue to be filled with the Holy Spirit."

All Christians will admit that the fault is ours. It is we alone who are to blame when we lose contact with Christ. Why do Christians so easily lose contact with Him? Principally because there is only contact and not a vital living union with Him to begin with. When we accept Christ as our sin-bearer and believe that He died for us on the Cross, we come in contact with Him—our past sins are forgiven. We have found the Rock of Ages chief for us but we have only put one foot down upon Him—hence we are liable to fall! We have believed in the objective fact of Christ's death for us, merely; we have not yet been vitally united with Him in His death—it has not yet become a subjective reality. When I accept the further fact as true, namely, that the old man in me, the self-life, died with Christ on the Cross then I put my other foot down on the Rock. Then this becomes a subjective reality, i.e. then, I am united with Christ in His death. Now this second fact of my death with Christ can be revealed to me only by the same Divine Teacher who reveals the first fact of Christ's death for me. Yes only the Holy Spirit can open our eyes to see that we have a personal share in the death of Jesus, that he the head of humanity died with him and with all of the natural man (all that is of the first Adam) died also. This is the meaning of Christ's solemn words that he who saves his life, i.e., his flesh or self, shall lose it and he who loses it shall save it unto life eternal. This is why he said, "If any man would come after me, let him deny himself and take up his cross and follow me."

This important truth was fully taught by the Holy Spirit to his own people after he was overturned at Pentecost, in such Chapters as Romans 6:1-11; Gal. 2:19-20; Eph. 2: 1-6; Col. 2: 20; 3:3; I Peter 2:24. This same truth is prefigured in the Old Testament, also in such passages as Psalm 16:9-12; Hosea 6:1, 2. To the first of these attention was directed by Peter on the day of Pentecost for was not this one of the truths about which Jesus had told them "before his death"! "I have yet many things to say unto you but ye cannot hear them now. Howbeit when he the Spirit of Truth is come, he shall guide you into all the truth." May he reveal this wonderful mystery to us more clearly than ever before. Suffer me to repeat what has been said. When we first came to Jesus we believed that he had died for us. Only then did we personally enjoy any benefit from his death. There is no doubt that Christ had died for us but until we united ourselves to him by faith and said, "Christ died for me," forgiveness could not be claimed by us. Now there is a deeper truth namely, that I died with Christ. But this does not benefit me until I accept it just as I accepted the other truth that Christ died for me. Yes, believe that the old man died with Christ and our old nature becomes a corpse—still with us but dead and therefore with its old power over us gone.

It is not sufficient, however, for us once to believe in this second truth and then forget all about it. No, just as we always return to the first foundation truth and draw constant comfort from the fact that Christ died for us; just as we always plead his death before the Father when we desire forgiveness: so also must we do in regard to its complementary truth—"We died with Christ." Let us always be returning to it: always putting down our other foot on this Rock—foundation. Let us plead this fact also, constantly before the Throne when we desire release from the power of sin. As "Christ died for me," frees from the punishment of sin so, "I died with Christ," frees from the power of sin.

This is what Christ means when he says, "Abide in me and I in you." "For if we have been grafted into the likeness of this death so shall we also share his resurrection" (Conybeare and Howson). Now we can understand why Paul inverts the order in Phil. 3:10 and so points to the foundation stone of all his knowledge and power (nay of his power!) namely, "becoming" or "conformed unto his death." This implies not merely that once for all he believed that he died with Christ; it implies that this belief by constant remembrance of right growth stronger and stronger and took up more and more of his thoughts. He grew in the knowledge that he had died with Christ by constantly reckoning himself dead with him, till it be came to him an assured fact.

This is what we want assurance of. We all desire assurance that our sins are forgiven. Do we look for assurance also that we have died with Christ? Why not? Such an assurance is the gift of God but oh how willing he is so to open our eyes to this great fact, that we will build all our hopes for new life and power upon this truth (our death with Christ) as we build all our hopes for peace and pardon on the first truth (Christ's death for us).

Now if we have shared the death of Christ, we believe that we shall also share his life. This is the full engraving into Christ—preceded by a complete cutting away from all else by sharing his death—and what a marvellous result flows from this engraving!

"I am the Vine, ye are the branches; He that abideth in me and I in him, the same beareth much fruit; for apart from me, ye can do nothing."

Yes if we share in Christ's death we also share in his resurrection—life. When we say, "I have been crucified with Christ," we have a right further to say, "I have been raised with Christ." Is that all? No; let us further say, "I have been seated with Christ in the heavens." So that these four facts concerning our Lord and Saviour—that he died, that he was buried, that he rose again, that he is seated in the heavens—are not merely something outside of the Christian's life, like historical facts. We have a share in each one of these facts. When temptation from the old nature comes—we turn our back on it for it has been crucified with Christ. When people despise us or, worse still, when they praise us, it does not touch us—we have been buried with Christ. When we feel weak and unable to work for God we look up, for we are raised, with Christ, so we wait for his power and life to flow in and through us. He will use us. And when cast down, we look up and find ourselves seated in the Throne with all the sunshine of the Father's love that he has for his beloved Son, streaming upon us! We are where Christ is. That is our right. Have you observed the wonderful patience of the father's love to the older brother in the parable of the prodigal son? It was when he was refusing to take his rightful place in the home (through pride and jealousy) that the father beams upon him and says, "Son, thou art ever with me and all that is mine is thine!" So the parable rightly ends away up in the glorious presence of the Father—up in the heavens—where his love without let
or hindrance is poured out on his Son and therefore on all who are IN him. Therefore he says, "Abide in me."

This new life our Lord always connects with "asking." Why, think you? Because it is a prayer-life. Remember whose life it is.

"It is Christ IN us. His glorified life and, "He ever liveth to make intercession for us." Christ's glorified life is lived only that he may pray. Oh how easy, then, he makes it for us to pray without ceasing, so we cannot help living for prayer, seeing Christ's life is in us and he is praying without ceasing! We as branches draw the sap from the Vine—Christ. That sap is life; it is prayer, or rather, it is the sap from the Vine—Christ. That sap flows into the branch, so naturally and easily we will allow the Holy Spirit to pray in us and through us, in fact, "for us." Is it a tool or is it a pleasure for the sap to flow into the branch? Why is it its very life. So now prayer will be our very life. When we share fully in Christ's death and all that follows it we cannot help praying and praying without ceasing.

We become channels through whom the Holy Spirit mounts up in prayer to the Father, just as the branch is a channel for the sap to mount upwards. The fruit of our prayers then becomes quite unlike all earthly fruit—it is eternal, it 'abides.' In Romans 8 we are plainly taught that we are mere water-courses, along which the Holy Spirit will flow in prayer if we be firm, i.e., if we be what all water-courses must be—empty, deep and clear. What is this but sharing Christ's death! In this Scripture view of it, Christ is the "Author" and source of our Prayer-life. He is also its "Finisher." How beautifully this is brought out in Revelation 8:3. There is given to the angel much incense. This is divine, heavenly incense. Where can it come from but from the Lamb in the Throne? It is his prayers for us. This is added to the incense of the saints and then, "the smoke went up before God." What is this but the sacrifice of a sweet savour offered up through him—continually. (Heb. 13:15)? How our hearts swell with gratitude that it is his prayer that reaches the Throne! What a joy to think that we can always point to his prayers. No wonder our prayers are transformed into praises. Our prayer-life thus becomes a praise-life so that we praise without ceasing as naturally as we pray without ceasing.

"Whose offereth the sacrifice of thanksgiving glorifieth Me and prepareth a way that I may show the salvation of God." (Ps. 50:23) (M).

"Let the people praise Thee, O God, Let all the people praise thee."

And the result? World-wide revival!—

"God shall bless us "And all the ends of the earth shall fear him." —Ps. 67:5-7.

Yes praise glorifies God. Praise is the atmosphere of heaven and leaves him free to work in all his power, but it is the adoring praise which "boses us down" to the ground as Elijah of old when he heard "the sound of abundance of rain."

It is the humble, emptied attitude of one who has been crucified with Christ and vitally connected with him in his death. Such a soul God finds ready to be his temple. "I dwell in the high and holy place with him also that is of a contrite and humble spirit." Why does God dwell in such hearts? For the sake of Revival!

"To revive the spirit of the humble and, to revive the spirit (hearts) of the contrite ones!"—R. McCheyne.

"Paterson in India Alliance—Selected by J. N. Martin.

Evidence of Regeneration.

Wherein Saints and Sinners Must Differ.

1. Let it be distinctly remembered that all unregenerate persons, have one heart, that is, they are selfish. This is their whole character. They are universally and only devoted to self-gratification. Their unregenerate heart consists in this selfish disposition or this selfish choice. This choice is the foundation of, and the reason for, all their activity. One and the same ultimate reason actuates them in all they do, and in all they omit, and that reason is either presently or remotely, directly or indirectly, to gratify themselves.

2. The regenerate heart is disinterested benevolence. In other words it is love to God and our neighbor. All regenerate hearts are precisely similar. All true saints, whenever they have truly the heart of the saints of God, are actuated by one and the same motive. They have only one ultimate reason for all they do, and suffer, or omit. They have only one ultimate intention, one end. They live for one and the same object, and that is the same end for which God lives. The saint is governed by reason, the law of God, or the moral law; in other words still, the law of disinterested and universal benevolence is his law. This law is not only revealed and developed in his intelligence but it is written in his heart. So that the law of his intellect is the law of his heart. He not only sees and acknowledges what he ought to do and be, but he is conscious to himself, and gives evidence to others, whether they receive it and are convinced by it or not, that his heart, his will, or intention is confirmed to his convictions of duty. He sees the path of duty, and follows it. Of this he is conscious. And of this others may be satisfied, if they are observing, charitable and candid.

4. The sinner is contrasted with this in the most important and fundamental respects. He is not governed by reason and principle, but by feeling desire and impulse. Sometimes his feelings co-incide with his intelligence and sometimes they do not. But when they do so coincide, the will does not pursue its course out of respect to or in obedience, to the impulse of the sensibility, which, for the time being, impels in the same direction as does the law of reason. But for the most part the impulses of the sensibility incline him to worldly gratifications, and in an opposite direction to that which the intelligence points out. This leads him to a course in life that is too manifestly the opposite of reason, to leave any room for doubt as to what his true character is.

5. The saint is justified, and he has the evidence of it in his own mind. He is conscious of obeying the law of reason and of love. Consequently he naturally has that kind and degree of peace that flows from the harmony of his will with the law of his intelligence. He sometimes has conflicts with the impulses of feeling and desire. But unless he is overcome, these conflicts, though they may cause him inwardly, and, perhaps, audibly, to groan, do not interrupt his peace. There are still the elements of peace within him. His heart and his conscience are at one, and while this is so, he has thus far the evidence of justification in himself. That is, he knows that God cannot condemn his present state. Conscious as he is of conformity of heart to the moral law, he cannot but affirm to himself, that the Lawgiver is pleased with his present attitude. But further, he has also within the Spirit of God witnessing with his spirit, that he is a child of God, forgiven, accepted, and adopted. He feels the filial spirit drawing his heart to exclaim, Father, Father. He is conscious that he pleases God and has God's smile of approbation.
He is at peace with himself, because he affirms his heart to be in unison with the law of love. His conscience does not upbraid, but smile. The harmony of his own being is a witness to himself and to the state in which he was made to exist. He is at peace with God, because he and God are pursuing precisely the same end, and by the same means. There can be no collision, no controversy between them. He is at peace with the universe, in the sense, that he has no ill will, and no malicious feelings or wish to gratify, in the injury of any one of the creatures of God. He has no fear, but to sin against God. He is not influenced on the one hand by the fear of hell, nor on the other hand by the hope of reward, but prayerfully and calmly leaves that question in the hands of God, and concerns himself only to promote the highest glory of God, and the good of being. "Being justified by faith, he has peace with God through our Lord Jesus Christ." "There is now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

6. The sinner's experience is the opposite of this. He is under condemnation, and seldom can so far deceive himself, even in his most religious moods, as to imagine that he has a consciousness of acceptance either with his own conscience or with God. There is almost never a time in which he has not a greater or less degree of restlessness or misgiving within. Even when he is most engaged in religion, as he supposes, he finds himself dissatisfied with himself. Something is wrong. There is a struggle and a pang. He may not see exactly where and what the difficulty is. He does not, after all, obey reason and conscience, and is not governed by the law and will of God. Not having the consciousness of this obedience, his conscience does not smile. He sometimes feels deeply and acts as he feels, and is conscious of being sincere in the sense of feeling what he says, and acting in obedience to deep feeling. But this does not satisfy conscience. He is more or less wretched, after all. He has not true quietness. Sometimes he has a self-righteous quietness and enjoyment. But this is neither peace nor peace with God. He after all, feels uneasy and condemned, notwithstanding all his feeling, zeal, and activity. They are not of the right kind. Hence, they do not satisfy the conscience. They do not meet the demands of his intelligence. Conscience does not approve. He has not, after all, true peace. He is not justified; he cannot be fully and permanently satisfied that he is.

7. Saints are interested in, and sympathize with, every effort to reform mankind, and promote the interests of truth and righteousness in the earth. The good of being is the end for which the saint really and truly lives. This is not merely held by him as a theory, as an opinion, as a theological or philosophical speculation. It is in his heart, and precisely for this reason he is a saint. He is a saint, just because the theory, which is lodged in the head of both saint and sinner, has also a lodgment and reigning power in his heart and consequently in his life.

As saints supremely value the highest good of being, they will, and must take a deep interest in whatever is promotive of that end. Hence their spirit is necessarily that of the reformer. To the universal reformation of the world they stand committed. To this end they live, and move, and have their being. Every proposed reform interests them, and naturally leads them to examine its claim. The fact is, they are studying and devising ways and means to convert, sanctify, and reform mankind. Being in this state of mind, they are predisposed to lay hold on whatever gives promise of good to man. True saints love reform. It is their business, their profession, their life to promote it, consequently they are ready to examine the claims of any proposed reform; candid and self-denying and ready to be convinced, however much self denial it may call them to. They have actually rejected self-indulgence, as the end for which they live, and are ready to sacrifice any form of self-indulgence for the sake of promoting the good of men and the glory of God. The saint is truly and greatly desirous and in earnest, to reform all sin out of the world, and just for this reason is ready to hail with joy, and to try whatever reform seems, from the best light he can get, to bid fair to put down sin, and the evils that are in the world. Even mistaken men, who are honestly endeavoring to reform mankind, and denying their appetites, as many have done in dictetic reform, are deserving the respect of their fellow-men. Suppose their philosophy to be incorrect, yet they have intended well. They have manifested a disposition to deny themselves, for the purpose of promoting the good of others. They have been honest and zealous in this. No true saint can express contempt for such reformers, however much mistaken they may be. No: his natural sentiments and feelings will be, and must be, the reverse of contempt or censoriousness in respect to them. If their mistake has been injurious, he may, mourn over the evil, but will not, and cannot, severely judge the honest reformer. War, slavery, licentiousness, and all such like evils and abominations, are necessarily regarded by the saint as great and sore evils, and he longs for their complete and final overthrow. It is impossible that a truly benevolent mind should not thus regard these abominations of desolation.

The saints of all ages have been reformers. I know it is said, that neither prophets, Christ, nor apostles, nor primitive saints and martyrs, denounced against war and slavery, etc. But they did. The entire instructions of Christ, and of apostles and prophets, were directly opposed to these and all other evils. If they did not come out against certain legalized forms of sin, and denounce them by name, and endeavor to array public sentiment against them, it is plainly because they were for the most part, employed in a preliminary work. To introduce the gospel as a divine revelation; to set up and organize the visible kingdom of God on earth; to lay a foundation for universal reform, was rather their business, than the pushing forward of the particular branches of reform. The overthrow of state idolatry, the great and universal sin of that age; the labor of getting the world and governments of earth to tolerate and receive the gospel from the one only living and true God; the controversy with the Jews, to overthrow their objections to Christianity; in short, the great and indispensable and preliminary work of gaining for Christ and his gospel a hearing, and an acknowledgment of its divinity, was rather their work, the pushing of particular precepts and doctrines of the gospel to their legitimate results and logical consequences. This work once done, has left it for later saints to bring the particular truths, precepts, doctrines of the blessed gospel to bear down every form of sin. Prophets, Christ, and his apostles, have left on the pages of inspiration no dubious testimony against every form of sin. The spirit of the whole Bible breathes from every page blasting and annihilation upon every unholy abomination, while it smiles upon every effort of goodness, and that promises blessings to man and glory to God. The saint is not
merely sometimes a reformer; he is always so.

8. The sinner is never a reformer in any proper sense of the word. He is selfish, and never opposed to sin, or to any evil whatever, from any such motive as renders him worthy the name of reformer. He sometimes selfishly advocates and pushes certain outward reforms; but as certain it is that he is an unregenerate sinner, so certain is it, that he is not endeavoring to reform sin out of the world from any disinterested love to God or to man. Many considerations of a selfish nature may engage him at certain times in certain branches of reform. Regard to his reputation may excite his zeal in such an enterprise. Self-righteous considerations may also lead him to enlist in the army of reformers. His relation to particular forms of vice may influence him to set his face against them. Constitutional temperament and tendencies may lead to his engaging in certain reforms. For example, his constitutional benevolence, as phrenologists call it, may be such that from natural compassion, he may engage in reforms. But this is only giving way to an impulse of the sensibility, and it is not principle that governs him. His natural conscientiousness may modify his outward character and lead him to take hold of some branches of reform. But whatever other motives he may have, sure it is that he is not a reformer; for he is a sinner, and it is absurd to say that a sinner is truly engaged in opposing sin as sin. No; it is not sin that he is opposing, but he is seeking to gratify and amuse his self-righteous conscience, or some other spirit the gratification of which is selfishness.


To understand a thing it must be seen in all of its variations—in its own proper environment and out of it. If all men were always sane, we never could have full knowledge of all the states and freaks possible to mind; we could not understand all the possible variations of man's being if his state had not become abnormal by his falling into sin.

Don't you touch the edge of the great gladness that is in the world, now and then, in spite of your own worries? Well, that's what God means; and the worry is the interruption.—Mrs. A. D. T. Whitney.

**OBITUARIES.**

KAUFFMAN.—Howard, the youngest son of J. H. Kauffman, of Hope, Kans., died July 20, 1898, aged 25 years and 25 days. Interment was in the Zion church, conducted by A. S. B. and H. K. Ober, of the (Dunker) Brethren. Text, Titus 3:2-5. Inter­ment in the Brethren's cemetery.

HEER.—Died at the home of his parents, near Green, Kans., Wilbur Henry Heer, infant son of Mr. and Mrs. John Heer, aged 1 years, 8 months and 10 days. He became a Christian early in life and served as minister in the Brethren Church for a number of years. In 1894 he was married to Fanny Brubaker. Thirteen children were born to them, ten of whom are among the living. Those living near home are Isaac E., Elias B., Noah B., Mrs. H. W. Deyhoff, Mrs. S. P. Grove and Mrs. H. S. Deyhoff. Two of his brothers, David B. of North Africa, and H. B. Frey, of South Africa; Aaron E., of Uphol­land, Cal., and Mrs. Max Mahler, of Des Moines, Iowa. All the children were present at the funeral except Mrs. Frey, Bro. O. Martin, who was in failing health. Many members of the church were confined to his room since January. He anxiously waited his return from the army, but when his services were held in the Zion church, conducted by Elders M. G. Eagle and C. C. Burkholder, assisted by Bro. P. H. Frey, he was laid to rest in Zion cemetery by the side of his beloved daughter, whom he crossed the river October, 1907. Text, Matt. 25:21. You are gone, not lost, but flown, shall I call thee back, my own, and leave thee to sin? Back and leave thy heavenly Father, Back from pastures where he leads thee, Back and leave thy heavenly Father, Back to earth and sin?

MARTIN.—Elias H. Martin was born in Lancaster county, Pa., February 14, 1835, and died asleep July 27, 1908, aged 73 years, 5 months and 13 days. He became a Christian early in life and served as minister in the Brethren Church for a number of years. In 1884 he was married to Fanny Brubaker. Thirteen children were born to them, ten of whom are among the living. Those living near home are Isaac E., Elias B., Noah B., Mrs. H. W. Deyhoff, Mrs. S. P. Grove and Mrs. H. S. Deyhoff. Two of his brothers, David B. of North Africa, and H. B. Frey, of South Africa; Aaron E., of Uphol­land, Cal., and Mrs. Max Mahler, of Des Moines, Iowa. All the children were present at the funeral except Mrs. Frey, Bro. O. Martin, who was in failing health. Many members of the church were confined to his room since January. He anxiously waited his return from the army, but when his services were held in the Zion church, conducted by Elders M. G. Eagle and C. C. Burkholder, assisted by Bro. P. H. Frey, he was laid to rest in Zion cemetery by the side of his beloved daughter, whom he crossed the river October, 1907. Text, Matt. 25:21. You are gone, not lost, but flown, shall I call thee back, my own, and leave thee to sin? Back and leave thy heavenly Father, Back from pastures where he leads thee, Back and leave thy heavenly Father, Back to earth and sin?

Neff.—Catherine Neff, wife of Ephraim Neff, of Berrie township, Clinton county, Ont., died at their home near Steen­sville, of paralysis on July 29, 1908, aged 68 years and 3 months. She was a life-long resident of this neighborhood and much respected by all who knew her. She leaves to mourn her departure her husband, at home, and one daughter, Mrs. Andrew Frants, of the (Dunker) Brethren. Text, Heb. 9:27: "It is appointed unto men once to die, but after this the judgment." Inter­ment in Sugar Grove cemetery.