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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.
Ten Years Mission Work in the Southern Mountains.

By J. B. Mitchell, Mountain Missionary.

Through the goodness and mercy of God I have been permitted to spend ten years in mission work in the mountain regions of Tennessee, North Carolina and Kentucky, supplying the mountain poor with the Scriptures, gospel reading matter and clothing. Through the help of our Master we have received and put out the following:

Bibles and Testaments, 102,608; school books, 23,431; papers and S. S. supplies, 150 tons; families destitute of any part of Bible, 55,621; destitute homes supplied with Bibles, 41,208; children supplied with New Testaments, 48,051; boxes and barrels of clothing for poor, 628; money received to purchase Bibles and other help, $9,621; gospel books, 258,172; tracts, 2,810,000; families visited by myself and helpers, 87,429; families with New Testaments only 18,428; homes supplied with New Testaments, 8,257; Bibles and Testaments given to churches and Sunday-schools, 4,102.

Each year the work has been developing and increasing. The past three years have proven to be the most fruitful since we are in this work. We have been able, by the help of the Master, to visit many thousands of poor, destitute homes and supply them with the Scriptures and other gospel reading matter, which perhaps never would have been supplied if we had not done it. Through these messengers of love, God has led many souls to Christ and many of his children have been greatly quickened and blessed. In some places we know of whole communities that have been largely reformed, revivals have broken out and numbers of souls have been saved. Sabbath schools have been established and day schools have been more largely attended. The Sabbath is much more respected, and as far as we can see by close observation the morals of the people are much better.

God is surely in this work and no one can realize the great good that has already been accomplished unless they are here to see for themselves. Notwithstanding we have put out a large amount of gospel truth among these mountain poor, yet it is hardly a beginning of what should be done. During the past three years we have been laboring in the back mountains from thirty to forty miles from any railroad. It will be almost useless for me to try to give you any real conception of the extreme poverty and destitution existing among these people. You must be here and see it for yourself. Most of them are eager for a pure gospel. The teachings, what little they have had, have been very bad, and but few of them know anything about real heart regeneration.

We are now holding revival meetings in connection with our literature work. God is greatly blessing the truth and many souls are being saved. Some have come from a long distance, even ten to fifteen miles, to hear the gospel. Many of them have not been in church nor heard a gospel sermon for many years. In this way many living in the back mountains where no stranger could possibly have found them, come into the meetings and we then supply them all with a copy of the Bible or Testament and other literature such as they require.

I want to here thank every donor, not only for the good literature and means to purchase such, but also for the large amount of good warm clothing sent to give out to the poor. How I wished many times when I was giving out this clothing that every donor could have been present and saw the poverty of those poor people, and the appreciation that was manifested among them on receiving the help. Surely the Master will say, "Well done, good and faithful servant." God bless every one of you. You have made many poor homes and widows with large families of children glad and happy, and many of them would no doubt have suffered if help had not come.

Most of last Winter I spent in the Jellico mountains, thirty miles back. I took with me a supply of Bibles, Testaments, books, tracts, etc., and some three or four tons of clothing. A branch lumber railroad running from the main line up in the mountains took my goods to the end of their road, and then I got teams to haul them seven miles farther back to a vacant store-room which I secured to put my goods in and have for my headquarters. In less than three weeks nearly every garment was gone. They came from nearly every part of the mountains in wagon loads. Some women walked ten and fifteen miles. One woman told me she had walked thirty miles to get the clothing and literature. I made it a point to see that every home got a copy of the Bible and the children that could read got a copy of the New Testament and a good supply of other good literature. In this way we were able to put out a large amount of literature with the clothing. The poor little children we found in a very sad condition. Numbers of them had hardly clothing enough on them to cover their nakedness. They were all supplied as far as it was in our power to do so.

We have a corps of real consecrated helpers. They are all fully given to their work and are making great sacrifices to ret the gospel among these poor people. It was largely through their tireless efforts that most of this work has been accomplished. Surely they will hear their Master's "Well done," and great will be their reward.

(Concluded on page 11.)
Evangelical Visitor

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ASSOCIATES:
ELDER W. O. BAKER, - - Louisville, Ohio
ELDER M. H. OBERHOLSER, - - Culbertson, Pa.

GEORGE DETWILER, Office Manager

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EDITORIAL.

MISCELLANY.

It was the editor's privilege to attend the harvest meeting at Culbertson, Pa., at the home of Elder M. H. Oberholser on August 13. The weather was extremely warm. The attendance was large, crowding the large barn floor with its improvised extension to its full capacity, and for such a congregation to remain thus crowded together for several hours in much physical discomfort, was evidence of a spirit of devotion and worship not always found in such assemblies. Quite a number of ministers were present from adjacent districts and near by counties and permitted themselves to be used in teaching, exhortation, instruction and admonition. The attendants gave expression in way of testimony, of thanksgiving to the heavenly Father for the abundant harvest that has been gathered, and also, and more so, of rich provisions of grace and spiritual enjoyments vouchsafed to his children. We trust the influence of the meeting may be far-reaching resulting in a more complete yielding of themselves of the children of God in the community to a more consecrated service of the Master. The meeting was continued in the afternoon and evening.

We were permitted, by the favor of the Father, to spend Saturday and Sunday, August 22 and 23, in the Ringgold, South Franklin, district. A harvest meeting was held at the Five Forks M. H. on Saturday morning, which it was our privilege to attend, as also a service in the evening and another on Sunday morning at the same place. On Sunday evening we attended a service at the Hollowell M. H., not far from the Maryland line. The attendance at the harvest meeting was quite fair, but was diminished on account of a funeral in the district at the same hour, which kept a majority of the brethren of the home district from attending. We esteemed it a special privilege to attend these meetings, rejoicing in testifying to the faithfulness of God, and also to the efficacy of Christ's redemption by his blood, and that this gospel is salvation. May God revive his work in these parts. There are many who need salvation.

The following letter is an answer to and explanation of something referred to in an editorial note in July 15 Visorox in reference to the death from small-pox of the India missionaries.

Tabor, Ia., Aug. 14, '08.

Geo. Detwiler, Harrisburg, Pa.

Dear Brother in Christ:- I notice an editorial in your paper of July 15, in which you say, or quote a brother's remark, (1) concerning our knowledge of small-pox being in the air. We knew it all the time and the reason Bro. Josiah took it so easily was because he lost his appetite and could not eat on account of ill health and went amongst the people with an empty stomach, a full stomach being about the only preventative. This we have known. Not only for this disease but any contagion of any kind. (2) To the burning of the house some statement should be made that this was a temporary house only, which, it was expected was to be replaced by a better, but for various reasons has not been. An explanation of the latter, more especially, might be good. Some may take a wrong meaning from a good intention.

Yours in Him,

D. W. Zook.

Bro. Samuel Reichard, formerly of Yale, Mich., but more recently of Upland, Cal., has removed to Hemet, Riverside county, Cal. The place is about sixty miles East and South of Upland and nearly fifty miles from the coast. Bro. Reichard regards this as a desirable place for such of our people as are looking towards Southern California to locate. The place is adapted to fruit growing, gardening, dairying and grain growing. The brother invites correspondence, and will gladly meet any one coming to see the place, at the R. R. station, if informed of their coming.

Pennsylvania Brethren, Please Notice.

In accordance with a decision rendered at the last State Council, the bishops of the several districts of the State make announcement of a Bible Conference to be held at the Messiah Home, Harrisburg, Pa., on Tuesday, September 8, beginning at 10 a. m. The subjects for consideration are what is generally known as Soul-sleeping doctrine with its subsidiaries; Justification; Second-work, etc. Brethren have been appointed who will discuss the subjects under consideration. While this Bible Conference is intended especially for the benefit of ministers and other official brethren, attendance is not restricted to these officials but lay members will be freely admitted.

Whether wisely or otherwise, the editor obligated himself for a small piece of Colorado land last May. It seems advisable for him to go and see his purchase, and, if there be no preventing Providence, will make the trip starting from Harrisburg on September 28th or 29th. This note is made with the hope that there may be one or more among our readers in Eastern Pennsylvania who would like to make the trip, and would choose to make the trip with us. We would be pleased to secure one or more traveling companions. Kindly write us for further information.

We are reliably informed that Ida Menaugh, of Des Moines, Iowa, who the last few years was associated with her husband, Bro. H. H. Menaugh, in evangelistic work, has requested that she be dropped from membership in the church, and has taken up fashionable attire again. We regret very much the necessity of this open announcement, but because of the fact of her prominence in evangelistic work, it was deemed proper that it should be known throughout the brotherhood, so that it be known that she is not any longer recognized in her former capacity.

Bro. J. C. Dick, who, with his family, moved to Indiana from Mechanicsburg, Pa., a few years ago, has now removed to this city, finding employment with Bro. H. Garman. His address is now Harrisburg, Pa., No. 31 North Twelfth street, instead of Altona, Ind. As Bro. Dick is in the
ministry, he will no doubt prove a valuable addition to the working force here. May God make him a blessing.

We learn that the harvest meeting, held at Bro. Wingerts, the John Brechbill farm, near Orrstown, Pa., on August 6, was a profitable occasion to the large congregation assembled. Bro. J. H. Myers, of Mechanicsburg, Pa., attended, who, with others of the ministry, preached the word under the guidance of the Spirit.

The struggle of to-day is not altogether for to-day, it is for a vast future also.—Abraham Lincoln.

The Chicago Mission Property.

To the Brethren and Sisters:

Greeting: We, your committee appointed by General Conference of 1908, to co-operate with the Trustees of the Chicago Mission, after more thoroughly investigating the various phases of the proposition, and carefully counting the cost of rebuilding, with the limited space of the present location, have, after a careful consideration, in our judgment of the wishes of the church, under such circumstances, with the Trustees, decided to sell the present property, which can be done to good advantage.

Your Trustees, after faithfully looking around a great deal, and much prayer on the part of those most deeply interested, have finally decided on a well equipped three (3) story building on Halstead street, on a car line, and after consultation with the Committee, have purchased same at a reasonable figure; and also two (2) adjoining vacant lots.

This step will mean a large amount of money for the church to raise, and should be raised as soon as convenient. We feel the weight and importance of this matter, and sincerely hope that this move will meet the general approval of the brotherhood. And we feel very sure that there will be the deepest interest, and hearts will be open to the dictates of the Master, and a very small proportion of the material blessings which we owe directly to his cause, will be set apart to this end, this amount of money will very soon be made up, and his cause will prosper in our hearts, and precious souls will be rescued.

We expect to submit a full report of the amount of money involved in this proposition soon, stating amount to be raised to pay the balance due, etc., and will report subscription lists sent to the various districts to be circulated by brethren or sisters appointed for that purpose.

Wishing God's approval, and the co-operation of his saints in this matter.

H. L. TRUMP, W. H. KREIDER, E. S. ENGLE, Committee.

An Interesting Conversation.

Good morning; pardon me; my name is Brother's Keeper, and would be pleased to learn your name.

You certainly are excusable; my name is Quite Goodenough.

Keeper—I am delighted to thus meet you, Mr. Goodenough, for I am out looking after the highest interests of the people, especially the spiritual interests. I presume you are favorably impressed with Christianity?

Goodenough—Well, yes, I think it is all right for those who believe that way.

Keeper—Do you make any religious profession, Mr. Goodenough?

Goodenough—Well, no, I have not, but have always tried to do right. You may inquire of my neighbors. I have never defrauded anybody; don’t drink intoxicants, nor use tobacco in any form. I don’t use the name of God in vain. I’m not guilty of adultery or fornication. I observe the golden rule as near as I can, provide for my family, pay my honest debts, etc.—in fact, I would refuse to do things that many Christian professors are engaged in, such as dancing, card-playing; attending ball games on Sunday, gambling in the Board of Trade, renting properties for brothels, saloons, and other criminal purposes, etc.

Of course, I go to church occasionally, and insist on my children to attend and help support the Sabbath-school, because I am persuaded it is the best place for them, for it furnishes them a good moral influence; but as for myself, I cannot see that I have done any wrong.

Keeper—I am really glad, Mr. Goodenough, that you are favorably impressed with Christianity, and that you insist on your children to attend Sabbath-school, etc., and that you attend church occasionally. That is right. I am also happy to learn and see that you are not a dissipated, low-down character, with a debauched life, but that you have cultivated good habits and built up a good moral character, which - you may attribute largely to the influence of Christianity. I actually admire such men, and you are the very kind of men God wants. They make, as a general rule, the strongest timber for the kingdom of Christ. However, Mr. Goodenough, have you ever accepted Jesus Christ as your Savior and righteousness?

Goodenough—I never have; because I could never see the need and philosophy of it, for I have not sinned; that I can see.

Keeper—The great apostle Paul says, “We have all sinned, etc.” and, that “We by nature are the children of wrath.” The rejection of Christ as our only hope is the great sin of the world. Can’t you see, Mr. Goodenough, that if we would be saved by virtue of what we do, we would be meritorious ourselves and leave Christ out? His suffering and death would all be useless and a sham, and he would be an imposter, for he said, “No man cometh to the Father but by me.” Again, Mr. Goodenough, as you see this sin of your life and turn to God in true repentance, the Holy Spirit will shed such abundance of light on your heart and life that you will discover more sin than you think. It certainly is a great insult to Almighty God when, after he has gone to such tremendous expense, and sacrifice, for us to ignore his way and substitute a way of our own. Don’t you think so?

Goodenough—Well, yes, it seems that way—but, of course, Mr. Keeper, I am in favor of true Christianity. I only spoke against crude professors.

Keeper—I admire your admittance. I will admit without hesitation that many professors of religion are living in sin and reflect gravely on Christianity and I sympathize with you in your perplexity. But, after all, you believe there are some good Christian people that make profession, don’t you?

Goodenough—Yes, indeed, I know there are, and my dear old mother was one of them, I am sure.

Keeper—Now since you so kindly and truthfully admit that there are at least some Christians that profess Christ, allow me to ask you, how many Christians are there on your side that do not profess Christ? Are there any, do you think?

Goodenough—No, I don’t believe there are.

Keeper—Well, then, Mr. Goodenough, just step over on the Lord’s side for, according to your own confessions, it is the best side. And further, since you have so cheerfully admitted that true Christianity is all

(Concluded on page 13.)
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. English, Mark Taylor, Jesse and E. W. Wengert, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elisabeth English, Myron Taylor, Jesse and Wenger, Doner, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

The following are not under the F. M. B.: Isaac O. and A. Alice Lehman, Box 116, Fort Dodge, Transvaal, South Africa.

Myron Taylor, Jesse and Wenger, Philadelphia, Pa., looking for greater development spiritually. We have calls for meetings in different parts, which we purpose to fill later, the Lord willing. We are a large field and we are not for the extreme cold and long Winters, would be an ideal country.

Pray that we may be used to the honor and glory of God.

Our dear brother Powell and wife have moved to their former home. We, as well as the neighbors, were sorry to see them leave, but if the Lord can use them to a better advantage than here, we can only say, the will of the Lord be done. Their kindness toward us since we are here was much appreciated. May the Lord reward them abundantly, is our prayer.

T. A. LONG AND WIFE.

August 17, 1908.
Evangeline Visitor.

Evangelical Visitor. September 1, 1908.

JABUK ORPHANAGE.—To the Visitor readers, greeting: I am glad to report victory through Jesus. Truly, the Lord is good to us on every line for which we thank him.

I had been asking the Lord to help us and surely he was heard and answered almost to my surprise, it came so soon. I want to give him all the glory, for I know he is the only one who can help us. When we get to where we cannot help ourselves then he comes to our relief. Bless his name!

Well, I have learned some things, and one is that it is more blessed to give than to receive; though we do rejoice when our prayer is answered. Thank God! There is something about it I can't explain, but those who are in the work of the Lord know what I mean.

I have time to write only a little this time, as we are so busy with the fruit and other work that it seems almost impossible to keep up with my correspondence. Don't forget to pray for us and the work in this place. None but such as have had the experience, know what it is to be in a work of this kind. If I did not enjoy taking care of children, and had not the true love of God in my heart, I could not do it; but I feel this is what the Lord would have me do, so I am content to labor and so employ his grace as it has been entrusted unto me. Bless his name! My constant prayer is that the Lord may have his own way in my life, that I may live in the center of his will, and know his voice no matter what it may mean unto me. May the Lord bless every soul who is interested in the work of the Lord.

I remain yours for the friendless and homeless.

Anna B. Eisenhower.

Secretary.

The free will offerings received since my report of July 15, are as follows:

Abilenie S. S., Kans., $22.18; Rosebank S. S., infant class, $4.75; Melissa Stoner, Abilenie, Kans., $1; Sr. Bowers, Mechanicsburg, Pa., $1; John Landis, Thomas, Okla., $2; Bro. Packer, $1; North Dickenson, Kans., harvest meeting offering, $43.42.

Toronto Mission.

Report from June 15 to August 1.

Donations Received.

Pleasant Hill S. S., Hamlin, Kans., $3.21; Bro. Lehman, Markham, Ont., $1; Bro. Henderson, Markham, Ont., $1; Sister Miglalou Jones, $1; total, $8.21.

Brethren, at this writing I am in Alberta, N. W. T., seventy miles north-west of Edmonton, on the old Klondike road.

I left my home, Toronto, Ont., on July 7, coming on the C. P. R., via Sudbury, Port Arthur, Winnipeg and Calgary, arriving in Edmonton on the 17th, about two thousand miles from home. I remained at this place about a week, attended three services, taking part in two of the services. I found several of my old friends here who welcomed me greatly.

From here our son-in-law conveyed me to the home, about seventy miles in a north-westerly direction, following the old Klondike trail over which so many of the gold seekers traveled years ago, many of them perishing on the way. At present the country is dotted here and there with the homes of those who have come in to seek a home for themselves. As we came along we occasionally stopped and talked with the people, and the visits were much appreciated in these lonely homes. We were two days in making the journey to the Pembina river where our daughter, Jennie, and her husband live.

I like this place and am pleased that our daughter and her husband are doing so well. Their work in the Lord's service is much needed here. They have started a Sunday-school and are gathering in the children and teach them the word. I held three services with good attendance. This would be a good field for mission work. At the first appointment I was conveyed to the river, about three miles by our son-in-law with wagon and horses. We were invited to dinner. After dinner we were ferried across the river in a small boat. We subsequently went on our way to the homes of those who have come in to the region through the woods, as this is a timber country.

At this writing I am at our daughter's home, but expect, God willing, to return homeward September 1, expecting to hold several meetings on the way if God permits.

J. W. Hoover.

A Voice from the Oskar Hills.

Unto all the dear readers of the Evangelical Visitor, we come with greeting in Jesus' name. We know that many of the dear ones are sufficiently interested in us and the work of the Lord in these parts to pray for us and the work, and that they also look for our contributions to its columns. We again address you all in the name of the Lord Jesus and pray that the Holy Ghost, the Comforter, may comfort and guide you into all truth, until our life work is ended and we receive the inheritance of I. Peter 1:4.

Thank God that we "are begotten again unto a lively (living) hope by the resurrection of Jesus Christ from the dead." We can report victory through Jesus our Lord who has called us to glory and victory. Bless his name forever. While we haven't anything very special to report at this time, yet we feel we have much to praise the Lord for, both temporally and spiritually. We as a family of eight are all enjoying good health and have plenty of good healthful food for our bodies; and while, as we labor and our bodies become tired, we enjoy good restful sleep at night.

For the benefit of all interested in the orphaned twins, we want to say, to the praise of God, they are enjoying good health and, as special care is taken that they have the best food for such little folks, they thrive and are growing nicely. Of course, they are troubled some with carnality and, as special care is taken that they have the best food for such little folks, they thrive and are growing nicely. Of course, they are troubled some with carnality which brings them into trouble, and they need correction. Right here it may be well to say that brother and sister George who are the heirs of this house, have taken the twins to raise as was the request of their dying mother. And we are here as helpers to help care for them. We have a good-sized room fitted up for our use and we have charge of the twins at night. We make this statement lest some might think that we have entire charge and control of them. They are precious jewels and we hope if they live to maturity they will follow the steps of their father and mother who, in early life, were grandly converted and consecrated their lives to God, and, we believe, are now enjoying what it is to be absent from the body and present with the Lord, and are longing for the time when the Lord will descend from heaven with a shout and with the voice of the archangel and with the trump of God when the dead in Christ shall rise first (1. Thess. 4:16); and the 17th verse is the hope of those that are alive and remain unto his coming. Blessed Hope. Just why they were both taken away so early from the field and the work they loved so well, and were so well adapted for, we don't know, but we know what Father does or permits to be done is all right, so we are among those who do not mourn as those that have no hope.

Spiritually we are enjoying peace, wonderful peace, and feel the Lord is with us in our devotions around the family altar, and we learn from dear brethren and sisters, by letters, that they are praying for us and some have helped us with their prayers by supplying our need financially. We much appreciate their love and pray him who said a cup of cold water should not be unrewarded that he may richly reward them in his own good time and way.

We still continue to hold a 5 p.m. meeting in the grove every Lord's day, and may continue that way for some time to come, Lord willing. We still solicit an interest in the prayers of the faithful for us and the work.

The meeting yesterday was not so large numerically, possibly partly because of the very warm weather, and partly because many, and even such who profess to be God's children, are attracted by other things that have no tendency to elevate the soul or increase their spirituality. Such is human nature when persons are not delivered from its power. But, thank God, it is his will that believers be wholly sanctified, and their bodies be vessels unto honor.

It is our purpose, by the help of the Lord, to continue to preach Christ to this people even though the results are not as visible as we would love to see; for we are having quite dry and very warm weather: even now at this writing, 850 a. m., the mercury registered 90 in the shade. Yesterday was 94 about 1 p.m. Yet we have many things to be thankful for. Pray for us and the work.

Yours in him,

Noah and Mary Zook.

Goodman, Mo., August 17, 1908.

Harvest Meeting at Paradise Church, O.

I was impressed to write a few lines to the praise of God in regard to the harvest praise meeting held at the Paradise church, Wayne county, Ohio, on August 15, which the Lord in his goodness permitted me to attend. The attendance of members, especially from adjoining districts was not as large as we anticipated, the home members being gone out of town, not discouraged and as we held on to God he sent the blessing, and we were all refreshed, praised his holy name.

I praise God that he made me willing to place my all on the altar and let him have
Make Me To Know Mine End.

Who knows how near my end may be? My God, for Jesus' sake I pray Thy peace may bless my dying day.

O Father, cover all my sins With Jesus' merits, who alone The pardon that I covet wins, And peace shall bless my dying day.

He never will his own forget; For through his Son my faith is clear; And thus I live in God at peace. For he (Paul) is a chosen vessel unto me to bear my name before the Gentiles. (Acts 21:15.) Therefore the Savior's own words, and Paul's writings, are especially of weight unto us, on these particular doctrines, because we are descendants of a Gentile race. If we find the doctrine of the soul as distinct from the body, and its immortality, but once in Paul's writings, that ought to be sufficient for us.

Let us turn to I. Thess. 5:23. Here we find that Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto (German, unto, or for) the coming of our Lord Jesus Christ." Here we see according to Paul's words that man possesses a spirit, soul, and body. The spirit is the animal spirit, which all creatures have received from God, and at death it returns to God who gave it. The soul is the intelligent part, or the reasoning quality of man, wherewith God has especially endowed man, which makes him superior to all other creatures. The body is composed of flesh and bones, etc.

Let it be remembered that the Thessalonian church consisted partly of Jews and partly of Gentile converts. And may we not safely infer that both parties had prior to their conversion believed in the existence of the soul as distinct from the body? If so, Paul does not mean that they are mistaken, but rather exhorts them, since their soul had been cleansed from the stains of sin, by repentance towards God, and faith in Christ, and had received the gift of the Holy Ghost, that they now by the grace of God might curb their animal spirit, so that they might not give way to the lusts of the flesh, and indulge in their former wickedness, and thereby defile their soul, or "innerman," again. But he exhorts them to keep the three different parts of themselves undefiled, as becometh the sons and daughters of God, for the coming of the Lord, because they expected him to come at any moment.

Next, we find that Paul in 2 Cor. 4:16, of an outward man, and an inward man. He says, "Though our outward man perish (German,
"verweset," decayeth), yet our inward man is renewed day by day. Then in Eph. 3:16, we read, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Here we notice that Paul looks upon man as a double being, an "outward and an inward man." The inward man, all true believers in Christ will admit, is of more importance than the outward man. The inward man is capable of being renewed from time to time. This, of course, must be spiritually understood. We know that our bodies or outward man as we advance in years will waste away. But the soul, or the inner man, of the faithful, regenerated child of God, will receive spiritual nourishment from Christ, whereby his inner man is kept strong and vigorous just as the bodies of faithful Calab and Joshua were kept strong and vigorous throughout those forty years journeying in the wilderness, which was a type of the true Christian, in the Christian era.

Above we have furnished Scripture proof, which we believe will satisfy every true new-born child of God, that man is endowed with a spirit, soul, and body. To convince all others of this is an impossibility. Now we purpose to furnish Scripture proof which we believe will satisfy all such that the soul, or inner man will live, though the body is dead. We will first draw your attention to 2 Cor. 5:1-9. If you read these verses carefully you will see that our body is not our real self; it is only the house in which we live. All know that the man who lives in a house is of more importance than the house. So our soul, or inner man, is of more importance than our body. In verse 6 we read, "Whilist we are at home in the body, we are absent from the Lord." Then from verse 8 we understand that if we are "absent from the body," we are "present with the Lord." (German, "Ausser dem Leibe zu wallen, und dahem zu sein bei dem Herrn"). "Wallen" means to be active, or move about in one way or another. Hence, according to the German, if our soul, or our real self, has left the body, we are active, and are able to go about, whilst we are at home with the Lord. Thus, we see that at the dissolution of the soul and body, our inner man will find its way to God, there to be in a conscious and active state of ecstasy with the Lord. Understand, however, not in its full state of bliss, which will not be enjoyed until after the resurrection of the body.

Next we will consider John 11:25. Here the Savior says, "He that believeth in me, though he were dead, yet shall he live." If our Savior meant that our soul, or inner man, would not live until after the resurrection, he would have said, "Shall live again." Our German version says, "Wer an mich glaubet, der wird leben, ob er gleich sterbe," he will live, though he should die. Not live again, but live right along after he is dead. So we see that according to Luther's version the soul is alive away from the body after death. Then in Matt. 22:32, the Savior repeats the words of his Father which he had spoken unto Moses, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and concludes by saying, "God is not the God of the dead, but of the living." Again, we find in Matt. 17:3, that Moses and Elias appeared at the transfiguration of Christ. If the dead live not, as some would have us believe, until after the resurrection, how could Moses and Elias have appeared unto Christ and the apostles? We will let the reader answer.

Now, Mr. Editor, we believe we have given ample Scripture proof of the existence of the soul, or inner man, and that it is alive after death. Some future time, with the permission of the Editor, we may treat the subject of eternal life.

Note.—The above appeared in the Saturday News of Collingwood, Ontario, Canada, in answer to different articles denying the immortality of the soul.

"My happy soul rejoices, the sky is bright above, I'll join the heavenly voices and sing redeeming love." Amen.

Chorus.
"For there's power in Jesus' blood." While studying the lesson of David and Goliah, I thought what power there is in God for the trusting heart! Bless God, yes,
"Tis so sweet to trust in Jesus, Just to take him at his word.
I have learned the same in simple things for myself—that the great big men, giants or Goliahs, the great fusing, the large crowd—there is victory over them. We learn how little David with his God, his stone and sling gained the victory. The self-strength faiheth but if God is our staff, shield, and sword, and strength, we can face the greatest evils the enemy can bring before us. We can say, like David, you come with your great things, but I come in the name of the Lord. Praise God.

I enjoyed the harvest service at Souderton. I can well say with the hymn, "My happy soul rejoices." Praise his name. Surely it was a feast to my soul; it was a heavenly seat for me. Our beloved Brother Martin sowed in tears. The promise is he will reap in joy.

Brethren and sisters, I am rejoicing on the way—I will not complain for it would be sin. God is good. Hallelujah! Pray for me. I want to be true to him. He is coming soon.

Amanda Snyder.

For the Evangelical Visitor.
Letter from Bro. J. E. Myers.

James 4:13, "Go to know ye that say, to-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain." Man proposes but God disposes. Therefore we ought to say, if the Lord will and we live and are well we will do so or so, as we do not know what will be on the morrow.

Dear readers of our church periodically; it is now quite a little since I have written. I praise my God for salvation through the blessed Christ; that through his name we have blessed fellowship with the saints. Since our home coming from the West in January, we have enjoyed ourselves very much with our dear brethren and sisters in the Cumberland church and surrounding counties. We have been to Lancaster county several times and shared the kindness of the saints. I cannot but feel very tenderly drawn to them. In the fore part of the Summer and all Spring my health had been poor, and oh, how the sisters and brethren cared for me, supplying convenient food for my body and comfort to sleep; then oh, the fellowship to preach the word.

I should not only speak of Lancaster county, but also Dauphin and Lebanon as well. And further more some remembered me with some ready cash as we cannot travel without money. Dear loved ones, God knows all our needs and he does supply them through human agencies, as the saints are co-workers with our blessed Lord who became poor that we may be rich in good works. He said "It is more blessed to give than to receive." Oh, how we experience the truth, and surely we often would go here and there if the means were at hand.

Well we feel sure when we are in divine order the dear Lord cares for us. Quite recently when the harvest
Beloved, I have prayed much to get meeting was at Bro. Andrew Weng-er's in Franklin County. I was praying about the mind of the Lord, if he would have me go there to preach the word; and the impression came that we should go, but as our income is quite limited and we go a good deal I thought of the little expense but the leading of the Holy Spirit was, go, and I felt all the while that I was in divine order. And I thank God that a good brother handed me one dollar and that more than paid my expenses. So I, like the apostle, took courage.

We have rejoiced with the dear farmers who reaped so bountifully and I was glad to attend three harvest meetings in three different counties. Praise God who has blessed our nation so bountifully. It is true many made up their minds and went into a new section to get homes, and, thank God, they succeeded and to-day they are of our most liberal givers. Praise our God.

Dear Readers; in our evangelistic work we have had much experience as to church work and the eye cannot help but see God's creation in this great universe. So please let me tell you through this message that I intend (D. V.) by October 1, to go with those brethren who are moving to Victoria, Texas. Five have bought already and from what I can learn the outlook is good, and the fare one way from Harrisburg, Pa., Pennsylvania Railroad is $36.00. By the Philadelphia and Reading via Buffalo it is $37.30 to Victoria, Texas. Now dear ones, my intention is not to create an unrest among our dear people and break up congregations, but I think of the many of our dear people who are isolated, deprived of church privileges and our Sunday schools. I had a letter from a dear brother in Oklahoma who says he wants to go there if the colony grows and becomes an established church. I liked the brother's expression as regards his family. He said they had been too long away from the church already. This same brother had written in the Visserot advising members not to isolate themselves from church privileges but to colonize.

Beloved, I have prayed much to get the mind of the Lord as to my going West, that it may all be to the upbuilding of the church, and the glory of God. I do ask your prayers for poor me; and if any one wishes to write to me about going to Victoria, Texas, it will be appreciated, or still better say that they will go with me.

319 Frederic St., Mechanicsburg, Pa.
climate. How many are measuring up to the standard of the plainest interpretation of God's word? Of course we are not saved by works; but when we are fully saved we can not help but sympathize in deed and in truth, by the love shed abroad in our hearts. "But to do good and to communicate, forget not; (a definite command) for with such sacrifices God is well pleased." For also we are judgment bound.

Ask God sincerely how much you may give; and not how little you must give. "Give, and it shall be given unto you."

Canton, Ohio.

For the EVANGELICAL VISITOR.
Testimony of Healing.

By Frances Long.

"He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed." (Isa. 53:5.) I was impressed by the Spirit to tell of my experience of healing. Some time ago I was afflicted with cancer, growing for the third time, and with other ailments. I had been praying for the healing of my body. When the pain was so severe I prayed the Lord should reveal it to me if it was his will that I should be healed, and a still sweet voice said, "According to your faith be it unto you." So I took it for granted that it was the voice of the Lord. But I had to feel my weakness: it was a real repentance. I gave my case into the hands of the Lord, both soul and body, without any human aid. I did not depend on the arm of flesh. I had a real struggle with the enemy.

After a few hours of earnest prayer, I felt I was under the blood and had the promise that the Lord will not leave nor forsake me, and, with an eye of faith, believing that the Lord will help, I took him at his word and fell asleep, having committed my case in the name of the Lord, and had a good night's rest. The next morning all pain and distress had gone. It was by God's divine power.

Oh I cannot praise God enough for what he has done for me, and the precious lessons I learned in trusting him for health for both soul and body. But I soon had my tests and trials: the enemy soon was ready to tell me it would not stay away. But I prayed more and had the promise the Lord will not leave nor forsake. Praise the Lord I have no desire for any medicine. I have not felt a sign of cancer pain since that evening, but I have felt aches and pains here and there. I well know it was of the Lord to try my faith. I am more tempted since than before, but I have more power to overcome the enemy.

I thank God for the trials, for in the end things shall work together for good to them that love God, to them who are called according to his purpose.

Praise the Lord, I am on my way rejoicing and trying to get as many as I can to accept this wonderful salvation. But the world is not going that way. My daily prayer is for more love for the word of God that I may be enlightened, and be made an instrument in the hands of the Lord. "All things are possible to him that believeth." We certainly have as much power to believe as we have to pray. It is true, in our corrupt nature there dwells no good thing. (Rom. 7:18.) But if we are honest in ourselves he is willing to help us poor, weak, creatures, to do his will. We have good reasons to believe that the Father gave his Son. Faith approves that gift; and faith comes by hearing the word of truth. Praise the Lord he is good; his mercy endureth forever. Pray for me that I may ever keep faithful.

Lebanon, Pa.

For the EVANGELICAL VISITOR.
The Prince of This World.

By Elder W. O. Baker.

This world is in an abnormal condition. It is not what it was in the morning of creation, when the morning stars sang together for joy. It is not what it was designed to be or as it was created. It was marred by Satan entering into it when he was cast out of heaven. He enticed Adam and Eve into sin and caused their fall. This world is like a soiled book, the paper is good, the letter-press perfect, the binding is beautiful and substantial. The book is a type of that highest art of bookmaking. But, alas, through careless or evil hand it became soiled. Its original perfection is still prominent, but in its soiled condition its beauty is obscured. So the earth still reflects the greatness, the power, the wisdom and goodness of the Creator, but how sin-smitten, how sad as "it lies in wickedness." We purpose to inquire into the power and influence Satan exerts in this world. We quote a few passages of Scripture that will give light on this subject: "Now is the judgment of this world; now shall the prince of this world be cast out." (John 12:31.) Christ was about to be offered up for the sins of the world. He is about to fill his mission "to destroy the works of the devil." "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30.) The closing hours of Christ's sojourn on earth were drawing nigh. His adversary was coming, but had no claim nor hold on him for he lived a sinless life. The Prince of this world is judged." (John 16:11.) Christ was going to the Father. The Holy Spirit was coming and through his agency the prince of this world will be judged.

I. HIS CHARACTER.

1. Before the fall. "Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum full of wisdom, perfect in beauty. Thou hast been in Eden the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that coverest: and I have set thee: thou wast upon the holy mountain of God. Thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:11-15.) This description of Satan is under the figure of the king of Tyrus.

"When throne on that aerial firmament Messiah singled out great Lucifer As his vicegerent over all the earth; Haply not one of the celestial hosts But fell in that archangel's rule man kind Had surest safeguard against harm. Such power.

Such glory, such supremacy of will Was his. Even now his eclipsed majesty, Though fall'n o'ershadows potentates of heaven. But I have seen him when sublime he create Firth from the presence of the In create, His eye glistening with joy for some design Of lofty enterprise beyond our reach. Safely confided to his puissant arm; Some new apocalypse of truth vouchsafed
To him as prophet, to reveal to us,
Things which to other angels seemed obscure
Were crystal in his eyes; born to command;
In stature as in strength above his peers;
With whom and him comparison was not,
Except with Michael, next in princely rank,
And Gabriel the beloved; three hierarchs—
But Lucifer the chief, nor odds appeared
In outward state and circumstance of power
Betwixt him and Messiah, when the word
Shrouding the awful blaze of Deity,
Beneath angelic garb, as he was wont,
Mingled and communed with us face to face.
All gifts of form, all attributes of mind,
All high predominance of dignity
Among his fellows, bound that lovely spirit
To him who made him such. Yesterday To-day and Forever.
A Poem, by E. H. Bickelsteth, Book 5.

From the foregoing Scripture quotations and the paraphrasing of the poet quoted, we conclude that Lucifer was, (1) Great—perhaps the greatest created being in God’s universe. (2) Was exalted; possibly in position and office next to the Son of God. Thus excelling perhaps every other created being. (3) Had beauty; is so described by the prophet Ezekiel. (4) Wisdom; great responsibilities. (5) Had power; we conclude, as he has extirpated great power in this world. (6) Had influence; was a leader among the angelic host.

2. After the fall: “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the ground, which did weaken the ground, which did weaken the ground of thy iniquities, by the iniquity of thy peers; But Lucifer the chief, nor odds appeared in outward state and circumstance of power. Betwixt him and Messiah, when the word Shrouding the awful blaze of Deity. Beneath angelic garb, as he was wont. Mingled and communed with us face to face. All gifts of form, all attributes of mind, All high predominance of dignity Among his fellows, bound that lovely spirit To him who made him such.” Yesterday To-day and Forever.

I. POWER AND INFLUENCE IN THE WORLD:

1. Satan’s power in the natural world.

He is the prince of the power of the air. (Eph. 2:2)

(1) We refer you to Job 1:1-32; 2:1-8. Satan influenced evil disposed tribes to steal Job’s oxen and asses and camels, and killed his servants. He also caused a wind storm to blow the houses over when his sons and daughters were feasting and destroyed them. He struck Job with sore boils which caused great suffering. All this was by special permission. In all these trials the Lord sustained Job that he did not sin.

(2) He caused the ground to be cursed, to bring forth thorns and thistles. It seems to be more than these terms express. Possibly all noxious and noxious weeds and plants are included. Man was now confined to “the herb of the field” for his food. This evidently involved toil and “the sweat of the face” as the edict implied cultivation.

(3) In the curse it seems were included venom and destructive beasts.

(4) It brought about disturbance of the elements: earthquakes, electric and wind storms, floods and droughts, extremes of temperature.

(5) Produces disease, injuries and death.

(Concluded next issue.)

There is comfort and inspiration in the thought that God estimates us as we are when we stand upon the plane of our best and bravest. We are sadly conscious that we do not always stand upon that plane. We know that we decline from it very, very often. But, nevertheless, to attain the level of our best is what we are most truly and constantly seeking. That is the abiding motive and desire of every consecrated life; and it is by that controlling purpose that we are judged.

The frowns of the world would not disquiet us as they do, if we did not foolishly flatter ourselves with the hope of its smiles and covet them too much.—Matthew Henry.
**THE SUNDAY-SCHOOL.**

Lesson 12. Sept. 20. Review. Golden Text: And Saul sought him that was to kill him. 1 Sam. 9:1-2. He hid him king over Israel, and that he had exalted his kingdom for his people Israel's sake. 1 Sam. 10:22.


The lesson this quarter shows how God allowed David to make his own ways even to his own destruction; and how when one fails, he raises up another to take his place. Samuel's parents, the best they could get, were Sam. Saul. He was not God; but the people rejected God and asked for a king. So the Lord had Samuel tell Saul that the Lord would make him do what He was going to do, and gave them Saul for a king. Samuel then gave up his rule over the people, and made a farewell address. But Saul disobeys God, and Samuel was told to anoint David as king. He found the Philistine giant, dared the army of Israel to send a man to fight with him; but David slew Goliath. Saul's son Jonathan loved David, but Saul was jealous of him and tried to kill David. Saul pursues David, and falling into the latter's power he could easily have killed him, but grossly spared his own life. In a great battle with the Philistines the army of Israel was defeated, Saul's sons slain, including Jonathan. Saul fell upon his own sword and died. His body was dismembered, but recovered by the men of Judah, and returned for Saul's service almost forty years after. Saul's worst deed had been himself; for the cause of his death, see 1 Chron. 10:13. He had great opportunities. Think what he might have accomplished, had he chosen to ignore those odious words of tongue or pen which he used. What a wonderful difference between the end which went God's way and those who went their own. One great factor for all is, obey God. David some fifteen years before, had been appointed by Samuel to be king over Israel. With his godly, patient, and pious marriage the most remarkable character, David waited God's time, refusing to seek for himself the appointed honor, or by any act of his own to grasp it prematurely. After Saul's death, David asked direction of God, who sent him to Hebron, where the men of Judah came and anointed him to be their king. No man was chosen by David's hand, but Saul was. A great man, which Saul was David's sister, men of Judah, men of Jabesh-Gilead.

WHERE? Ramah, Gilgal, Gibeah, Bethlehem, Joppa, Abel, Gath, Ekron, Nahash, the hill of Bichah, the wilderness, where David abode, Mount Gilboa, Hebron, Jornament.

**Explanations and Word Study.**

(V. 1) *Why.?* A warning of what is sure to come upon them. *Rise up early in the morning:* For such a purpose as this. Nothing else would have arisen to them so soon. An intimation that the ancients did not become intoxicated at a very early hour in the day. *Strong wine:* Some kind of alcohol. *Unto night:* One of the fearful consequences of the drink habit is that it grows stronger and stronger until the hours that should be spent in useful toil are given up to it in a morbid expression. *Inhale them:* Arose their evil natures. It consumes both body and soul, eats out all the beauties, creations, and converts a victim to a wreck.

(V. 12) *And the harp,* etc.: Fervent the influence of music to a means of pandering to their baser appetites and passions. In many of our modern saloons they are music, light, and counter, and many are tempted into the saloon because of the presence of these things. Regardless not the work of the Lord: Heed not his commands and counsels. *Operating his hands:* His dealings among the people.

(V. 13) *Into captivity:* The prophet here speaks of the future as though it were an accomplished fact. *Have no knowledge of God,* and his laws. (V. 14) *Hell hath enlarged her* (meaning the grave, the place of the dead. It is represented as enlarging her borders to receive the multiplied dead. *Openeth her mouth without measure:* The number of the victims of intemperance year by year becomes alarming. *Thy glory, their multitude,* etc.: Intemperance and its kindred vices soon rob a nation of its strength and glory. This is true also of individuals. (V. 15) *The mean man...the mighty man:* No class is exempt. *The haughtiness of strong drink:* It lays low people of all ranks and conditions. (V. 16) *The Lord shall be exalted,* etc.: He would not hear his gracious warning, he will visit them with his judgment, and in its train their haughtiness and glory shall be blasted. *Shall be sanctified:* Shall be regarded as holy. (V. 17) *The lamb's* foot, etc.: A word of pleasure. *The land* shall be left untilled, like one vast pasture field. *Strangers:* Gentiles who would take the place of the captives.

(V. 18) *Cart rope:* They make a strong rope, not to be drawn upon, until they bind themselves with great guilt as with a cart rope. *Hire your vineyard,* etc.: They shall give unto sinners in sight of God. *Let him make speed:* They may see it. *The language of the axofer:* They pretend to determine the immediate execution of judgment. They want to see it. (V. 20) *Call it good:* That confused all his distinctions. The liquor power arrays itself against law and order, and calls *evil good,* and *good evil,* for reward. *Magistrates who under the influence of strong drink,* or who in favor in the traffic, give justice away.* They take away the righteousness: Declaring him just that is unjust, in the wrong, and are bought with bribe.

*Practical Applications.*—1. Intemperance poisons the conscience and brings God's punishment. 2. Drunken revelry drives away all thoughts of God. 3. Intemperance involves the complete destruction of men irrespective of class. It brings low the mighty as well as the poor and the ignoble. 4. The grave and hell are crowded with the victims of intemperance. 5. It leads to a blasphemous making light of God and his control over men and things. 6. When sin is added to sin, habits are multiplied. 7. Intemperance destroys all that is good in man, even judges are corrupted by it. 8. Intemperance is a beast of contradiction, a beast of two faces, basin, mouth, scalp, and act. 9. Intemperance destroys all that is good in man, even judges are corrupted by it. 10. Intemperance is a beast of contradiction, a beast of two faces, basin, mouth, scalp, and act. 11. Intemperance destroys all that is good in man, even judges are corrupted by it. 12. Intemperance is a beast of contradiction, a beast of two faces, basin, mouth, scalp, and act. 13. Intemperance destroys all that is good in man, even judges are corrupted by it.

**Mission Work in Southern Mountains.**

(Concluded from page 1.)

Not in view of the large destitution exists everywhere making special efforts to get in a large number of Bibles and Testaments at once. We have made special arrangements with the Bible Society of Los Angeles, California, for five thousand Testaments, and five thousand Gospels of St. John and St. Luke. It will take about $350.00 to pay for them and get them here. Now, all that may feel led to give of their means to help pay for them will send please their money direct to the treasurer, R. D. Smith, 524 Lissner Building, Los Angeles, California. When you send money, please let me know by card and the amount sent. I hope all will be able to do their share, the whole box of Bibles and Testaments, gospel books, tracts, Sunday School supplies and clothing at once. We want to get them out among the people during the summer and fall months before the rains set in while the roads are yet good.

The American Bible Society let me have Bibles and Testaments at one-half from cost. Send all mail, express and freight prepaid to J. B. Mitchell, Cleveland, Bradley County, Tennessee.

This work is not denominational.

In conversion religious ideas take a central place in the mind. The group of ideas, to which we habitually devote our thought, becomes the center around which our personal energies revolve. How important that right ideas form that center.
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* * *

The altar stands in the foreground of every life, and can be passed by only at the cost of all that is noblest and best. To me...—Anciently a man brought a lamb and presented it to God; laid it on the altar, to be consumed by God's fire. In like manner we are to present our bodies. The first thing is not to be a worker, a preacher, a savior of souls; the very first thing in a Christian life is to present one's self to God, to lay one's self on the altar. It is easier to talk and work for Christ, than to give ourselves to him. It is easier to offer God a few activities than to give him a heart.—J. R. Miller.
There is yet time, for the night cometh when no man can work. There is a power of darkness that hideth the soul’s richest blessings, crowned with joys, let us not fear nor be dismayed, our Captain will pilot us through safety and at last number us with the over-comers. Since our last report, four souls have followed the Lord in baptism. It was indeed a blessed day to them because of the manifestation of the Holy Spirit upon them, and as well as to Brother Kreider, who officiated. Then, too, for the past four weeks, we have been enjoying the fellowship of Bro. J. R. Zook, Des Moines, Iowa, and Bro. S. R. Smith, Harrisburg, Pa. We indeed feel that they have been sent unto us great blessings and our hearts have been encouraged to go on and labor more faithfully for the Master. We solicit the prayers of all saints.

In Him,

Sarah Bert and Workers,

Organization a Vast Power.

The old proverb, “In union there is strength,” is never more true than when applied to the subject of religion. When one person is making some one thing his chief good, every person who is in contact with him feels the electric shock. When one soul turns to the true God, all souls which are in connection with him, voluntarily or otherwise, feel impressed; and when a soul is set upon some other thing, and is receiving the reactions which are to make him base and ignoble, all surrounding spirits are affected.

This is the explanation of the power of idolatry. One man becomes a worshipper because others around him worship. One man sacrifices property or life in honor of his god, because others do; and as numbers increase, the power upon the souls of men is magnified. It is entirely safe to say that no man in a heathen city ever was able to stand up against the heathenism of his time and place without the power of God. It is a hundredfold more difficult for a man in this country, who has taken upon himself the formal bond of an organization such as Monomom or Masonry, but as some one has said, “Satan is mighty, but God is almighty;” and therefore the power of Satan over the individual soul may be broken anywhere; it has been broken in all parts of the world, and in the end it will pass away.

In our own country the great and prevailing form of heathenism is the secret associations, which have been invented by men, but inspired by demons, and are now in a life and death struggle with the church of our Lord Jesus Christ and the civilization which is founded upon it.

These associations appeal to five passions of the human soul.—President C. A. Blanchard. Extract from address at Bi-Centennial Assembly of the German Baptist Churches at Des Moines, la., June 7, 1908.

An Interesting Conversation.

(Concluded from page 3)

You never get to the end of Christ’s words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into conceptions; but they never pass away, and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

The fact of the resurrection of the dead was settled by the risen Christ.
This is abandoning self-indulgence, and pursuing or committing the will, and the whole being to an opposite end. This is the dethroning of self and the enthroning of God in the heart. Self-denial does not consist, as some seem to imagine, in acts of outward austerity, in an ascetic and penance-doing course of starvation, and mere legal and outward retrenchment, in wearing a coat with one button, and in similar acts of will worship and voluntary humility, and neglecting the body "but self-denial consists in the actual and total renunciation of selfishness in the heart. It consists in ceasing wholly to live for self, and can be exercised just as truly upon a throne, surrounded with paraphernalia of royalty, as in a cottage of logs, or as in rags, and in caves and in dens of the earth.

The king upon his throne may live and reign to please himself. He may surround himself with all that can minister to his pleasure, his ambition, his pride, his lusts, and his power. He may live to and for himself. Self-pleasing, self-gratification, self-aggrandizement, may be the end for which he lives. This is selfishness. But he may also live and reign for God and for his people. That is, that he may be as really devoted to God, and render this as a service to God, as well as anything else. No doubt his temptation is great; but, nevertheless, he may be perfectly self-denying in all this. He may not do what he does for his own sake, nor be what he is, nor possess what he possesses for his own sake, but accommodating his state and equipage to his relations, he may be as truly self-denying as others in the humble walks of life.

This is not an impossible, though, in all probability, a rare case. A man may be as truly rich for God as poor for him, if his relations and circumstances make it essential to his highest usefulness that he should possess a large capital. He is in the way of great temptation; but if this is plain to him, his duty, and submitted to, for God and the world, he may have grace to be entirely self-denying in these circumstances, and is all the more commendable for standing fast under these circumstances.

So a poor man may be poor from principle, or from necessity. He may be submissive and happy in his poverty. He may deny himself even the comforts of life, and do all this to promote his own interest, temporal or eternal, to secure a reputation for piety, to appease a morbid conscience, to appease his fears, or to secure the favor of God. In all things he may be selfish. He may be happy in this, because it may be real self-denial; or he may be murmuring at his poverty, may complain, and be envious at others who are not poor. He may be censorious, and think everybody proud and selfish who dresses better, or possesses a better house and equipage than he does. He may set up his views as standard and denounce as proud and selfish all who do not square their lives by his rule. This is selfishness, and these manifestations demonstrate the fact. A man may forego the use of a coat, or a cloak, or a horse or a carriage, or any and every comfort and convenience of life, and all this may proceed from either a benevolent or a selfish state of mind. If it be benevolence and true self-denial, it will be cheerfully and happily submitted to, without murmuring and repining, without censoriousness, and without envy towards others, without insisting that others shall do and be just what he does and is. He will allow the judge his ermine, the king his robes of state, and the merchant his capital, and the husbandman his fields and his flocks, and will see the reasonableness of all this. But if it be selfishness and the spirit of self-gratification instead of self-denial, he will be ascetic, caustic, sour, ill-natured, unhappily, severe, censorious, envious, and disposed to complain of, and pick at, the extravagance and self-indulgence of others.

Especially does the true saint deny his appetites and passions. His artificial appetites he denies absolutely, whenever his attention is called to the fact and nature of the indulgence. The Christian is such just because he has become the master of his appetites and passions, has denied them, and consecrated himself to God. The sinner is a sinner just because his appetites and passions, and the impulses of his desires are his masters and he bows down to them, and serves them. They are his masters instead of his servants, which are made to be. He is consecrated to them and not to God. But the saint has ceased to live to gratify his lusts. Has he been a drunkard, a rake, a tobacco user? Has he been self-indulgent in habits of any kind? He is reformed: old things are passed away, and behold all things are become new. Has he still any habit the character-of which he has either misused or not considered; such as smoking, chewing or snuffing tobacco, using injurious stimulants of any kind, high and unwholesome living, extravagant dressing or equipage, re-
tiring late at night and rising late in the morning, eating too much or between meals, or in short, has there been any form of self-indulgence about him whatever? Only let his attention be called to it, he will listen with attention, as he finds reason to believe, evidence, and renounce his evil habits without conferring with flesh and blood. All this is implied in regeneration, and must follow from its very nature. This also the Bible everywhere affirms to be true of the saints. “They have crucified the flesh with its affections and lusts.” It should be forever remembered that a self-indulgent Christian is a contradiction. Self-indulgence and Christianity are terms of opposition.

10. The sinner does not deny himself. He may not gratify all his desires because the desires are often contradictory, and he must deny the one for the sake of indulging another. Arvice may be so strong as to forbid his indulging in extravagance in eating, drinking, or equipage. His love or reputation may be so strong as to prevent him engaging in anything disgraceful, and so on. But self-indulgence is his law notwithstanding. The fear of hell, or his desire to be saved, is not strong enough to control, as they may be inconsistent with the law. But others he does not control. He is a slave. He bows down to his lusts and serves them. He is enslaved by his propensities, so that he cannot overcome them. This demonstrates that he is a sinner and regenerate, whatever his station and profession may be. One who cannot, because he will not, conquer himself and his lusts—is this the definition of an unregenerate sinner. He is one over whom some form of desire, or lust, or appetite, or passion, has dominion. He cannot, or rather will not, overcome it. This one is just as certainly in sin, as that sin is sin.

11. The truly regenerate soul overcomes sin. Let the Bible be heard on this subject. “And hereby do we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (I. John 2:3, 4). “And every man that hath this hope purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin.” (I. John 3:5).

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but a saint. He is sanctified; a holy person; a child and son of God. If at any time he is overcome, it is only to rise again, and soon return like the weeping prodigal. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Psalm 37:23, 24.)

The sinner is the slave of sin. The seventh of Romans is his experience in his best estate. When he has the most hope of himself, and others have the most hope of his good estate, he goes no farther than to make and break good resolutions. His life is but a death in sin. He has not the victory. He sees the right, but does it not. Sin is master, to whom he yields himself as a servant to obey. He only tries, as he says, to forsake sin, but does not in fact forsake it, in his heart. And yet because he is convicted, and has desires, and forms resolutions of amendment, he hopes he is regenerated. O, what a horrible delusion! If I tried to delusion upon the most momentous of all questions. Nothing can break this spell but the steady and thorough inculation of the truth, in regard to the nature of regeneration.—Lecture on Systematic Theology, by Rev. C. G. Finney. Lecture xxx, p. 309-320. Selected by Elder W. O. Baker.

Every new experience is like a new jewel set into our life, on which God shines and makes interpretations and revelations of himself. And the man who finds himself going out of a dying year with these jewels of experience, which have burned forth from his life during its months, and knowing that God in the New Year will shine upon them and reveal himself by them, may well go full of expectation, saying, "The Lord is at hand."—Phillips Brooks.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

MARRIAGES.


OBITUARIES.

MYERS.—Sister Martha Stoner Myers was born near Washington, Md., June 28, 1828, died near Welsh Run, Franklin county; Pa., May 4, 1908. She was the mother of thirteen children; three died in their infancy. The surviving are, Andrew and Rhoda of California, Nannie of Iowa, Anna Elizabeth and Katie, of Illinois, John and Charles and Margaret of Welsh Run, Harvey and Susan of Mercersburg, Pa. There also survive one brother, Ezra Stoner, of Georgia, and two sisters, Elizabeth Stoner of Kaufman’s Staation, Pa., and Anna S. Myers, Harrisburg. Pa. Her husband, Daniel Myers preceded her to the spirit world seventeen years ago. She, with her husband, joined the church of the Brethren in Christ many years ago, but the love of the world, and the fear of man, was his ruin. He was converted, and united with the Brethren many years ago, and served in the ministry over forty-five years. Several years ago he became blind, but physically and mentally he retained his vigor to a remarkable degree. He was a man of great power and spoke with power up to a short time before he passed away. He was laid to rest in Manor district, Lancaster county, on August 16, 1908, aged 68 years, 9 months and 14 days. Ten children were born into this family. He has four sons and six daughters; of these three sons and five daughters survive. Out of forty-six grandchildren and two great-grandchildren there are thirty-eight grand children and one great-grandchild who witness to the love and kindred of his memory. Many of the friends of this section and from Lancaster county were in attendance here. Elder Jonathan Wert conducted the services at the church, and cemetery.

WITMER.—Sister Leah Witmer of Bro. Isaac Witmer of near New Dundee, Ont., in the Brethren many years ago, and served in the ministry over forty-five years. For two years his desire was to speak with power up to a short time before he passed away. He was laid to rest in Manor district, Lancaster county, on August 16, 1908, aged 68 years, 9 months and 14 days. Ten children were born into this family. He has four sons and six daughters; of these three sons and five daughters survive. Out of forty-six grandchildren and two great-grandchildren there are thirty-eight grand children and one great-grandchild who witness to the love and kindred of his memory. Many of the friends of this section and from Lancaster county were in attendance here. Elder Jonathan Wert conducted the services at the church, and cemetery.

SEITZ.—Bro. Geo. W. Seitz was born June 22, 1822 and died August 10, 1908, aged 86 years, 1 month and 18 days. His wife preceded him to the spirit world two years ago. Four children, Lizzie, Sallie, Harry and Mary, were born to them and all survived. He was converted and united with the Brethren many years ago, and served in the ministry over forty-five years. Several years ago he became blind, but physically and mentally he retained his vigor to a remarkable degree. He was a man of great power and spoke with power up to a short time before he passed away. He was laid to rest in Manor district, Lancaster county, on August 16, 1908, aged 68 years, 9 months and 14 days. Ten children were born into this family. He has four sons and six daughters; of these three sons and five daughters survive. Out of forty-six grandchildren and two great-grandchildren there are thirty-eight grand children and one great-grandchild who witness to the love and kindred of his memory. Many of the friends of this section and from Lancaster county were in attendance here. Elder Jonathan Wert conducted the services at the church, and cemetery.