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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.
I was sitting in my study one day just at the noon hour when a knock came at the door. It was my own private hour for study and quiet, and I was alone. For a moment I hesitated about responding; I did not want to be interrupted. But something within me told me to go and open the door, and I swung it wide, expecting to see a woman possibly who wished to consult me about something parochial, but when I saw a shepherd with the folds of his coat bent far outward, and I wondered under his coat? and carry them in his bosom. A woman laughed at me for my credulity and what it is morally wrong.

He came in and sat down, and putting his head between his hands he said with awful intensity: "I don't know why I should come to you. I have walked all the way from New York; I do not suppose you want to see me; but I want to talk with you very much."

I moved my chair up to his, and said to him: now, friend, what do you want to see me about, and what do you want me to do for you?" He said: "My name is Karl." "Karl what?" I asked.

"O, don't ask me; I would rather not tell you that." "Why not?" I urged.

"Well, to tell you the truth, sir, I am just out of State's prison, and I have done thirty years' time." "You don't say so! Thirty years! and where were you born?" "In Denmark." "And you have served thirty years in the American penitentiaries?" "Oh no. I have served five years in two foreign countries, twenty here."

"I like you and I certainly respect your candor, and I wonder what I can do for you?" "Well," he said, "would you believe a criminal?" "Why, certainly. Why not?" Then he went on to tell a story of crime and debauchery and infamy from the earliest days when he left his mother in the old homeland of Denmark, saying between his sobs: "Oh, you don't really think that I am a lost man?" Then looking up he saw in the window of my study a beautiful glass transparently painted in Munich, and I said: "There it is now; Israel's description of the ten-derness of God."—Dr. Talmage.

"Karl—God bless him—was struck and killed. It was only just a moment and then—well he followed him wither­ever he went; and the blood that stained the December snow was the blood of a saint who had learned to follow Jesus Christ. If anyone, man or woman, will serve him let him fol­low him.

Oh, gloriously blessed, almighty, and eternal Savior of the lost and guilty, we thank Thee, we worship and adore Thee.—J. E., in Glad Tidings.

He will gather the lambs in his arms, and carry them in his bosom. I saw a shepherd with the folds of his coat bent far outward, and I wondered what was contained in that amplitude of apparel, and I said to the drago­man: "What has that shepherd got under his coat?" and the dragoman said: "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock." At that moment I saw the lamb put its head out from the shep­herd's bosom, and I said: "There it is now; Israel's description of the ten­derness of God."—Dr. Talmage.

"Always make it a rule to do everything in the best manner, and to the best of your ability. An imper­fect execution of a thing which we might have done better is not only un­profitable, but it is a vicious execution; it is morally wrong."
The Safe Refuge.

“Christ is a Refuge for sinners.” Thus sings the poet and concludes that to him who has no Christ, no Saviour, this world must be dark indeed. Is this true or is it false? Are sinners in need of a refuge? Do they not get along very well without? We read of a man who seemingly got along very well without. His ground had produced plentifully; the crop was immense. His one concern was as to room to store it. This he would overcome by increasing storage room. Then he would congratulate himself: he would say to his soul: “Soul, thou hast much goods laid up for many years; eat, drink and be merry.” There was no need that he was conscious of—self-satisfied. Look at the hurrying crowds to-day as they go rushing past bent on pleasure, on amusement. Eating, drinking—the pleasures of the table—developing into gaiety, amusements, merri ment, laughter. A speaker at the recent Northfield Student Conference said: “Does it not seem to you that this passion for amusement is becoming almost a disease with us in certain parts of America? The old Bishop of Mayenne, in the last days of the Roman Empire, said that it was just as if the Roman people had eaten the herbs of Sardinia and caught the disease of laughter. ‘Bidet et moritur,’ he cried. ‘They laugh and die.’ Is it not true that without any sensational over-exaggeration you can see precisely that same phenomenon in this country to-day?” How true is this testimony. “Let us eat and drink for to-morrow we die,” was the text recently of a play-crowd who paid their respects to a deceased member of their fraternity.

Yet does the sinner need a refuge. There comes a time when a man wakes up to the fact that it “is not all of life to live, nor all of death to die,” that death and eternity must be taken into consideration, and then will we find the world with all that it has cannot give the bliss for which we sigh.” and that, “‘Tware vain the ocean’s depths to sound, or pierce to either pole’ to find the rest which the weary soul needs, yea, must have. Thus, in order that the sinner may escape the threatening destruction, he needs, he must have, a refuge. And when under the piercing rays of the divine light he sees his desperate state or condition and cries, where shall I go; who will help me; who will lead me into life? The only answer possible is “Christ is the refuge for sinners.” None other is known. None other can be found. Like the ancient cities of refuge into which a man could flee and be safe, so Christ becomes the safe hiding place for the condemned sinner who feels the wrath of God abiding upon him.

We have read with interest the testimony of Philip Mauro, by profession a lawyer in New York. So far as the conditions and circumstances of his life went there was no disturbing element. An honored member of his profession, educated, in easy circumstances, happy in his domestic relations, in society an honored member. But he says “Peace of mind and rest of conscience are not to be found in easy circumstances. Notwithstanding that I had apparently every reason to be well satisfied with my lot, and every opportunity to enjoy the good things of this world, my mental condition was anything but satisfactory.” His mind was “subject to increasingly frequent and protracted spells of depression for which there seemed to be no reason or explanation. ‘Certainly I was thoroughly discontented, desolately unhappy, and becoming a more and more easy prey to gloomy thoughts and vague, undefined apprehensions.’” He sought diversion and satisfaction in the ways that the world prescribes, but in vain. He sought gratification in the intellectual domain, and in his quest tried science, philosophy, occultism, theosophy, etc., etc. But in all that he tried he was baffled and intellectually starved. The prospect before him “was unspeakably dark and forbidding.” He sought relief in-the gaieties, amusements and excitement of a godless, pleasure-seeking world among whom he was as godless as any, but no relief came.

One never-to-be-forgotten evening in New York city he undertook to seek diversion at the theatre. He placed himself in line with the ticket buyers in the lobby of a theater on Broadway. But in a mysterious way he was turned away from the theatre and after wandering far from there he had his attention arrested by a very faint sound of singing. Why he should thus be attracted and brought to follow up that sound there is no natural explanation. When he came to where the singing was, he found himself in a prayer-meeting. He remained to the close of the meeting. There was nothing specially impressive in the exercises. He was not at all in sympathy with what transpired. What did impress him was that several persons greeted him as he made his way to the door with a pleasant word and hand-shake, and one inquired about his spiritual condition. He went away from that meeting still ignorant that his wretchedness was all due to the fact that he was an un-reconciled and unpardoned sinner, and of the greater truth that there was One who had died for his sins, who had reconciled him to God by his blood, and through whom he could obtain forgiveness of sins and eternal life. Why he should go back to this meeting again and again does not admit of any natural explanation. There was nothing attractive or congenial there that appealed to him. The people he met there were not of his social grade. He went again and again. He does not remember how many times he went before he yielded to the Spirit’s influence, and does not remember that he was conscious of any benefit received as from a natural standpoint the meetings were decidedly dull. But the crisis came when one evening he yielded to an inward prompting, which, gentle as it was, yet overpowered all his natural reluctance and repugnance to such an act, he went forward and knelt with a few others at the front of the meeting room. He took the sinner’s place, and confessed himself in need of the grace of God. The Christian man who had asked him about his soul knelt by him and called on the Lord Jesus to save him. He did not know the nature of what was happening, for he did not believe in sudden conversions. He supposed that a change of nature, if it
tution is doing a worthy and grand work, and that the church cannot afford to permit it to be hindered in its benevolent and Christian efforts by lack of financial support, which should be both prompt and generous, we prayerfully commend its claims for support to the favorable consideration of all our readers, especially to such to whom the Lord has entrusted stewardship over a generous portion of worldly property, and who perhaps have not had the blessing of parenthood themselves. They can receive perhaps a larger blessing by succoring the needy orphaned children of others less fortunate.

Last year there was a generous response to the appeal of the management for donations in support of the institution, especially the school, from the Visitor family, and the same need exists again this year, and the same appeal is made again. We have confidence, in view of the abundant material blessings which a kind heavenly Father has vouchsafed to the many toilers this year, and for which many lips have expressed thankfulness, that this worthy work, which belongs to the whole Brotherhood, will receive a universal, generous support in gifts of money as also such things as are needed in way of food. Bro. David Book of Hummelstown, Pa., is Secretary-Treasurer at present.

We are glad that we have word again from Sister Davidson of the Macha Mission. Certainly our readers will be interested in what she has to say, especially as she takes a glance backward over the ten years that have passed since the first planting of the mission at Matopo. And we hope our readers will also be in rapport with her when she looks forward, be ready to ask largely from God, and be ready to undertake great things for God.

We are glad to announce that the Gospel Text Calendar for 1909 is now ready and we hope to have many orders for the same. The price will be the same as last year, single calendar to any address, 25 cents; per single dozen, $2.25; and in lots of five dozen, $2 per dozen. We would like to secure an active agent in every neighborhood where the Visitor goes. Two or three dozen can be disposed of in almost every neighborhood. Send in your orders early, so they can be filled before the close of the year. You need not send the money until towards the end of the year, when you will renew your subscription to the Visitor. Order now by postal card.
NEWS OF CHURCH ACTIVITY

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

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

H. Frances Davidson, Adda Cingle, Myron Tucker, Jesse and Joseph Wengler, Choma, N. W. Rhodesia, South Africa.


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

Jesse R. and Malinda Eyster, Modernfentz, P. O. (Intokozo Training School), via Zafrinote, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fortsberg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L., and Ezra Musser, Maggie Landis, No. 5, Sudder Bazaar, Dillah, India.

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

D. W. and Mrs. D. W. Zook, Sripat, Plamia, Bankura district, Bengal, India.

J. H., and Anna Sparrow, Raghu­ nathpur P. O., Manbhoom district, India.

W. Hoffmann, Kedgum, Poonia Dist., Ramabai Home, India.

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

Central America.

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

Our City Missions.

Philadelphia, 932 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Elmira, Mich.—Since our last writing we have been busy with our regular work and in addition have attended the tent meetings held by the Mennonite Brethren, where we were given much liberty to hold forth the word of life. The tent meetings were attended by people from a great distance and by all throughout this vicinity by reason of which we became ac­ quainted all over this section of country. When we now call on families they seem to understand we, which is quite a help in our work. Some thorough work was done at the meetings. Some old backsliders were acquainted all over this section of country.

From the above the readers of the VISITOR must not gather the thought that people in general live as the family above named. Many of the people in these parts have fine homes, for a new country, and possess the make-up to do their part to live well. Evidently the family lacks the qualities that go to make up a father who does his part to make those comfortable around him. But the poor wife and children must suffer on account of his lack; but this gives those around him an opportu­ nity to show how much we care for our unfortunate brother.

Here we have young men who have never attended school, and care little for the preaching service. We are trying to interest them but we find the process quite slow. However we are be­ lieving ultimately to succeed. Pray that God will give us wisdom and tact needed for the work. We are very hope­ ful and strong in faith that God will show his power in the converting and saving of the dear people.

We now have a small house where we stay and which we call home. Brother and sister Powell left two rocking chairs and several other chairs for us to use. I made a table the past week and spoke on a good chaff bag on the floor. Since then we received a good bedstead, spring and mattress, so we praise God for our unfur­ tunate brother.

We cannot close this article without giving a short account of our visit to some of our aged pilgrims during last week. First, we visited Mr. and Mrs. Grow, now eighty-six years old. He was married about one year ago to a sister of the New Mennonites, seventy-seven years old. Some people think this out of place, but if you would know all you would think otherwise. Both are quite smart and the sister learned there are other Christians except those whom she was taught to believe were the only ones. She says she never saw the better man than the old brother—and he thinks about the same of her. Then we visited Sister Smecker, who is in her eighty-third year, also well and smart. Also Brother Matter, who is eighty-three years old. We missed Brother Stoutenberg, who was away visiting his children. He is also in his eightieth year. These aged members live from six to fourteen miles away from the church, so they seldom meet with us. In Bro. Mater’s vicinity we had a service in the M. E. church. The members being so widely scattered gave only a few for meeting as they should, as at their advanced age it is hard for them to venture out.

Yours in the way to say,—

T. A. LONG AND WIFE.


SMITHVILLE, Ohio.—The harvest meet­ ing was good and we felt the Lord was with us. While we did not have the privilege of having ministering brethren from the other districts, we were glad for the truths brought forth by our home brethren, John Smith and S. B. Longenecker, and others also took part in the praise meeting. The Lord truly has blessed us with an abundance of everything, and surely we are re­ minded of his faithfulness. “While the earth remaineth, seed time and harvest shall not cease.”

We also felt it an appropriate time to take up a free will offering and were glad for the liberal response, part of which was given for the General Board and part toward the African Mission work.

MARY D. BRENNER.

PHILADELPHIA MISSION, PA.—“Hear my cry, O God: attend unto my prayer; from the end of the earth will I cry unto thee, when my heart is overwhelmed with sor­ row and care. Lead me to the presence of the Lord for in his temple shall I be whole.”

I praise the Lord for the many, many blessings he is bestowing upon us both temporal and spiritual. It has been his blessed will to restore to me your companion, that she could come home again, and that we can sit together and write to the dear readers of the VISITOR, blessed be the name of the Lord. Truly we are kept busy in this great and noble work. I think I can hear some say, “There’s not very much in putting in all one’s time in such a work.” But I feel to
praise God that we can really see the fruit of our labors even with our natural eyes. Brother and sister, if you want a share in this great harvest, don’t idle away time in talking about instead of doing for this great and noble work, for there is a day coming that you will regret that you did not have a share in it. By this I mean to warn you, whoever you may be.

We are glad to say there are again two applicants for baptism, a father and his fifteen-year-old daughter. Baptism will be performed on September 12. Glory, glory. If one soul is worth more than the whole world, surely this pays.

As we have much to do, both temporally and spiritually, we saw fit to have our daughter use at home with us to help take care of mother. Our place is somewhat like an orphanage, because we have so many continually. Sister Shaffer’s health has seen so very poor, so she has gone to the hospital for a while. Now we have three in her place again. These things make quite a lot of work, so we also need workers, and help in many ways to carry on the work. The word says, “The good things come out of Nazareth?” The answer is, “Come and see.” I do wish some of the brethren would come and spend a week or two with us, that they could see what is done, and what it means. I am sure their eyes and hearts would be opened to some things that they never saw before.

We wish to thank the dear brethren and sisters who have so kindly remembered us, in our expenses for painting the Mission. I know the good Lord will reward you. Surely he has answered my prayers.

Then you read what some remember that Winter is coming again, and we will need clothing to clothe the poor. Times are very hard in the city at present—never saw anything like it.

We give a special invitation to the brethren and sisters to attend our love feast, which will be held on the 17th and 18th of October. Come and we will have a good feast of the Lord.

May the choice blessing of rest and abide upon you all, is my prayer. Sincerely, your brother and sister in the war for souls,

Peter Steigerwald and wife

3423 North Second St.

MACHA MISSION.—Dear readers of the Visitor: It has been some time since a letter was sent to the Visitor from this place, and some of the things which have lately transpired may be interesting to the reader, and therefore mention a few.

In the first place we are pleased to report that Bro. and Sister Wengers arrived here safely June 10. We praise the Lord for thus bringing into this needy field such able co-laborers who are ready to give forth the message of salvation to these dear souls. We are also thankful for the blessed fellowship we have with them in him, and we are far removed from other Christian associations.

They brought with them a fine lot of dried fruit and some other goods, all of which are very acceptable. The donors will have our heartfelt thanks for the same, and we know that the Lord will reward them for their liberality. The fruit is so acceptable in this hot climate. It is very common to hear newcomers say, “Dried fruit never tasted so nice at home as it does here, for there we had fresh and canned fruit.”

When Bro. Wengers came we were also favored with a visit from our Elder, H. P. Steigerwald and wife. Bro. S. has been desiring and planning to come almost ever since the Mission has been established at Macha, and it was indeed a pleasure to us that the way was open for both him and the sister to come at this time. He seemed pleased with our location and gave us many helpful suggestions in regard to the work. We were also able to have what we have long been desiring—a love feast. Seven white workers and our two native brethren took part, and we felt the presence of the Lord in our midst. About one hundred natives were present and these were well fed with the game the brethren secured the previous week. The people very warmly and heartily expressed their thanks for the kindness shown them. Although there are over twenty boys in the inquirers’ class at this place, and some at least seem to be fully saved, yet it did not seem advisable to baptize any, as the work is too new yet, and we feel to give them time to fully count the cost.

Bro. Steigerwald started our brethren in brick making, and since then they, together with a number of the natives and school boys, have been making brick. They hope to finish the moulding this week.

The visit of our brother and sister was all too short, as they were obliged to leave here June 29th, to return home. May the Lord bless them for their visit. With them went also Sister Engle and the two native brethren. We were sorry to part with them just at this time, as the opening has been wishing to go home for some months past, and may not return, since he says we do not need him as much as we did at first. We should be pleased to have him return, however, as he has been a faithful helper the past two years. Sister Engle and David went away for a few months of much needed rest and change. They expect to return again in the opening of the rainy season, the Lord willing.

We are glad, too, that they can all be at the Matopos this month for the love feast, which, to our great joy, it seems to be a memorable one, both as to the time and because our brethren from Johannesburg are no doubt there. My mind has been much in the past these last two weeks and praises well up in me as I think, “What hath God wrought.” It is just ten years this month since a little band of missionaries pitched their tent among the rebellious natives of the Matopos, and while the venerable leader lies buried there, yet the work, thank God, is not buried. Think of the number of white workers in this land and the number of native converts; at least sixty baptized and as many more in preparation; then, too, some of the natives are teaching and doing evangelistic work. Does mission work pay? One soul is worth more than the whole world. Where do you get better interest on your money, brethren and sisters? Let us take courage and every one redouble his diligence to help light up this dark continent. We, nor the work, can go on without you. Your prayers, your money, yes and yourselves or perhaps your sons and daughters are needed to push on this work. Are you there? May the next de- cade see far greater results than the past one in the redemption of dark Africa. O, praise the Lord for ever and ever that he allows such weak instruments as we are to be his workers together with him in rescuing perishing souls.

In the midst of joy a sadness comes over me as I wonder whether any who read this letter have had no part in the work of the past ten years. If so may God help them to redouble their diligence so that no man take their crown.

Yours in the Master’s service,

H. FANCES DAVIDSON.

July 28, 1908.

A Soudan Letter.

(Note—The following letter will be of interest to many of our readers, especially those who, were personally acquainted with Bro. H. F. Davidson. It was sent us by Bro. Noah Zook.—Editor.)

WURHUN, N. LEBNEH.

WEST AFRICA.

July 18, 1908.

Dear Bro. and Sister Zook: Greeting in Jesus’ precious name.

“Lord, to whom shall we go, thou hast the words of eternal life.” These words are a great comfort to me as I am confronted with the false religions being practiced. The name of God is on their lips almost continually, but their hearts are far from him. In vain do they call upon God, for he that hath not the Son hath not life. I am glad I can come to God through Jesus Christ who ever liveth to make intercessions for us, and there find relief from all fears and failures, and find strength to go forward. I am at present alone at this station on account of our being short of workers.

Brother Sterrett, who was with me, had to go to our station at Patigi, so that our Bro. Merryweather, who was holding that station, could go to England for a much needed rest. We are only two of us now left on the field under this mission board, fourteen in all holding on here (as you know), went to be with Jesus. But we are expecting two young men to come out soon. They will likely be here before this reaches you, so praise God for this reinforcement, and pray that God may strengthen the heart of our new Governor, for he prohibits all single lady missionaries from coming to this country. We have three single ladies accepted by our board and ready to come this Autumn. It will be a great disappointment to us and to them, as well as to the board if they cannot come. He even objects for married ladies to come without their husbands, but does not strictly prohibit it. His reason is that it would take too many soldiers to escort them to the coast in case of an uprising, for he fears the Mohammedans will some day try to throw off the British yoke from their shoulders. But I myself have very little fear that such will happen at least not for a few years any way.

Well, it has been raining all forenoon, so I could not go out to see the sick folks this morning in the city. I have a number of patients under treatment, among whom is one in the redemption of dark Africa. O, praise the Lord for ever and ever that he allows such weak instruments as we are to be his workers together with him in rescuing perishing souls.

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Yours in the Master’s service,

H. FANCES DAVIDSON.
Do you hear the Savior calling, By the woosings of his voice? Do you hear the accents falling? Will you make the precious choice?

Chorus.

I am listening, O, I am listening 
Just to hear the accents fall;
I am listening, O, I am listening 
to the Savior's loving call.

By his Spirit he is wooing,
Softly drawing us to him;
Through the day and night pursuing,
With his gentle voice to win.

By the Word of Truth, he's speaking,
To the wandering, erring ones;
Hear the sweet and solemn tones!
Or the murmuring of the breeze.

By this stratagem the fall of man was brought about, sin and death introduced with all its attendant evils. (Rev. 12:7-12.)

2. Satan's influence on the morals of the world.

(1) He is a deceiver: he deceived our first parents, and still pleads his trade in the church and in the world.

(2) He not only tempts every sinner and saint, but even dares to tempt the Son of man. He took Jesus on an exceeding high mountain and showed him the kingdoms of the world and the glory of them. These he claimed as his own and offered them to Christ, if he would worship him. Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Some think that this claim was all falsehood, others think that it was his. It seems to the writer that Satan pleaded his old trade here, mixing truth and falsehood. As regards the land, he did not own a foot. "The earth is the Lord's and the fulness thereof." (Psa. 24:1, 2.) As regards the glory of the kingdom, we will have to grant his claim in part.

(3) He is cunning. Satan did not appear to Adam and Eve in his sin-smitten form, least he be detected. He entered into a serpent which "was more subtil (subtle) than any beast of the field which the Lord God had made." The original word that is translated subtil or subtle, is defined by Dr. Young as crafty. This word has a good and an evil meaning. It seems that prior to the fall it could only indicate a good quality. The original word with its synonyms as defined by the dictionaries is, acute, fine, wise, shrewd; some of these qualities belonged, likely, to the serpent, before the fall. The curse brought great changes on the serpent. It is probable that the serpent ate of the fruit of the garden, walked upright, had the gift of speech. It was doomed to eat dust creep on the belly and become dumb. Satan appealed to strong traits in human nature; the desire to be wise and indulge in the agreeable to the eye and palate.

(4) "He goes about as a roaring lion." In this capacity he appeals to the worst traits of fallen humanity, to violence and crime, wars, murder, quarreling, fighting, theft, robbing, burglary, lying for pleasure or gain, craft, dishonesty, pride, haughtiness, and the whole catalogue of the works of the flesh with all kinds of immorality. Every word that has an evil sense is descriptive of his character.

(5) "Transformed into an angel of light." In the former capacity he can entrap a very large class of mankind. The rough as well as the criminal classes. Those that live on a high plain of respectability and morality require different tactics. He must hide the cleaver foot and put on an air of innocence. As regards the land, he prevails over the habitable earth in all ages. (c) Satan in his attribute of falsehood, others think that it was his. It seems to the writer that Satan pleaded his old trade here, mixing truth and falsehood. As regards the land, he did not own a foot. "The earth is the Lord's and the fulness thereof." (Psa. 24:1, 2.) As regards the glory of the kingdom, we will have to grant his claim in part.

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For the EVANGELICAL VISITOR.

Health vs. Sickness.

No. IV.

BY J. MYERS BOSSLER.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

"Wherefore do ye spend money for that which is not bread? * * * eat ye that which is good" (Isa. 55:2). "But I keep under my body and bring it into subjection" (1 Cor. 9:27).

We repeat that the true children of God should have such perfect health as to provoke the sinner to envious admiration. A visible line of demarcation should be drawn between saint and sinner on all matters. Any one with a cheerful, courageous heart, living apart from worry, fear, and discontent, has great advantages over others in obtaining and retaining normal conditions of the physical body. Those who do not love the world, neither the things of the world (and all saints do not), are not liable to suffer from fleshly indulgences and surfeits, as do the children who are from beneath. Without controversy great is the depravity of the appetites, choices, preferences, likes and dislikes, senses, and passions of the physical and intellectual man. Some will say, "This sounds well," "that looks beautiful," "that odor is very fragrant," "this tastes splendid," and "this feels excellent," while in matter of fact all is anything but noble, pure and holy. Self-cultivists do not recognize the base, but develop love for the noble and helpful. The body should be kept under, and no recognition given to the clamoring voices of selfishness, and all inherent eccentricities and acquired superstitions. Whatever disposition there is for that which is not profitable, should be utterly destroyed by a simple volition of the mind. This is absolutely necessary to obtaining and retaining good health. A native evangelist of unquestionable Christian character, from southern Africa, retained the superstition of a snake being in his stomach. He insisted on the missionary praying for its removal, while a little self-control would have forever removed it. Thus have many things a bearing on the mind, and the mind on the body. All things work together in salvation, as also they do in the matter of health. Many say they cannot eat certain foods or classes of foods, by an inherent dislike bordering on abhorrence. Self-control will not recognize any such disposition. A love or hatred can be generated for nearly everything by those who rule their own spirit well, and are their own master (in the body), instead of being a servant in bondage to the eccentricities of a depraved nature. The person who will not perfectly control and fashion the demands of depraved appetites of the body, is sure not to adopt and practice hygienic measures unto a normal condition of the body. To have teeth extracted is painful, is severe; but the contemplation of it is the worse. Years ago a dentist of wit would extract teeth in the presence of an audience, on the platform, on the rear of which, at the same time was playing a rude, untrained brass band. It is needless to say in most cases it was a painless operation. A noted lecturer once took suddenly a very severe attack of lumbago, on the day in the evening of which he was to lecture. One of the committee very roughly and mercilessly accosted him for being in bed, and refusing to lecture; whereupon being angered, he arose to avenge himself on his accuser. The committeeman escaped, while the lecturer dressed himself, and without any lumbago, he gave the address in the evening. However, two hours afterwards the illness returned. We give this to show the possibilities of the mastery of the mind over the body. The need of self-control and self-possession.

In fact the difficulty or lightness of any task or duty depends entirely upon the state of the mind whether love or dread is put in the contemplation of its performance. When once the course of action and duty is clear, let the mind be fixed and stayed as to the course of action and duty is clear, let the mind be fixed and stayed as to the

(a) Atmosphere. God has oceans of pure, fresh air. We need it every morning. Why pen it out of our dwellings, our churches? As a rule churches are very badly ventilated. This will stupefy the worshipers and contribute to deaden the services. No matter how large the room, there needs to be a continual change of air. Draft must be avoided. Modern houses are too well built and tight, excluding air and sunshine. It is telling on the American people. A sleeping room should be exposed much to the sun's rays, ventilated at the top and bottom of some window. Sleepers in a properly ventilated dormitory arise fully refreshed, and well rested, and gaping inactive. Scientists say that 10,000 cubic feet of air without ventilation would be contaminated by one man in three hours and twenty minutes. That would be a room approximately twenty-two feet long, wide, and high. To feel greatly exhilarated and to increase the resistive powers against disease, the following rules will be invaluable and indispensable:

a. Breathe through the nose.

b. Eat health, fresh air.

c. Hold head up and shoulders back.

d. Take long, full, deep breaths.

e. Form habits of deep abdominal, diaphragmatic respiration.

To start the day, to bridge the day, and to close the day, to sleep soundly, and to purify the blood, do try this exercise for ten or twenty minutes at a time, of completely emptying the lungs and filling them to their greatest capacity in close succession. If no dizziness manifests itself, and no abnormal phenomenon appears in the vision, from above practice, the lungs are in a healthy condition. Pure air is plenty and cheap. Breathe much.

(b) Sleep. On an average, man sleeps one-third of his time. Some require nine hours. Most only eight. John Wesley slept only six hours. The body and mind repairs itself during sleep. Too little sleep, good and sound, is destructive. If the stomach is properly treated, and the bed properly made up, with pure circulating air all around, and the mind in "perfect peace," sound, refreshing sleep always ensues. In building a bed, feathers, paper, and oil cloth must be avoided. Children with sensitive sexual natures should positively not have feather pillows, or anything soft and warm. An ideal bed-room has single beds, has no carpet, has no wall paper, is large, is sunny and airy. Wash the bed clothing often. Never sleep in day clothing, positively not. Lie on the right side. After so lying for six hours, a normal person will unconsciousness turn over on the back. Lie with body straight.

If these simple rules were practiced (of sleep and ventilation), there would be very little sleeping done during religious services. "They that sleep, sleep in the night."

(c) Sunshine. All plant life needs much of sunlight. What the sun is
to this world is a mild type of what Jesus, the Light of the world, is to the soul-life. Sunlight is purifying, is death to germs, is life to life. What a pity many housewives shut it out of the dwellings. Let it in if the fineries and draperies do fade. One of the most prominent causes of the superior health of the Japanese over the Americans is that the former live much in the sunshine and open air. The narrow, porous, distasteful, old-fashioned log cabin, with open fireplace, was, and is a synonym of good health. Back to the Bible. Back to simplicity. Back to good health let us go.

To be Continued.

For the Evangelical Visitor.
We Need to Be Courageous.

By C. A. Myers.

Dear readers of the Visitor: I need prayers and believe I have them, or I could not have persevered in the work the Lord gave me to do since we have been to South Africa. I praise God for his kind protection over us on that long and tedious journey. He brought us home in safety to our many loved ones and also answered the many heartfelt prayers which were offered up in our behalf that we could come home, and go around and tell the people of the needs of the gospel for the heathen. So it pleased the dear Lord to answer their prayers and also the prayers of the native Christians which they prayed so earnestly for us. Their last prayer was for God to bring us back again. We want to see them again.

Dear reader, if you have any conviction to go to the heathen world, pray earnestly and truthfully about it. We should always be willing to obey our own convictions, for many have missed blessed opportunities which they will never attain to in this life, nor in the world to come. Oh, what lost opportunities! How can we afford to disobey the heavenly vision that God sends to us? Let us take courage and be courageous. We praise God for the earnest of the Spirit he put into our hearts to go forth in the work he has given us to do, since we are in the homeland.

We could travel through our Brotherhood in the Western States and Canada, telling them of the needy condition. Many of the heathen appreciate the blessed truths of the Gospel, but how can they believe without a preacher. I am glad the blessed Word says, "Go, and lo I am with you." I am also glad to tell you that

we found many open doors and willing hands to give of the blessings God had blessed them with. Some said they will give so much now, and when the work is in progress they will do more. This means the fund for the Rescue Home and Girls' School. Others said we were to hurry up this work to rescue those poor girls who cannot help themselves.

Dear readers, help us to help the work on, so that there will be no lack. Some dear ones have asked me how much it will cost to support a girl. They would like to help in the support. God bless the dear, loving hearts whom we met when on our western trip and also in Canada. God bless you who have a share in the work. We ask you to continue to pray for the work and for the workers that God may single out and prepare such consecrated workers that there may be many souls gathered into the fold—he brings from darkness to light, and from the power of Satan to the true and living God. My prayer is continually that God may draw and direct the hearts of the heathen to know and to do his will. I am glad we find many dear people who are willing to be helpers in this noble work.

While we are blessed in the work and has blessed our labors of love, don't think that we have no opposition. We have plenty of that. There are those who are enemies to us and enemies to the cause. I was told we are just too lazy to work, that is why we go around as we do, living off the public. I ask you to pray for that one, that so he may see light in God's light before it is too late. One brother said to me he did not know why I could gather so many offerings. He seemed to find much fault with my management that our dear Bro. Steigerwald gives us. He wrote to us and said we should go on with the work which God has given us and let nothing discourage us. So we praise God for the work he has given us, and we mean to be faithful in our calling, and if the dear Lord says, "Go across the sea and be helpers," and he helps us, we will be only too glad to go. Anywhere he sends us we will go. Some dear ones have said, "If you go, we will go with you to Africa." Praise God! I am willing if the dear Lord wants me to help care for those helpless girls. This work is a real love service. It is God that has given me the courage and made me courageous. Praise his holy name forever! Let us all commit our all to God, then we can obey the heavenly vision he gives is my every day prayer.

I will again say let us take courage and be courageous. The blessed promise is the Lord will go before us. He will open our way. He knows what he will have us do. Oh, I am so glad he goes before us if we are in his order. I will then say, let our only concern be to find just the task that is ours, then having found it, to do it with all our God-given powers. To do this we need courage, and we need to be courageous. Then let every one of us be willing to obey all the commands, and the glorious time will come when we shall hear the welcome voice, Come, thou good and faithful servant and rest from your labors.

There are lives our love may brighten, While the days are passing by; There are cares that we may lighten. While the days are passing by, For around us everywhere Men their sins and burdens bear, And these burdens we may share. While the days are passing by.

Chorus.
Passing by, passing by, While the days are passing by, O the good we all may do, While the days are passing by, While the days are passing by, Weary wanderers in sin, To the Savior we may win. Shall we help to bring them in, While the days are passing by? Souls for love and help are praying, While the days are passing by, Should our help be still delaying, While the days are passing by Up, ye faithful souls and true, There are calls to me and you! Much of good we all may do, While the days are passing by.

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine, too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass. Cut that wire through, or remove it by a hair's-breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord. So many that no power on earth or hell can wrench the two asunder. In that circuit the feeblest Christian is held safely; but if the circuit be broken, the dependent spirit instantly drops off.—Arnot.
Dear readers of the Visitor: I praise my God this evening that I have the privilege of testifying for Jesus through the Visitor, although I neglected to do so right away. I praise him that he saved and sanctified me and is my Healer. I thank him that he took the pride out of my heart: when he first led me to wear a covering it was so hard, I was so proud, but he took it out of my heart, the last of it just lately.

When I think how many there are that are unsaved, it makes me feel as though I ought to do something because Jesus is coming soon, and those that don't get saved will be left. Pray, brothers and sisters, that I may do my part and obey God just as he lets the light shine upon my pathway.

Yours in his service,

A. Snyder.

My Western Trip.

(Continued.)

My last letter was written in Alberta, N. W. T. I spent about four weeks in the part where our daughter lives and had four meetings, and visited people in their homes and tried to point them to Jesus, and I feel my labor was not in vain.

My last Sunday meeting was held in the California district (so called because several California families settled there). This place is about six miles distant from our daughter's home. The people heard of me being there and having meeting they invited me to hold a meeting there. As there are no church houses here the meetings are all held in private houses or groves. So this meeting was held in a private house. Both Methodists and Presbyterians have services in these parts, and who both had me take their appointments.

Our last meeting was held on Sunday afternoon. My son-in-law and daughter took me about six miles in the morning to the place of meeting. The house was pretty well filled and God was with us. In the evening we returned to our children's home again, and on Tuesday, Aug. 18, I started for home. Our daughter and her husband brought me about forty miles to Mariansville Station, where we remained over night at the hotel. Next morning we bid farewell, they returned to their home and I took train for Edmonton. I spent the night at Strathcona, and on the 20th came to Didsbury over the C. P. R.

The first man I met on the street was Brother Shantz, postmaster. He afterwards took me to see some of the friends. We called on Bro. Jacob Detwiler's. I was glad to see them. We also called on T. Moyer's, whom I was also pleased to see. In the evening we attended a meeting in the United Church, held in the interest of a better observance of the Lord's Day.

I left this place in the evening, coming by way of Calgary, to Winnipeg, where I had intended to stop off over Sunday, but feeling that I was needed at home, I came through without stopping, and arrived at home safely, Monday, Aug. 24, and found all in usual health. I do feel thankful to the Lord for his kind protection over me and family. I enjoyed the trip much, and had remarkably good health all the time I was away.

J. W. Hoover.
God commanded he provided in the atonement. Peter speaks of "sanctification," and the "sprinkling of the blood" (1 Pe. 1:2). John says, "The blood—cleanseth us all from sin" (1 John 1:7).

After we are born of God (John 3:3-8) and have been buried with him in baptism (Rom. 6:3-6) and received the Holy Spirit (Ac. 19:2-6), we do not practice sin (1 Jno. 3:9), do not "continue in sin" (Rom. 6:1, 2), but reckon ourselves "dead indeed unto sin" (Rom. 6:11) and "free from sin" (Rom. 6:22). We walk in the light and are "blameless" (Phil. 2:15; 2 Pet. 3:14). We know nothing against ourselves (1 Cor. 4:4; R. V.); have "a conscience void of offense" (Ac. 24:16); have no "condemnation" (Rom. 8:1), and are saved from our "sins" (Matt. 1:21).

But we cannot say we "have not sinned" (1 Jno. 1:10) in the past, nor that we "have no sin" (1 Jno. 1:8), in the present, to be cleansed from. God may see sin of which we are utterly unconscious, which every moment needs the blood; so "the blood cleanseth," present, progressive tense, goes on cleansing, and does not permit any sin to stain us, so long as we "walk in the light" (1 Jno. 1:7). Unconscious sin is instantly cleansed by the blood; and we are kept clean. We are never "fair" in ourselves. If "there is no spot" (S. of S. 4:7), it is because his blood cleanses, his love covers. Sanctification is instantaneous and progressive. We are made pure; then, moment by moment, are kept pure, and go on to maturity, from "faith to faith" (Rom. 1:17), "from strength to strength" (2 Cor. 3:18).

III. GOD'S WORD.

"The word of his grace" (Ac. 20:32) is the instrument of sanctification (Jno. 17:17). God's Word, hid in our hearts, keeps from sin; it cleanses our way (Ps. 119:9, 11). It perfects our work (2 Tim. 3:16, 17).

IV. GOD'S SPIRIT.

The Holy Spirit is the divine, omnipotent, effective agent in our sanctification. We are "sanctified by the Holy Spirit" (Rom. 15:16). The Holy Spirit is the personal witness to our sanctification. "By one offering he hath perfected forever them that are sanctified... The Holy Spirit also is a witness to us" (Heb. 10:14-15).

V. OUR WILL.

We sanctify ourselves (Ex. 19:22; Num. 11:18), purify ourselves (1 Jno. 3:3), when in humility and faith we set ourselves apart for God to work in us to will and to do of his good pleasure (Ph. 2:13), yield ourselves unto God (Rom. 6:13); yield our members servants to righteousness (Rom. 6:19), and let God cleanse us.

Then we go on unto perfection. As we are faithful we are made perfect in love and in every good work to do his will (Heb. 13:20, 21).

VI. OUR FAITH.

Our hearts are purified "by faith" (Ac. 15:9). Faith is the instrumental, human means whereby we obtain an inheritance among them which are sanctified (Ac. 26:18).

Fletcher says: "The same spirit of faith which initially purifies our hearts when we believe the pardoning love of God, completely cleanseth them when we fully believe his sanctifying love."

Wesley said: "Exactly as we are justified by faith, we are sanctified by faith."

It is the same faith, in the same God, for different experiences. William Carvosso said: "I began to exercise faith, and a heavenly influence filled the room; refining fire went through my heart, illuminated my soul, scattered its life through every part and sanctified the whole. I then received the full witness of the Spirit. I was emptied of self and sin, and filled with God. I was nothing, and Christ was all in all." (Ga. 2:20).

A hallelujah lass, in White-Chapel Road, gave her experience in the following parable: "After I was saved I found some things in my heart not right. There seemed to be cobwebs in the corners. I used to sweep them out by watchfulness and prayer; but they would come again. For some time I kept on sweeping out the cobwebs, only to find them soon appear. But one day the Lord came and killed the spider; and there have been no cobwebs in my heart since."

Let us look a few moments at Paul's wonderful prayer for the Thessalonians:

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Th. 5:23). To be wholly sanctified is to have the "whole" spirit, the "whole" soul and the "whole" body separated from all sin, dedicated to God, filled with God. To be entirely sanctified you must be sanctified—

1. In Spirit. "Your whole spirit... blameless." The pneuma is the spiritual part of our being, that part which is capable of loving, worshiping, enjoying and knowing God.

The spirit has to do with the will, the conscience and the divine love. To be wholly sanctified in spirit is to be cleansed from all filthiness of the spirit (2 Cor. 7:1), cleansed by the blood, cleansed by the Word, cleansed by the fire. It is to be free from all such sins as idolatry, witchcraft and hatred; free from all such errors as spiritism, theosophy and Christian Science, falsely so-called. It is to bear the fruit of the Spirit (Gal. 5:22, 23). It is to have all prayer, testimony, preaching and teaching inspired by the Spirit of God, and free from any taint of self-consciousness or desire for self-glory. It is to be able to worship God always in spirit and in truth (Jno. 4:23, 24).

2. In soul. "Your whole... soul... blameless." The psyche is the intellectual part of our being. It is the seat of thought, of sensitiveness, of anxiety, fear, reason, instinct and human love. To be wholly sanctified in soul is to be free from the torture of self-condemnation (Rom. 8:1); free from the pain of self-pity (Matt. 16:22, margin); free from the blot of self-exaltation; free from the touchiness of wounded pride; free from unholy thoughts (Ph. 4:8). It is to have the mind of Christ (Ph. 2:5); to bring every thought into captivity to the obedience of Christ (2 Cor. 10:5); to be made perfect in love (1 Jno. 4:18); to be satisfied with God (Ph. 4:11, 12).

3. In Body. "Your whole... body... blameless." The soma is the physical part of our being. To be wholly sanctified in body is to be free from sinful habits, free from lustful desires, free from sensual indulgences, free from unclean, untrue, unkind speech, free from all dishonesty, free from all greed of gain, free from all disease. It is to present the body as a living sacrifice to God (Rom. 12:1); to have the body as a temple of the Holy Spirit (1 Cor. 6:19; 2 Cor. 6:16), and glorify God in the body (1 Cor. 6:20). It is to eat and drink and do all we do to the glory of God (1 Cor. 10:31).

If we would, by actual experience, know what God has for us in sanctification, we must desire it, believe for it, separate from sin, yield to him in utter submission, and by a definite act of faith receive the Holy Spirit, and rest in him until he gives the witness that the work is complete in spirit, soul and body.

Here are some characteristics of the "wholly" sanctified. They—

(Concluded on page 13.)
Lesson 1, Oct. 4. David brings the ark to Jerusalem. II Sam. 6:1-12. Golden Text: Enter into his gates with thanksgiving, and into his courts with praise. Ps. 100:4. Read I Chr. 15:1-15; II Sam. 6:6.

1 And David again gathered together all the children of Israel, and numbered them from Beer-sheba even unto Dan, and from Gibeon even to Beer-sheba, by the birth-place of the sons of Israel, one hundred and fifty thousand valiant men able to go out with spear and sword, and to fight, and to help against the enemy. 2 Of Judah were the men of Sihon king of the Amorites, and the men of Og king of Bashan, one hundred and forty thousand. 3 And they made a breach in the wall of Jerusalem from the gate of Levis unto the Wailing Wall, [564] six cubits. 4 And he provided him with provisions for a month, and the people of the tent for twenty years; and the food for the oxen, and the provision for the sheep. 5 And the children of Israel journeyed, and the ark of the covenant of Jehovah moved at Caesarea. 6 And David was displeased because Jehovah had broken forth upon Uzzah, and he called that name of him Zadok: for the Lord was pleased to express himself very lovingly to David, and to make him very prosperous.

THE SUNDAY-SCHOOL.


1 And it came to pass, when David had dwelt in his house, that David said to Nathan the prophet, I have dwellings also for my servants, but for the ark of the covenant of Jehovah dwelleth under curtains. 2 And Nathan said to David, Do all that is in thy heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David, Thus saith Jehovah, I have built me a house to dwell in: 5 for I have not dwelt in a house, since the day that I brought up Israel unto the place where they dwell; and my servants have gone from tent to tent, and from one place to another. 6 Wherefore then should David say, I have not built me a house to dwell in? 7 And now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepfold, from following the sheep, that thou shouldst be princes over the people of Israel; and I have been with thee in all thy ways; neither hast thou lacked any thing of any good thing of the house of thy father; 8 I have raised thee from the sheepfold, and I have exalted thee from following the sheep, and I have made thee lord over all Israel; and thy house after thee shall be greater than the house of Saul. 9 And I will appoint a place for my people Israel, and will there set up a tabernacle for my people Israel. 10 And I will dwell in the tabernacle of my people Israel, and I will be their God. 11 And I will settle them in their own place, and they shall be moved no more; neither shall the wickedness of the children of Israel cause them to be removed any more, as at the first, and 12 as from the days that I determined judgment upon the children of Israel, when I raised up judges: I will settle them in my place for ever. 13 And thy seed after thee shall be king over thy house for ever. 14 And it shall come to pass, when thou shalt die, that thy son shall succeed to thy kingdom. 15 And he shall build a temple for my name, and I will establish his kingdom for ever, and his throne shall be established for ever.

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The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION of the Bible in one volume, without increasing size or weight, or diminishing size of type. It is a Self-pronouncing Teachers' Bible which, without omitting a feature or disturbing the Text, points out to the reader the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with the words and passages wherein the Revised Version is the same as the Authorized Version. The work among the Mohammedans has very many discouragements, but I am determined to continue my work among them. I am studying all I can learn about the ways and methods of other missionaries in Moslem countries and find it already a great help. But one very important thing I yet lack is a knowledge of the Arabic language, for one ought to know this in order to be better able to show them the erroneous teachings of the Koran. If I get a chance I will try and learn Arabic yet. Our main aim is to reach the millions of pagans who are yet untouched by Islam, and so all new workers that come out will be stationed in pagan cities, but those of us who are in the Mohammedan places will likely stay there, for it is like a building on fire, we must do two things, pour on water and remove every combustible thing we possibly can before the fire reaches it. So here we must wit- ness among the Mohammedans, but at the same time do all we can to save the souls of the pagans before Islam reaches them. This country is opening up very fast now to civilization. Two railroads are being built through this part, one from the coast and one from the Niger river. In a few years from now missionaries will be able to travel here almost like in America. And I trust that there will be plenty of them to seize their opportunity of winning souls for Christ.
The meeting announced in our last number for the consideration of certain subjects of doctrine, convened at the Messiah Home Chapel, as had been announced. The attendance was fairly good. It was found that the time was all too short to even speak briefly on all the subjects. The one subject, soul-sleeping, and its subsidiaries, was in itself too large for exhaustive treatment and the speaker had to confine himself to a summary of what is claimed by the advocates of that teaching, leaving its further consideration for some future time. Another meeting for the consideration of the other subjects announced was appointed to be held at the same place, on Friday, Sept. 25, and we are requested to say that lay members are cordially invited as well as officials. Bring your Bibles with you. The meeting will be opened at 9.30 a. m.

We learn by the Abilene Reflector, dated Sept. 3, that Bro. Henry Musser, one of the three Musser brothers who last Spring moved from South Dickenson county, Kansas, to Filer, Idaho, died at that place of typhoid fever, and that he was being brought back to Kansas for burial. This is indeed a sad visitation and we sympathize with the bereaved ones who are left to mourn. May they be comforted in their bereavement by him who said to his sorrowing disciples, "I will not leave you comfortless."

It would please us if articles intended for the October 1 and 15 numbers would be sent in immediately.

The One Talent.
Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor educated, nor accomplished, who became a bride. She realized that she was unlike—extremely unlike—her brilliant husband. "I have not even one talent," she said, "to fold away in a napkin." But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort, I can keep house," she said. So she planned the dainty, healthful meals, kept the house clean, but not forbiddingly spotless. It invited the tired husband to rest, to dainty, healthful meals, kept the house clean, and as the brigadier came down the line of candidates to me with the list of questions, my heart failed me when he asked that question among the others, 'Will you abstain from the use of tobacco?' I saw in an instant that the brigadier had not been posted regarding my case, and there was no chance for an explanation. But as I did not wish to back down before the crowded house, I sent a swift prayer to the throne of grace for help, my faith took hold on God, and I answered, 'I will, God being my helper.' From that time to this, I have never had the least desire for tobacco, neither have I suffered from my old malady. Surely the Savior is abundantly able to help those who put their trust in him.—Selected.

As the sheep that graze in an arthglass window, so are they who wait on the ministrations of the sanctuary, but bring neither help nor blessing to the shepherd who feeds them.—Ex.
Holy Matrimony. 

There is a significance in the term "holy matrimony." It means more than sacred obligations of constancy to each other. It implies a divine relation, controlling the human for the glory of God, which brings the most perfect union of hearts, and makes the family a type of heaven. God could have continued to create man from the dust of the earth, but in his most perfect and benevolent designs toward him, he chose to create him male and female, and to associate him with himself in the perpetuation of the race through offspring. He delegated to him the responsibilities of a new individual life with all its possibilities for time and eternity through parenthood. God could not have related man to himself in more exalted or closer union than in making him a substitute for the race.

What was at first true in God's design is as essentially true now, though man without grace, through a sensual, lustful life, has no conception of his high calling and responsibility. Every babe born into the world, though it bears the marks of sin, is an expression of God's gracious and primitive design.

The sacredness of such a divine and human relation will not admit of a trifling or unholy consideration. But how this most holy office and privilege has been degraded and perverted by sin, till marriage has become an unholy relation in the majority of cases—a license for unrestrained lust, the trifling or unholy consideration. But all these purifications, all these justifications, all these fruits of sin, are the spoils of hell, which will never be cleansed from the heart and life, as many have proved, through the power of the blood. Then pure conivial love springs from heart affection, and the development of noble, God like character is the holy purpose of this sacred relation. When professed Christians rise to this plane of purity, then there will be "holy matrimony," and the social purity question will find its principal solution in a pure parenthood.—Anna Abrams in The Vanguard.

A God-Given Dream. 

Job 4:13, 14; 33:15, 16.

The following remarkable narrative is given on the authority of Mr., and Mrs. Foster, who resided in the "Rothsay Castle" in 1836.

There were three elderly sisters living together, two of whom were believers, and the third unconverted and very worldly. Returning alone one evening from a scene of gaiety—a public ball—the latter retired to rest as usual, but next morning was exceedingly taciturn and seemed oppressed with her own thoughts, in which condition she remained for several days. Her sisters were puzzled to understand this, and after great difficulty succeeded in inducing her to relate the cause, which at length she did as follows:

"I dreamt that I was walking in the wide street of a great city. Many people were walking there besides myself, but there was something in their air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such dignity of repose, such high and settled purpose, such grace and such purity, as never were stamped upon mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light, calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces on earth; the pavement was all alike of gold, bright and shining, and clear as glass. I could not help exclaiming, as I walked along, 'These are the habitations of righteousness and truth.' All was beauty, bright and perfect. I could not tell what was wanting to make we wish for an eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I retained their friendly greetings, and walked alone, oppressed and sad. I saw that all went one way, and I followed."

"At length I saw them approach a building much larger and finer than the rest. Oh! that I could describe that hall to you! It was not marble, it was not crystal, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness; it was the sun, without its dazzling ray; and within was a stair-case, mounting upwards, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away. As I turned, I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked, in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence. He pressed me to enter, but I neither answered or moved. Suddenly he disappeared and another took his place, with the same look and manner; I wished to avoid him, but I neither answered nor moved. Suddenly he disappeared and another took his place, with the same look and manner; I wished to avoid him, but I seemed riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? Put off thine own garments, and take these of white.' He continued to press me until I got weary and angry, and I said, 'I will not enter; I do not like your garments, and I am oppressed by your whiteness.' He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand; but I rejected..."
them, and stood melancholy and distress

"At length one bright young messenger came up to me, and entreated me to enter, with a voice and a manner I could not resist. 'Do not turn away,' he said; 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter thou, and taste of happiness. Are they not 袂 and washed and comforted?' He gave me his hand, and I entered the hall along with him."

"Why sittest thou so still, when all around thee are glad? Come, join in the song, for now My people reign.' Creation would have fled at the change of his countenance! His glance was lightening; and in a voice louder than ten thousand thunders he said, 'Then what dost thou here?'

"The floor beneath me seemed to open, the earth quaked, the whirlwind encompassed me, and I sunk into tormenting flame. With the fright I awoke."

"There was silence for a time, for the sisters were struck with awe. "Anne," said they, "we cannot wish you to forget this dream, we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible. The city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. All who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints; and 'their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple are those that have washed their robes, and made them white in the blood of the Lamb. Oh! dear sister, you know something of the way; do hearken to the faithful warning, join us, and walk in the path that leads to heaven."

"Anne's brow again darkened, and she answered, "I will do as I please; I do not intend you to preach to me,"

"She continued in this melancholy state until the end of the week, and was then found in her own room a corpse! No one knew the cause of her death; she died without apparent disease, and without change. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

"Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:3). —Selected.
the centuries of time must do them honor, and because of their untiring zeal and unsupported courage and faith that the most enlightened part of the world has become Christian.—Selected from Detroit News.

There are so many offenses and grievances that would—never be known, and so never resented, if somebody did not tell. Speed all good and kindly words.—Ex.

You cannot write Christian experience once for all. It varies, it carries a thousand different colors and tints and hues and mixtures of color, and it utters itself in innumerable tones, complete, strong, tender, weak, whining, valiant glad as the utterance of a trumpet, and sad as the mourning of a heart that is stabbed. Life, therefore, be looking out for uniform words and unanimous opinions and coincident experiences. Christianity will answer you so as to bring up the side of your character that needs elevation.—Joseph Parker.

LEBANON, PA.—The semi-annual council meeting of Dauphin and Lebanon district convened at Fairlaidh church August 20. A scripture suitable for the occasion was read and remarks made by the elder, Jacob Kreider. Several matters of interest to the members were taken into consideration and disposed of in the spirit of love. Unity, seemed to be the prevailing spirit of the hour.

CLAYTON M. ENGEL.

HESS.—Viola S. Hess, daughter of Bro. Howard and Sr. Ross Hess, departed this life at the age of 4 months and 24 days. Burial services were conducted by Elder Jesse Ziegler and S. G. Engel.

HOOVER.—Jacob Marvin, son of Bro. Avery and Sr. Anna Hoover, was born August 10, 1898, died August 27, 1908, aged 10 months and 17 days. Burial services were conducted at the Bethel church, Dickinson county, Kans., conducted by Bro. J. M. Sheets.

PASICK.—Clarence Kenneth Pasick, son of Warren D. and Carrie E. Pasick, and grand-child of Bro. and Sister William Pasick, was born October 4, 1907, died August 29, 1908, aged to months and 23 days. Burial services were held at the Bethel church, Richmond, Ind., conducted by Elder J. N. Hoover. Text, Mark 10:14: "For of such is the kingdom of God."

STUMP.—Hugh Bechtle Stump, infant son of Bro. William and Sister Charlotte Stump, of near Napanee, Ind., was born July 6, and passed away August 22, 1908, aged 1 month and 16 days. Burial services were held in the Brine church and interment was made in the adjoining cemetery. Service was conducted by Rev. John F. Stump, and Rev. Samuel Cassel. Text, Matt. 18:3.

WINGER.—Died September 6, 1908, in Bertie township, Ontario county, Ohio, Oliva Winger, infant daughter of Bro. and Sister George and Ida Winger, aged 7 days. Funeral services were held on the morning of the fourth day after his death in the presence of neighbors and relatives, who gathered for the occasion. Obituaries by A. Bearss, from Ps. 39. Interment in cemetery at the Brethren’s M. H., Black Creek.

NEFF.—Died on August 27, 1908, in Bertie, near Stevesville, Ontario, Ephraim Neff, aged 60 years. We carried his casket to its resting place, on the fourteenth day before his father is going to leave the only son in the home, to be united, in marriage, with Mrs. Andrew Noyes, with many relatives to mourn the sad departure. Funeral services were held on the morning of the fourth day after his death. Discourse by the bereaved friends in Brethren’s M. H., was given by A. Bearss, Subject, “The New life,” from John 11:25. Interment in the Sheri cemetery.

WINGER.—Sister Christine Winger, of near Shippensburg, Franklin county, Pa., died August 20, 1908, aged 70 years, 6 months and 6 days. She was the widow of the late Abraham Wanger. There are left to mourn the loss of the following children: Abram, Samuel, Henry, Joseph, Mrs. Nancy Dickey, Mrs. Mary Wenger and Mrs. Annie McCormack, all of Franklin county, Pa., and John, of Abilene, Kans. Funeral service was held and interment made at the Mount Rock M. H., Elder J. D. Winger, of the Gulford dist., officiating.

MOYER.—Frank S. Moyer, a son-in-law of Bro. and Sister Tyson, died at his home at Ironbridge, Montgomery county, Pa., September 19, 1908, aged 34 years and 3 days. A young widow, youngest daughter of Bro. Tyson, with three small children survive to sorrow his early departure. He was a member of the Mennonite church, Johnson branch, and was highly esteemed in the society and neighborhood where he lived. The funeral was held on Sunday, September 6, 1908, at his late home and at the Skippack M. H., being largely attended. Revs. Beam and Johnson conducted the services.

BLECHER.—Henry Blecher was born June 19, 1882, and died at Mastersonville M. H., Pa., August 19, 1908, aged 37 years and 2 months. He was converted from a life of sin and disease. He is survived by his wife, his two children, and one son and one daughter; also two brothers and two sisters. He was a member of the Brethren Church. Interment was conducted by Elder H. B. Hoffman, Peter Broshaker, Zion Brethren, and H. F. Roth, United Brethren Church. Funeral services were conducted by Elder H. B. Hoffman, Peter Broshaker, Zion Brethren, and H. F. Roth, United Brethren Church. Interment was made at the Mastersonville M. H. Text, Rev. 7:16, 17. Interment in adjoining cemetery.

LAPP.—Died on August 25, 1908, at Low Banks, Haldimand county, Ont., of rheumatism. Omar, oldest son of Bro. and Sister William Lapp, died at home at Ironbridge, Montgomery county, Pa., August 29, 1908, aged 10 months and 25 days. Educated the best schools of his neighborhood. Two children and two grandchildren preceded him in death. One child and one descendant are left to mourn the loss of a kind husband and father. Two children and two grandchildren saw him in the grave. He was a faithful Christian, a member of the Brethren in Christ church, and lived an active Christian life. She lived her entire life and raised her eight children, from the old homestead of her parents, Peter and Catharine Broshaker. Her health began to fail seriously a year prior to her death. Throughout the long months of her decline she bore her afflictions with uncomplaining Christian patience. Her good name in the community in which she lived, the high esteem in which she was regarded by her relatives and friends, and the love and devotion of her children make of her a life more valuable than can be measured by any life. Interment was held at the Chestnut Grove church, conducted by Elders H. B. Hoffman and A. M. Engel. Text, John 14:1-3.

So to-day we lay away our mother, Away from earth’s sorrow and pain; Away to rest among her kindred, When the angels shall bring us together again.

The dear old home will now be lonely; For mother’s place can not be filled, And the years will pass more slowly, Since mother’s hands and voice are still.

It will not be until to-morrow, In her quiet room, now a vacant place, That we shall feel our deepest sorrow, For the presence of mother’s grace.

Watching and waiting on the golden shore; That we shall feel our deepest sorrow, For the presence of mother’s grace.

But a broken link has come between. Watching and waiting on the golden shore; That we shall feel our deepest sorrow, For the presence of mother’s grace.

And we think she will be waiting, For the blessed re-uniting, And we think she will be waiting, For the blessed re-uniting.

To rich rewards in heaven above, For the presence of mother’s grace, To rich rewards in heaven above, For the presence of mother’s grace.

And will not be strange in heaven’s shore; For the presence of mother’s grace, And will not be strange in heaven’s shore; For the presence of mother’s grace.

Our hearts were kept by mother’s love; For the presence of mother’s grace, Our hearts were kept by mother’s love; For the presence of mother’s grace.

Watching and waiting on the golden shore; For the presence of mother’s grace, Watching and waiting on the golden shore; For the presence of mother’s grace.

For the presence of mother’s grace, For the presence of mother’s grace.

Watching and waiting on the golden shore; For the presence of mother’s grace, Watching and waiting on the golden shore; For the presence of mother’s grace.

For the presence of mother’s grace, For the presence of mother’s grace.

But a broken link has come between. Watching and waiting on the golden shore; That we shall feel our deepest sorrow, For the presence of mother’s grace.

And the years will pass more slowly, Since mother’s hands and voice are still.

For mother’s place can not be filled, And the years will pass more slowly, Since mother’s hands and voice are still.

THY LIFE HAS BEEN A GOLDEN CHAIN; That bound our hearts so close together.}

[September 15, 1908.]