10-1-1908

Evangelical Visitor- October 1, 1908. Vol. XXII. No. 19.

George Detwiler
headship of man in the beginning. In Gen. 1:26-28 we read that they were jointly given dominion over the earth, to replenish and subdue it. Both man and woman had fellowship and communion with God in the garden. After Eve disobeyed God, however, we read, in Gen. 3:16, that part of the curse pronounced upon her was, “Thy desire shall be to thy husband and he shall rule over thee.” There is where man gained the headship,—this being a part of the curse pronounced upon woman. Throughout the world, even to-day, wherever Satan rules, woman is the slave of man. In many places her position is one of great degradation.

At the time the curse was pronounced, the promise was given that through woman a Redeemer should come, the Redeemer who should remove the curse from her, from man, from the earth, and restore all things. Probably because of that promise, the position of woman in the Jewish nation was much better than in the surrounding nations. But we do not find that God entered into covenant relations with woman in the Old Testament. So far as her relations to God were concerned, man was her head, even as in temporal affairs. The males appeared before God three times every year; Ex. 23:14-17; Deut. 16:16; the males were numbered and gave a ransom for their souls; Ex. 30:12-16; Num. 1:2; 26:2. Only the males received the rite of circumcision, the seal of the old covenant.

Christ, the Redeemer, came, born of a woman. A virgin conceived and brought forth a son, the Saviour, and through this Redeemer man must come to God. “The head of every man is Christ.” The New Testament shows us clearly that his advent removed the curse from woman so far as her relations to God are concerned. All through Christ’s ministry women received blessings, ministered unto him, acted as his messengers; they were last at the cross and first at the sepulchre. It was to woman Christ first appeared after his resurrection. She was his first messenger of the resurrection. The Holy Spirit, on the day of Pentecost, descended upon the women as well as the men, fulfilling the prophecy, “Your sons and your daughters shall prophesy.” Women received the rite of baptism, the seal of the new covenant, Acts 8:12.

Just in proportion as the teachings of Christ prevail in the different countries of the world to-day, do we find the position of woman advancing. Christ has not yet come to restore all things; the curse has not yet been removed in full, but there can be no question that the advent of the Redeemer brought woman again into relations with God, and that thereby the headship of man in her spiritual affairs is removed. By woman’s disobedience to God woman became her head. By obedience to God, in “hearing” his Son, Luke 9:35, the headship of man is removed and Christ becomes her Head, her Mediator.

In the fourth verse of the chapter under consideration, Paul says, “Every man praying or prophesying having his head covered, dishonoreth his head.” Praying and prophesying betoken the man’s relation to God. In such relations Christ is his Head. In the seventh verse Paul gives the reason why a man ought not to veil his head, “forasmuch as he is the image and glory of God.” From the creation there was no one between man and God, until God manifested himself in the flesh in the person of his Son. That Son, the Divine man, Christ Jesus, embodies the complete headship of man, for he is head of all things. Eph. 1:22; Col. 2:10. If man veils his head in his relation to God, he, in sign, covers or veils his spiritual head, Christ, and so dishonors him.

In the fifth verse, Paul says, “Every woman praying or prophesying with her head unveiled, dishonoreth her head.” Praying and prophesying betoken the woman’s relation to God. In such relation Christ is her Head. In the seventh, eighth and ninth verses Paul gives the reasons why a woman ought to veil her head. She is the glory of the man; she was not created first; she was created for the man, and not he for her. In other words,
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EDITORIAL.

MISCELLANY.

Somebody is pleased to add the following testimony to what we said in our last notes in behalf of the Messiah Home Orphanage: The writer says: I just read in the Visitor of September 15 the article, "A Worthy Institution." Yes, I say so too. A few friends and myself had the pleasure of visiting the Orphanage a few minutes and I was greatly impressed by the way the opening exercises were conducted. That is about all I saw, but I learned enough to convince me that it is a Worthy Institution—well worthy the support of the brethren and sisters of Lancaster county. We have church privileges here as well as elsewhere. We have church privileges which should not be so. The donor brethren could see to this. The Homes appreciate this proof of seriousness among brethren and sisters of Lancaster county very much and desire thus publicly to express their thanks to the donors, and to the good Lord for his moving the hearts to contribute so liberally to the support of these institutions. The donors may rest assured that they have a warm place in the hearts of those to whom support they contributed and will not be forgotten at the throne of grace.

Go Ye.

A Voice From the Pashandle Country of Texas.

God is present everywhere: such was David's experience. Brethren desiring to have homes of their own can get them here. The land is good, fertile, very productive, smooth prairie—no rock. There is good water and the climate is healthy. Those troubled with throat or lung disease can do no better anywhere than right here. The elevation is 3,500 feet above sea level.

Land is selling for from $14 to $22 per acre. Eastern people are settling up this country. They come from Ohio, Indiana, Illinois, Iowa, Missouri, Oklahoma, Kansas and other States. They are of all Churches; then why can we not, as a church, move out on the frontier? God is able to care for us here as well as elsewhere. We have church privileges every Lord's day and we try to utilize them, having missed only once in the eight months that we have been here. Any one wishing to learn more should write to the undersigned.

H. H. GARWICK.

Friona, Texas.
The Head Covering.
(Continued from page 1.)

because of man's headship and priority of creation, if she does not veil her head when she comes into relations with God, in sign, man is still her head, and she dishonors Christ. She must in sign veil her former head to acknowledge Christ as her head. 

For this cause, because of man's headship, "the woman ought to have power on her head, because of the angels." The thing itself is often used instead of the sign, as in Gen. 17: 10, 13, where circumcision is called the covenant when it is only the sign of the covenant. So here, the word "power" is used for the sign of power. Because of man's headship, she ought to have a sign of power or authority on her head when she comes into relations with God, a sign of her power with God through Christ. In the Lord there is neither man nor female; we are all one in Christ Jesus, Gal. 3: 28. Paul clinches the matter with what thought in the next verse: "Neither is the man without the woman, neither the woman without the man in the Lord."

The chief difficulty in the interpretation of this chapter has centered around the use of the word power in the tenth verse. Some translators give a marginal reading, "that is, a covering in sign that she is under the power of her husband," and claim that the covering Paul speaks of is therefore a sign of the woman's subjection to her husband. With this interpretation the wording of it has been discarded. We object to this interpretation for five reasons:

1. If the veil is a sign of subjection when the woman wears it, it is equally the sign of subjection when the man wears it. He is in subjection to Christ and he could not dishonor his Head by wearing a sign of subjection to him. Since Paul says the man does dishonor his Head by being veiled in his relations to God, this cannot be the meaning.

2. Scholars say that the word ἐξουσία in the original is never used to express subjection, but always power.

3. Paul uses no word to indicate that only married women should wear a covering; he says, "Every woman." 4. Each reference to it is in connection with the woman's relation to God, not her relation to man. "Every woman praying or prophesying." "Because of the angels." "Is it comely that a woman pray unto God un-

5. The best scholars agree that the meaning is, The woman ought to have a power on her head, or "a sign of power." This must refer to her power, not the man's power.

There is harmony throughout the paragraph that can be gained by no other interpretation in considering the meaning to be that this covering is a sign that the woman who obeys Christ has the curse removed, and that she can come into relations with God, through him, her Redeemer, without reference to her head, man.

Paul says that if it is a shame for a woman to appear before men, with her natural covering,—the hair,—removed, it is just as much of a shame for her to appear before God with the other covering,—her sign of power, removed. Verse 5, "For it is even all one as if she were shaven." If she will not wear the one, let her remove the other also. She may as well be made ashamed in the eyes of men, since she appears so to God. Verse 6, "For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled."

Some say that the covering referred to is the hair, because the fifteenth verse says, "Her hair is given her for a covering." Verse 6 makes it clear that Paul is speaking of something beside the hair; then, a man cannot take his hair off when he prays or prophesies; and, again, in no sense can the hair be considered a sign of power. Paul simply uses the natural covering, the hair, as an illustration of the significance of a further covering for the Christian woman. He says, "Judge in yourselves, Is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you? that it is a glory for a woman to have her head covered? If it is a shame for her to be unveiled, it must be a glory for her to be veiled, and what a glory is hers, through Christ!"

Now, in answer to the questions asked—

Would you compare it with a man's hat?
A man wears a hat for shelter, for protection. We wear bonnets for the same purpose. In no sense can either be considered a special sign of power.

Do you think anything else may be worn during prayer beside the covering?
If it has a special significance, nothing else can serve the same purpose.

Is it sacred?
As a sign of our relationship to God, it is "set apart to a religious use," and therefore sacred.

When should it be worn? Some say it should only be worn during public teaching and praying and public service.

There is not a word said about the covering being worn by women and not by men during public worship. If such had been the thought, Paul's question would have been, "Is it comely that a woman appear in your assemblies unveiled?" or something to that effect. It is, in every case, referred to in relation to God, when praying or prophesying. Hence, at such times the woman should have her head veiled, and the man should not. The answer to the question will therefore depend upon when we pray and when we prophesy. Do we pray only in public? Night and morning? At mealtime? Do we lift our hearts to God frequently while at work, while journeying, when in danger or temptation, when in doubt or difficulty, when sad or joyful? Do we carry out the apostle's idea, "Pray without ceasing," being always in the spirit of prayer?

1 Cor. 14: 3 tells what is meant by prophesying,—speaking words of exhortation, edification, or comfort. A boy inclined to be wayward, calls on his faith, when perplexed, thus speaking to her education. On our way down street we meet a friend in sorrow, and speak a word of comfort. These opportunities come at unexpected times. If the head covering is needed to make such service acceptable to God, we need to be prepared to prophesy. If the church had decided upon a veil, such as Oriental women wear, that is worn loose over the shoulders and can be instantly thrown over the head, we could be always prepared to pray or prophesy, without having the head veiled all the time. But the comfortable, neat little cap is not so easily adjusted and the simplest way to be always ready seems to be to wear it all the time. What would be thought of a policeman who would go out on an errand, and we exhort him to be faithful in his attendance at school and to learn all he can. We call to see a friend and out of our experience say something which helps her in a perplexity, thus speaking to her edification. On our way down street we meet a friend in sorrow, and speak a word of comfort. These opportunities come at unexpected times. If the head covering is needed to make such service acceptable to God, we need to be prepared to prophesy. If the church had decided upon a veil, such as Oriental women wear with that is worn loose over the shoulders and can be instantly thrown over the head, we could be always prepared to pray or prophesy, without having the head veiled all the time. But the comfortable, neat little cap is not so easily adjusted and the simplest way to be always ready seems to be to wear it all the time. What would be thought of a policeman who would go out on duty, leaving his badge at home? The Christian should be always on duty, always ready for any service. A conductor would have a hard time collecting fares from passengers, if he did not have on his uniform, the sign of his authority. Can we be sure that the angels, the ministering spirits, who carry our prayers to the throne
of grace, heed us without our sign of authority to offer them?

Those who do wear it all the time find it more than a sign of power. There is power in what the sign stands for—relationship with God, and it affords protection from many temptations, because the woman who wears it is everywhere recognized as a Christian woman, whether its meaning is understood or not. It means power to her in helping her to be always and everywhere true to Christ, whose headship she thereby acknowledges.

If we appreciated more what the coming of Christ meant to womanhood, we would be glad to love and obey him, and to acknowledge him in this beautiful way. The head-covering virtually says, "My head, man, is wounded. Christ is my Head." It brings power into our lives to be constantly in remembrance of him.

The Quakers, Moravians, and others, who one time wore this sign of power, have discarded it, and with it has gone the power against the pleasures, vanities and fashions of the world. May we hold fast to the profession of our faith, and continue to show to the world that we are not ashamed of the Gospel of Christ.

Cora Price in "The Gospel Messenger." Published by request of Bro. H. H. Garwick.

"I have been thinking of the utter vanity of life apart from a future state. Our personal life is the true measurement of time and the real size of the world to us. In this view to me at the longest is about seventy or eighty years, and the world only as large as the brief space I occupy in it. This makes the whole world in its duration and glory to me, but a few years out of its past and future ages, and then I fall out of it somewhere—and that somewhere, and what I am to be in it, is made to depend upon this moment of time and what I am in it. As it is I am happy more in the thought of what is before me, than of what is behind or present with me. And I am happy in the present, and in view of the past, because I see that One is weaving the web of my whole life in such a way that no part can be taken out without marring the plan of love which is in it all."—From Memorial of Rev. Dr. Wright.

They say that at the sight of Apollo the body erects itself and assumes a more dignified attitude; in the same way the soul should feel itself raised and ennobled by the recollection of a good man's life.—Souvrestre.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

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


Harvey J. and Elizabeth Frey, Elizabeth England, Mthabesi Mission; Levi and Sally Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesce R. and Malinda Oyster, Moderfontein P. O. (Intokozo Training School), via Zuelfontein, Transvaal, South Africa.

Harrie 0. and Alva Whelton, Box 116, Fordsburg, Transvaal, South Africa.

India.


The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Spriat, Purumia, Bankura district, Bengal, India.

J. H. and Annie, Ranganathpur P. O., Manbhum district, India.

Elinina Hofmann, Khasiagen, Poona Dist., Ramabai, Home, India.

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

Central America.

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

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 906 Peoria street, in charge of Sister Sarah Beth, Bro. B. I. Brubaker and Sister Nancy Shirk.

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

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


Philadelphia Branch Mission.—Dear readers of the Visitor: Greeting in the precious name of Jesus. I truly praise the Lord for how he keeps us from time to time. Oh it is precious to serve him if we are willing to do what he bids us to do. I truly can praise the Lord for the desire he puts in my heart only to trust him and to do his will. My desire is to be filled more and more with his power. Sometimes I think we are far below the privileges of his promises, when I think of how the Apostles were of old, how they were filled with power and what wonders and miracles they wrought all through the precious blood of Jesus.

Well I can truly say that the Lord is with us at the Branch Mission. He does bless us from time to time. My only desire is to live real close to him and to keep my eye fixed on him, that I may be a soul-winner for him.

May all who read these few lines earnestly pray for us in Philadelphia that souls may be saved and believers sanctified.

SyLVANUS LANDIS.


Philadelphia Mission.—David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares, and I will do the same. "Lord, I praise thee in the morning, and in the evening sacrifice." Set a watch, O Lord, before my mouth, keep the door of my lips! Truly, this is my prayer: "Let the Redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."
ROSEBANK CHURCH, KANS.—The Brethren and sisters met in their semi-annual council, at Rosebank church, September 17, 1908. Elders J. N. Engle and M. G. Engle were moderators. All church work was settled peaceably, love, harmony and good-will prevailing. Bro. Noah Zook, of Goodman, Mo., was with us, and in the opening read and gave very appropriate remarks from the twelfth (12th) chapter of Romans, and as a closing address spoke very profitably, exhorting to unity and faithfulness in the service, and greater zeal in the missionary cause.

Yours in him,
J. E. Bowers.

BUFFALO MISSION.—Greetings in Jesus.

In reviewing the range of experiences, not only of the past two months, but of all our past experiences, none seems so memorable as the departure of our beloved mother. We were so thankful to have the privilege of staying by her side the last few days of her life here. We thank all our dear Christian friends for joining the many prayers with ours. We thank mother's behalf during her affliction. In her first sickness many prayers were offered for her recovery, but the Lord saw best to take her home. Her dying testimony was bright and she said repeatedly that she was not disappointed. The God of all comfort was with her, and he is our God to comfort and strengthen our hearts. We give him all the glory.

The work of the Mission is going on with interest. We were never more conscious of the great importance of the work. We are looking through the eyes of faith so determined to which the people of the world are utterly blind.

We thank all who so kindly share in supplying the various needs of the Mission.

Pray for us that our lives may demonstrate that Christ is the way, the truth and the life.

Yours in him,
GEO. AND EFFIE WHISLER.

MATOPO MISSION.—It is a long time since any report has been sent from here for publication. We are perhaps a little careless about it. There might be more written if we had more to write about. We write the same things so much, over and over again, that we think people must get tired of it and we get tired writing the same things. I do not mean that we write so often for the Visitor; we have friends who claim part of our time in this way. I do not want to be understood that it is too much trouble for us to write if only we can interest you all, public and private.

It is now several weeks since our love feast was held here at Matopo. As far as I know no report has been given of the meetings. It would not do to pass this by as it was the largest meeting of the kind held by our people as far as I know. There were thirteen white members and five white children. We had Bro. and Sister Doner from Mapane Mission, Bro. Froy and family and Sister Engle from Mshabekzi Mission, Sister Adda Engle from Mapane Mission, Mission, Bro. Isaac O. Lehman, wife and children from Fordsburg, and our family here at Matopo. Outside of the white members, there were forty-one native adults and sisters making a total of fifty-five. This is the largest number that ever assembled to commemorate the suffering and death of our Lord among our people as far as I know. It was a time we shall long remember.

A very impressive service was held on Sunday when ten natives and one white brother were baptized. One thing that gave us great joy was that among the number were a mother of at least fifty years of age and her daughter of, perhaps, fifteen. It is grand to see the old and the young come out for the Lord. Very few in the homestead know who has come out on the Lord's side in the same way we have it here. Here it means indeed to come out from among them for once a heart is turned to Christ he or she is almost banished from her old associates. Only those whom Satan has sent as his servants to upset the believers are the ones that cling to them. We would not observe this at a glance, but after better acquaintance with matters one sees more and more how the enemy works. The mother and daughter referred to above are the mother and sister of Bro. Matshaba. Our meetings all through were a time of uplifting for us all; most all the inquirers from the other stations, Mapane and Mshabekzi, were here, making in all a good-sized crowd to care for. We have had many friends as I have said before. Our Father provided for us all and we had some left.

We were called upon to lay away another child on August 2. It was born to Bro. and Sister Anyana's house. It was a hard trial for the young parents, but they seemed resigned to the will of God. This is two children of Christian parents that died in the last year. They are the first children born in the Mission. Why God has seen fit to take these two first ones we do not know; it is for a wise purpose no doubt. We know this that the enemy is not slow to make use of this opportunity to make some believe that it is a mistake to be a Christian.

Bro. Lehman has returned to their home, or, at least, are on the way to-night. We enjoyed their stay with us very much, and thank God for opening their way to come up to visit us. We had several days' meeting while they were here and we trust lasting good has been done.

Sister Bert has gone for home; perhaps before this reaches its readers, she will be in America. We are indeed sorry to lose her help, but feel she has taken the right step. We thank God for the time he permitted her to be with us in the work and for her usefulness while here. May she have many stars in her crown as a token of her faithfulness.

The wagon has not yet returned from town. It left home last Friday morning with Lehman and Sister Bert. We are

(Continued on page 12.)
How Can I Keep from Singing.

My life flows on in endless song,
Beyond earth's lamentation;
I hear the sweet, though far-off hymn,
Though dark the shades of night.
Mid all the tumult and the strife
I hear the music ringing.
It finds an echo in my soul,
How can I keep from singing?

What though the darkness gather round,
The peace of Christ makes fresh my heart,
And day by day this pathway smoothes,
I hear the music ringing.
No storm can shake my inmost calm,
My life flows on in endless song,
Since Christ is Lord of heaven and earth,
How can I keep from singing?

I lift my eyes, the clouds grow thin,
I see the blue above it;
And day by day this pathway smoothes,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his,
How can I keep from singing?

For the Evangelical Visitor.

Home.

By MRS. H.

The home. What is it? Webster says "one's dwelling-house," but the word in its fullest sense means much more than a house to dwell in. The homes of this great country of ours are the foundation on which our government is building, not only from a political view, but from a social and religious view as well, as a nation, are representing to the world what has been taught and practiced in our homes in the past.

First, who is the greatest builder of the home? Mother. All will agree the mother exercises more in—

For the Evangelical Visitor.

Health vs. Sickness.—No. V.

J. Myers Bosler.

"Having food and raiment let us therewith be content."—Bible.
"Cleanliness is next to godliness."—Wise saying.
"He who can rest, is greater than he who can take a city."—Franklin.

(d) Bathing is not the least important. Both internal and external baths should be taken as often as circumstances and bodily conditions necessitate. No fixed rule can be given for all persons. Those who perspire freely, and come in contact with dust, dirt and grease, and are of strong constitution, would do exceedingly well to take a warm bath each evening before retiring, and a cool douche on rising in the morning. Those persons who have a light nervous reaction, should take a water and soap bath no oftener than cleanliness demands. Many find the dry rough towel-friction bath the proper thing to do on rising. Colon flushings are great, and the Turkish cabinet bath is greater as a purifier of the system,—and a preventive to many ills. Persons who keep the body clean inside and outside will need no drugs, perfumeries, or breath lozen-
ges to drown the foul odors that arise from abnormal conditions and practices. Bathing is not to remove only the dead tissues of the body, and mineral salts exuded through the pores of the skin, nor only to remove external dirt; but to tone and stimulate to the whole system by reflex action.

(e). Clothing also has much to do with the removing of waste matter from the skin. Clothing next to the skin should be changed quite frequently. Never sleep in day clothing. Positively never, never wear fleece lined cotton underwear, wool is far preferable. It should be coarse, rough and loosely woven; heavy for the winter season, but porous. The skin needs fresh air, circulating air,—oxygen, the same as the lungs. Rubber foot-wear or clothing should not be worn any more or longer than absolutely necessary. The exuded moisture is penned in by rubber and paper. Garments also should be loosely fitting, this is important.

We will digress to the immodest wicked practice of exposing the body by short sleeves, low necks, and mosquito-bar embroidered dresses. Am sorry that many professed Christians are guilty with the worldling. Shame! Conviction, wisdom. Many suffer much harm by such exposure in cool weather. Another mal-practice attended by much ill, and also by a reflection on the Creator of the body, is the wearing of corsets by the weaker sex. If the avoridupois is normal, and the carriage of the body proper, the form of the body can not be beautified over that which the Creator pronounced good. In short many woes and ills have come to mother and offspring by the wearing of corsets and tight fitting clothing. The Chinese custom of foot-binding is not to be compared with the customs of so-called Christian nations, in measure of menace to health. The time, the money, the health, the vitality of fashion sacrifice in their blindness and vanity is something appalling in the highest degree. Despite of everything, all penalties must be paid.

Wear dark clothing in cold weather, light-colored in warm seasons.

Dress for warmth or coolness.
Dress modestly.
Dress to please God.
Do all things to his glory alone.
Can'ton, O.

Religion means more than making a start. You must keep going!

For the Evangelical Visitor.
Home Again.

BY C. C. BURKHOLDER.

On the fourth day of May, wife and myself left our home in Upland, Cal., taking the train at Ontario on the Southern Pacific R. R. for San Antonio, Texas. We went about thirty miles south where S. H. Zook lives, a brother to my wife, remaining there for a few days with the privilege of attending one service which was held in a school house a few miles away. Again taking our leave from loved ones at that place, Bro. Zook took us to Floresville, where we took the train for the east via New Orleans, Washington, Baltimore, and from there to Harrisburg, Pa. Here we met many of our brethren who were then on their way to Conference.

Our hearts were made to rejoice for the privilege of joining God's people and to be in their company on the way to Conference. The Lord gave us a prosperous journey and we certainly had a blessed time together.

Here we were met by our daughter, Katie, who had spent the winter in Kansas with her grandmother. She accompanied us from here throughout our trip.

We never shall forget our visit to Canada. The many warm hearts that we found and the kindness that was shown to us shall ever be sweet in memory. Especially do we remember our dear aged Bro. C. Heise, where we were so kindly entertained for two nights. Bro. Heise, on account of old age and other infirmities, was not permitted to attend conference. May the Lord abundantly bless and keep him on victory's side until the final and glorious victory shall be won.

Again after conference we took our leave in company with quite a large number of brethren and sisters via Toronto to Niagara Falls. Here we were met by kind brethren who took us to their homes in what is known as the Black Creek district, Canada, having the opportunity to meet with these dear brethren only twice in services, but our souls were greatly blest, and we trust the seed that was sown may bring forth fruit to the honor and glory of God.

We next came to Buffalo where we were permitted to meet with our brethren in the Wednesday evening prayer-meeting at the Mission. God gave us a blessed meeting and our fellowship was sweet. Surely God's people are a blessed people as they meet together in his name. Again taking our leave for Lancaster county, Pa., we arrived at my own dear home at Willow Street and found my aged parents in good health and happy in the Lord.

During our stay in Pennsylvania it was our privilege to attend three love-feasts, one at Peckquca, Lancaster county, one at Mechanicsburg, Cumberland county, and also at Montgomery, Franklin county. Our souls were greatly refreshed at all the love-feasts.

Leaving Pennsylvania we came on to the Chicago Mission, stopping for a few nights' meeting. Again the Lord met with us and blest our souls. Our next stops were at Morrison and Shamon, Ill. From there we went to Des Moines, and from there to Kansas, stopping at the Kansas City Mennonite Mission, and also at Topeka, Kans. After a stay of three weeks in Kansas, which was our former home, we again took our leave for our home in the far west. The Lord blest us with a prosperous journey, giving opportunities all along the way to sow seed for Him.

We found our loved ones all well and the work of the Lord prospering.

We simply want to say that during the many different services that we attended quite a number found the Lord, and others found the more "abundant life." With few exceptions we were in services every night except when on the train, and while the extreme hot weather in quite a few services was somewhat wearing on the body, yet God in a wonderful way, undertook for us and He alone shall have all the praise and glory.

The first Sunday morning service after being home two precious souls rose for prayer, conviction being heavy upon the people. In the evening service of the same day the Lord was with us in converting and sanctifying power. There were a number of conversions and others died out to self and are now on the altar for sacrifice or service. We expect to have a love-feast in the near future. We thank God for the oneness of spirit that God will give to all those that desire the same. And while our visit is now in the past yet it shall ever be fresh in our memory because of the presence of God and the many warm hearts that we met. May God continue to bless the many kind friends and acquaintances and all the saints of God that we have met. And while there are many that we shall never meet again, some have already gone...
Dear brothers and sisters in Christ, Greeting in Jesus' Name.

I will by the help and grace of God, give some of my experience as I think it would take up too much space to give it in full. I have been much impressed to do so, this blessed Lord's day, while reading the Visitor, and seeing what others have written.

While I was wandering in darkness and sin, far from the fold of God, I was at home in Aldborough, with my parents, brothers and sisters. A little more than three years ago my papa was called away to that world beyond.

My parents were good living people. I attended the Presbyterian church and Sunday-school regularly, and I always longed to hear that beautiful story of “Jesus and His love.” I never grew weary of that beautiful story, but grew more hungry each day as the days went on. I began seeking more diligently each day for more as the days went on. I began seeking more diligently each day as the days went on.

I yielded up my all to Him who died for mankind. Praise His name for ever and ever. I have never been so happy as I have been since I accepted my Saviour, and He has set me free. I have been sorry many times that I had not come to Him sooner.

Sinner, hearken to what I say, Never wait until to-morrow; now is the accepted time and we know not what the morrow may bring forth.

I am but a little child in the Christian way, so I ask an interest in the prayers of the dear brethren that I may remain true to my Master at all times and make heaven my eternal dwelling place.

New Hamburg, Ont.

The Passion of Evangelism.

There is a parable in India of the Selfish Fool, to whom a rice-field was bequeathed. And the first season the irrigation water covered his field and made it fruitful, then flowed on to his neighbor’s fields, bringing fertility everywhere. But the next season the Selfish Fool said within his heart: “This water is wealth; it is liquid harvest. I was a fool to let this treasure escape to my neighbor’s land;” and he kept the channel closed that led from his field to his neighbor’s. He robbed his neighbor—and he spilt his own crop; for the irrigation water brought blessing while it flowed, but when it was stagnant bred a marsh.

This is a parable of the Evangel of Christ. Flowing this Water of Life carries refreshment and fruitfulness and beauty to the heart through which, as well as the heart to which, it flows; dammed—it damps.

Christ’s New Ideal.

A Christianity that forgets the outsider is a contradiction in terms. Religion before Christ came was either self-regarding or God-regarding. Self-regarding, it aimed at attaining truth, holiness, peace, bliss; God-regarding, it sought to render due worship and obedience. Christ imported a third ideal—not to supersede, but to transform and crown the other two. “It is more blessed to give than to receive.” “Look not every man on his own things, but every man also on the things of others.” Our religion, to be Christ’s, must needs be other-regarding as well as self- and God-regarding; and will find in the service of others the consummation way alike of glorifying God and of saving our own souls.

How full the New Testament is of the stir of a flowing, spreading gospel, from the earliest pages that picture Jesus of Nazareth “going about all Galilee, preaching the gospel of the kingdom,” to the closing appeal to “him that is athirst” to “come and take the water of life freely.” The very word Evangel has motion in it. It is a message—something to be carried, communicated, passed on and on. It is “good news”; an “old, old story” indeed, in that its content is unchanging, yet only preserving its proper character and fulfilling its true mission by continually falling on new ears and finding entrance to new hearts. Confined, it becomes second-day manna, breeding maggots for the depraved appetite, instead of bearing life and strength to the famished.

And in harmony with this character of the Evangel, the whole atmosphere of the gospels is one when the words “Come” and “Go” and “Send” are the current words of the narrative. “Come unto me all ye that labor”; “As the Father hath sent me, even so send I you”; “I have chosen you that ye may go.” When Christ began to organize his work, to prepare for its continuance by human instruments, it was apostles he appointed—which is, being interpreted, missionaries; not priests, not teachers, not rulers or administrators, but missionaries—preachers. And the time came for the parting injunctions, the authoritative programme, it was again: “Go ye into all the world,” “Preach the gospel to the whole creation.” And even the pastoral injunction, “Feed my sheep,” surely had in view not only the gathered sheep, the folded flock, but the multitudes over whom “he had compassion because they were distressed and scattered, as sheep not having a shepherd.” Provision for the unceasing, unlimited spread of the Evangel was the Saviour’s great concern when he left the earth; and his last words of all were: “My witnesses … unto the uttermost part of the earth.”

Our Supreme Duty—to Seek and Save the Lost.

It is not contended, of course, that preaching the gospel to the outsider is the sum of Christian life and duty. Christ taught as well as preached; delivered doctrine as well as proclaimed Evangel; founded a church as well as sent forth missionaries; urged the quest of personal salvation, of truth, of holiness and righteousness, of union with the Father. Evangelism is not the whole of Christianity. But it is the distinguishing mark of it; it is the saving salt of it. Show me on the one hand a community of Christians building noble churches in which to offer solemn, splendid worship, cultivating the devout life, searching the Scriptures and seeking the Spirit for guidance into all truth, scrupulous in practice of righteousness and purity, yet blind and deaf to the sinful, suffering world outside—and show me, on the other hand, a Salvation Army,
he needless of much else in its passion to seek and save the lost; I cannot doubt which is nearest to Christ's heart and most deserves to wear his name. The spread of the gospel, if not the sole thing, is the supreme thing, the first thing, the vital thing. "First missionaries, secondly prophets, thirdly teachers," is Paul's order of precedence for the agents of Christ's purposes; and it is only as the passion of Evangelism pervades all other Christian ideals and aims, that they are saved from perversion, stagnation, corruption.

The spirit of adoration will petrify itself in gorgeous building and stately music and elaborate ritual, unless it remembers always that, more than in any acts of worship, God is glorified in the restoration of lost men to himself. Angels and archangels worshiped around the throne, Christ left the throne to become the Missionary and the Martyr for our race; but it was in this act, not in that, that "Glory to God in the highest" shone upon the universe.

Concern for personal salvation is laudable, is imperative. Yet the Master said: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it." He who would be a "man in Christ Jesus," and not a mummy, must rise from "What must I do to be saved?" to "What can I do to save?"

Christ approves and urges the quest of truth. But pursue that quest in aloofness from practical life, from the service of God and man, and you will be "in wandering mazes lost"; and across the tangle of your meditations and argumentations will come your Master's flashing word: "He that willeth to do . . . shall know.

The communion of saints is a lawful delight. He leads us himself to the Mount of Transfiguration; he prepares the table where we may sit and feast with him as his friends. But we may not "make tabernacles" on the mountain, for the demoniac is waiting at the foot; and all the communion of the supper table is poignant with the hovering "Arise, let us go hence!"—hence to Gethsemane and Calvary, for a sin-stricken world. "The Lord taketh pleasure in his people," and admits them to raptures of sacred delight in the fellowship of the Spirit; nevertheless, "there shall be joy in heaven over one sinner that repenteth—more than over ninety and nine righteous persons, which need no repentance."

The Self-Centered Christian is a Grief to God.

The most scrupulous morality, the loftiest holiness, are enjoined by Christ as uncompromisingly as by any Hebrew prophet; yet the self-centered holy man is a grief to God, as he is an abomination to men. There is a style of keeping the Father's law that breaks the Father's heart. "These many years do I serve thee, and never have I transgressed a commandment of thine." A noble record, O elder son; but did you not discern in all "these many years" that your Father's heart was wearying for the prodigal, and that you could have "served" him best in going to seek the lost?

Whatever other noble religious ideals he may cherish and pursue, the man—or the woman, or the church—that lacks the passion of Evangelism has missed the thing that is nearest the heart of the Savior—the thing that alone can save religion from becoming the deadliest, because fairest and most deceptive form of selfishness.

The Cry of the Outsider.

An incident in our Lord's ministry focuses the contrast between the spirit that lacks and the spirit that feels this passion. He was on his way to Jerusalem, on the greatest errand that ever sped human feet. Around him was the growing company of his followers. Suddenly the voice of a blind man cried to him for mercy. Mark now the contrast between Jesus and those that were in his company, but had not caught his spirit. They "rebuked him, that he should hold his peace"; Jesus "stood, and commanded him to be brought unto him." They rebuked him. True, he was a helpless, blind man; this was his only way, his single chance, to get the blessed gift of sight. But it was not seemly that the great Rabbi, rumored to be the very Messiah himself, should be interrupted in this way by a roadside beggar. He was discoursing as "never man spake," and this intolerable bawling for mercy drowned his blessed words; so they sharply bade the blind man be silent. But soon as "Have mercy on me!" reached Jesus' ears, he "stood"—his journey to Jerusalem, big with the whole world's future, arrested; his discourse to his disciples arrested; the whole company about him arrested; all yielded to the service of a blind beggar crying for mercy: the need of the outsider dominant.

The sinner's cry for mercy, the moan of the great blind world for light, is the touchstone of Christians and of churches; the passion of Evangelism is the very heart-beat of the body of Christ.—W. H. Findlay, in *The Australian Christian*, Published by request of Levi Donar.

The Burgler and the Evangelist.

The following true story will never lose its power or its charm:

Valentine Burke was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rackets' gallery, for Burke was a real burglar and none of your cheap amateurs. He had a courage born of many desperate jobs. Twenty years of his life Burke had spent in prison, here and there. He was a big and strong fellow, with a hard face and a terrible tongue for swearing, especially at sheriffs and jailers, who were his natural-born enemies. There must have been a streak of manhood or a tender spot somewhere about him, you will say, or this story could hardly have happened. I, for one, have yet to find the man who is wholly gone to the bad, and is beyond the reach of God. If you have, skip this story, for it is a true one, just as Mr. Moody told it to me.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came down to St. Louis to lead a meeting, and the Globe-Democrat announced that it was going to print every word he said, sermon, prayer and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he "would weave in a lot of scripture for the Globe-Democrat to print, and that might count, if his own words should fail." He did it, and his printed sermons from day to day were sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing headlines at the top of the columns. Everybody was either hearing or reading the sermons. Burke was in the St. Louis jail, waiting for trial for some piece of daring. Solitary confinement was wearing on him, and he put in his time railing at the guards or cursing at the sheriff. Somebody threw a Globe-Democrat into his cell, and the first thing that caught his eye was a big headline like this: "How the jailer at Philippi got caught." It was just what Burke wanted, and he sat down with a...
chuckle to read the story of the jailer's discomfiture.

"Philippi!" he said, "that's up in Illinois. I've been in that town."

Somehow the reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" asked Burke. "Paul and Silas—a great earthquake—what must I do to be saved? Has the Globe-Democrat got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper, fresh from the press.

Burke threw it down with an oath and walked about his cell like a caged lion. By and by he took up the paper and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read its strange story. It was then that something, from whence he did not know, came into the burglar's heart, and cut its way to the quick. "What does it mean?" he began asking.

"Twenty years and more I've been a burglar and jail bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. It if there is such a God as that preacher is telling about, I believe I'll find out, if it kills me to do it."

He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and lonely and broken prayers the first time since he was a child at his mother's knee, Burke learned that there is a God as that preacher is telling about, and that there is a religion you told me about?

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud; but I want to say to you that I know you've lived an honest, Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

He began. He set his face like a flint. Steadily and with dogged faithfulness the old burglar went about his duties until men high in business and eventually she and her family, including the drunken husband who had made life a burden to her, were brought to Christ.

When I began to live for Jesus Christ I thought being a Christian meant that I must be very narrow in my tastes, in my recreations, and the books I read. To me, then, consecration stood for limitation, but I have lived to see that consecration was not meant to be exclusive, but to live for Jesus Christ did not involve shutting good things out, but taking in everything that made life worth living, everything that was manly, right and good.—Rev. F. B. Meyer.
Jonathan hath yet a son: Kitto thinks that David knew nothing of his existence: 

Lame on his feet: "Mephibosheth, who was in Ammiel's house," is thus called to show that he was the eldest son of Ammiel, as the eldest son of his father was called Jonathan, (1 Samuel 10:25; 1 Kings 1:5), so Ahimaaz was the firstborn of Jonathan, (1 Chronicles 2:40). 

and thou shalt eat bread at my table continually. 

8 And they answered, Behold thy servant! 

And David said, and thou shalt eat always bread at my table, as one of the king's sons. 

10 And thou shalt till the land and take in the fruits, that thy master's son may eat bread always at my table. 

As for Mephibosheth, said the king, he shall eat bread at my table, as one of the king's sons. 

12 And Mephibosheth had a young son, whose name was Micah. 

13 Of the sons of Ziba were servants unto Mephibosheth. 

As He was a rich man, judging by the large amount of food set before him, the king asks the name of the master's son, who is now in the house of Machir the son of Ammiel in Lo-debar. 

Where is he? And Ziba said unto the king, Behold he is in the house of Machir the son of Ammiel, in Lo-debar. 

And David answered, and he said, Mephibosheth shall eat bread always at my table, as one of the king's sons. 

And Mephibosheth had a young son, whose name was Micah. And all that dwell in the house of the Lord the priests and the Levites, even they are the house of Machir son of Ammiel in Lo-debar. 

As for Mephibosheth, said the king, he shall eat bread always at my table, as one of the king's sons. 

Jonathan's hath yet a son: The kindness of God unto Jonathan is made to be known to David, since he is now to show kindness to Jonathan's son, Mephibosheth, who was born lame. 

And thou shalt take in the fruits, that thy master's son may eat bread always at my table. 

A song service was made prominent and these arrangements seem to have continued, for we read, 'These were the courses, even they the courses of the priests,' (Ezra 3:9). 

As for Mephibosheth, said the king, he shall eat bread always at my table, as one of the king's sons. 

And David said, and thou shalt eat bread at my table continually, as one of the king's sons. 

And in whose spirit there is no guile. 

When? Jerusalem. 

Who? David, who was now about fifty years old. 

Explanations and Word Studies. 

(V. 1) Blessed: Describes the happy state of the man whose sins are forgiven. 

The kindness of God unto Jonathan is made to be known to David, since he is now to show kindness to Jonathan's son, Mephibosheth, who was born lame. 

Jonathan hath yet a son: Kitto thinks that David knew nothing of his existence: Lame on his feet: "Mephibosheth, who was in Ammiel's house," is thus called to show that he was the eldest son of Ammiel, as the eldest son of his father was called Jonathan, (1 Samuel 10:25; 1 Kings 1:5), so Ahimaaz was the firstborn of Jonathan, (1 Chronicles 2:40). 

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THREE MONTHS FREE.

We would like to increase our list of subscribers by several hundred, and again, as in former years, offer to send the Visiter from October 1, to the end of next year, fifteen months, for one year's price, namely one dollar. We hope our agents and friends will join in this effort and give some special attention to the matter and help to push on the good work. We are ready to send sample copies to those who can make use of them.

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HARRISBURG, PA., OCTOBER 1, 1908.

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Love Feasts.

PHILADELPHIA.

Philadelphia Mission, October 17, 18.
Mount Pleasant, 9 o'clock, Lancaster county, October 10. Services begin at 5 p.m.
Woodbury, Bedford Co., October 10-11.
New Carlisle, M. H., October 10, 11.
Souderton, December 31, November 1.
Gratersford, December 5, November 15.
Mowerview, 3 p.m., October 13, 4.

NEW YORK.

Clarence Center, October 17, 18.

OHIO.

Wayne county, Paradise church, October 10, 11.
Ashland and Richmond, October 3, 4.

KANSAS.

Zion, October 3, 4.
Harvey county, October 10, 11.
Newburn, October 17, 18.
Rosebank, October 31-Nov. 1.
Ablene, October 3, 4.

MINNESOTA.

Ministerial meeting at Ablene, November 15.

CALIFORNIA.

Upland, October 10, 11.

ONTARIO.

Walpole, October 3, 4.
Black Creek, October 10, 11.
Howick, October 10, 11.
Waterloo, at the Rosebank M. H., October 3, 4.
Wilton twp., Petersburgh Sta.

(CONTINUED FROM PAGE 5.)

August 29, 1908.

TESTIMONY FOR JESUS.

BY MARY JUDY.

Dear Brethren in Christ: I can praise the Lord for a full and free salvation. I am glad I started in the service of the Lord in my youth and mean to work on ward and upward so that when the Lord comes I will be ready to meet him in the air. My desire is to see others come to the fold of Christ. I have a father that is still out of the fold. Will you please remember him in your prayers. I can say tonight, "Back to the cold world I will not go." I can praise the Lord for the victory which he gives me daily. Remember me in your prayers.

Messiah Orphanage.

"He will keep them in perfect peace whose mind is stayed on him." So, bless God, we have experience from one scripture to another, making the word of God very beautiful. This scripture, Isaiah 26, made me very happy; it just suited me. Sallie Moyer said, when I visited her, "Read to me." So I read Isaiah 26. She was real loud and strong till I was done. Praise God. The fourth verse says, "In the Lord Jehovah is everlasting strength." His word was our meat and drink. But she got into Job; she said, "Please read Job to chap." Read it whoever you are.

I had many thoughts when attending our dear brother and sister's sale; our doctor, too. We may say, or you may say, "Well, what of it?" It was not prayer-meeting but I saw brotherly love continue. I can say from my own experience that it is a beautiful thing to treat your fellow man as you would like it yourself. The commandment is, "Be thy neighbor as thyself." This don't mean just go to their prayer meetings. You will pardon me for writing simple and plain. I felt good and believed it was evidence of much love when the Silverdale people came and bought all our corn. I thought, "Who is thy neighbor?" Actions really speak louder than words to me. I read in Acts this evening how Paul, after the ship-wreck was met by the brethren. I thought of the dear brethren who met us with kindness when we went to Blair county. The last chapter of Acts has much more in it. I hope Bro. Kreiss and family will be met with kindness by the brethren in California. We'll miss him.

AMANDA SNYDER.

A Voice from the Field.

BY T. A. AND MARY J. LONG.

Dear readers of the Visitor:—By God's grace and help I want to write a few lines to let you know how we are getting along spiritually and temporally. I can say to the praise of God that I am on the victory side, family and body. This is something that I could not always say in my past life. But I can only say it at this time through the atoning blood of Christ. Praise his dear name!

Before we came to this State I got myself a good pair of walking shoes to go around on foot from house to house as we could not have our pony brought here from Kansas. Well, in my willingness I started on foot and had some good visits but it did not go very long until I found out that as the years are creeping upon us we cannot stand what we could in bygone days. Yet we have the precious Word in the hands. As the days go by, so our strength shall be. This is very true as we experienced in Kansas in the Home with those dear children many times. And our dear missionaries who are out on the field could testify to this as well as God's trusting ones in the home land.

To the encouragement of some of the other workers I want to say that if God calls us to a field and we have the witness within our souls that we are in his order we can depend on it that our every need will be supplied. Oh, my heart has been so filled with the love and praises of God that there has been a spontaneous praise going out through songs. At times when I would bow in humble prayer to God tears of joy would burst forth instead of words.

Before this we passed through sea-
REPORTS OF FUNDS.

Executive Committee Treasurer's Report

October 1, 1908.

Greetings in the precious name of Jesus. There is no other name given whereby we can receive the spiritual and physical strength which we need for the new duties as the work increases, and with his help we also need the help of God's saints.

No doubt the readers of the Visitor noticed the statement given of the building purchased for the work which we believe was ordered by the Lord, and also of the sending of subscription papers to the different districts, and we hope when the opportunity affords his saints may look to God with an inquiring heart and say, "What wilt thou have me do?" and will be ready with a hearty response when the answer comes, willing to return again that which he requires, also remembering the words of the Lord Jesus, "It is more blessed to give than to receive."

As we workers feel that there must be a continual looking to God. We believe he is faithful who promised and is abundantly able to do it if we trust all in his care, but we must be ready for any thing he will do for him.

We are very thankful to God and his saints for that which has already been sent. We will give a full report by numbers of all and hope there will be no delay so that the money borrowed can be replaced and the building dedicated unto the Lord, and his work carried on in the saving of precious souls.

God is blessing the work and answering prayer. It is blessed to know that God is bringing light to hearts even though some are turning their backs to their blessed Master and seeking the pleasures of the world. May this report come to you as a loving message from God is my prayer.

The following are amounts received at present: No. 1, $2; No. 2, $5; No. 3, $5; No. 4, $10; No. 5, $50; No. 6, $5; No. 7, $25; No. 8, $10; No. 9, $8.13; No. 10, $8.60; No. 11, $10; No. 12, $21; No. 13, $100; No. 14, $100; No. 15, $2; No. 16, $5; No. 17, $5; No. 18, $5; No. 19, $25; No. 20, $29; No. 21, $50; No. 22, $3; No. 23, $24.28; No. 24, $2; No. 25, $30; No. 26, $27; No. 27, $24.62; No. 28, $1; No. 29, $20; No. 30, $5.

In him, B. L. BRUBAKER.

Chicago Mission.

The discovery of a Western continent, a quickened commerce, the invention of the printing press, a revival of literature, the birth of the scientific spirit, the first post-office, telescope, spinning wheel, were nearly all contemporaneous with the first open Bible. These are not accidents—Lyman Abbott.

"Last eve I paused beside a blackamoor's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years.
For ages sceptic blows have beat upon;
'The anvil is unharmed—the hammers turn.
'The anvil is unharmed—the hammers turn."

We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for our sadness. Joy is reasonable, but a happy accident of our Christian life, an ornament and a luxury, rather than a duty—R. W. Dale.

America has one soldier for every 732, and one missionary for every 14,200 of her people.—Oscar Haywood.

Sandusky, Mich.

God makes large investments in the soul of a man, and expects large returns in the service of a man.—Bishop McDowell.
Tunnels.

When the purified believer is called to pass through his first tunnel he often becomes terrified, not understanding the way in which he is being led. No one will ever learn to walk by faith except they be weaned from the "frames and feelings" on which the flesh so delights to lean. Earthly springs may dry up in order that we may learn from experience that "all our springs are in thee." We may even make an idol of such a precious thing as our experience, and let it come between us and God. He must be the soul's teacher and everlasting joy in the advanced stages of Christian life. One is more and more separated from many things good in themselves that he may find the better portion in the Lord. Seasons of darkness, so far as sensible experiences are concerned, may be a means of driving us further into the arms of God. Madame Guyon said that all these sensuous emotions were sometimes withdrawn that she might be more and more shut up with God. Let this be as it may, devout souls, if they rightly understand the philosophy of their experiences, should rejoice in them just as well as in any other. In going through tunnels we should "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." In other words, when we reach that place in our Christian experience where we learn that all these varying phenomena of the Christian life are only disciplinary, then we can rejoice in the midst of it all and in everything give thanks.

One soul, in commenting on the nature of faith, says:

That there is such a place to pass through none will deny, especially those that have reached the grace of redemption.

Well, in this state or night of faith (as the Lord gives me to see), a soul finds itself stripped of all its former usefulness. Those who once admired this soul for its great usefulness, zeal, loveliness and power to impart knowledge to others, look on and say: "Why, they have not the grace they once possessed, and therefore they are mistaken about being in a higher grace." Thus many souls are thrown into a state of confusion, unless thoroughly acquainted with the Father's dealings with his own. Let me say, be not afraid; for one in this state is of more use to God than ever before. Why? Because they trust wholly in God and not in any creature. They find all things outwardly and inwardly spoiled so that there is no place of retreat but in God. A soul in this state is more pleasing to their Father than in any former state. It is here that he gets all the glory. This is what some call being "robbed of the creature." Here is the state that one can say: "Let justice rule, let mercy be withheld." No eye of pity for self. No going to the creature for sympathy. No cry for deliverance, only, "Thy will be done." Submission, in this state, is the watchword. I think this covers the whole ground. This can only be learned by experience. Few souls are advanced on this line, and yet all must come this way. Let no one become alarmed at this stage of grace, for God would have a pure sacrifice.

This night of faith shuts one in with God. There is no outlet until he says: "It is enough." O soul, whoever you may be (if in this state), hold still, until all things are destroyed, both within and without, and then you will be able to reflect the Divine Image, and not until then. There have been months in my experience when I could not ask anything at the hand of my Father, only justice. I felt that justice was sweeter to me in God's will than all the outside blessings he could bestow upon me. This is what I think the apostle means when he says, "I have suffered the loss of all things, that I might win Christ." What a state of grace! This is where we can take joyfully the spoiling of our goods (good works).

-Living Water. Published by request of Sr. Long.

To Whom It May Concern.

The following is a letter, addressed to "A Sinner," sent by a little girl through the mail, and sent back to her from the dead letter office. It is now published in the hope that it may prove a blessing to many sinners:

"Dear Sinner,—I read lately in a Gospel paper a letter written by an evangelist, in which he says he thinks the Lord will soon come to gather his saints to be with him. Are you ready for such a coming? What if he should come to-night, would you be "caught up to meet him in the air," or would you be left behind?

Dear sinner, do not be left behind. Don't put it off. To-morrow may be too late. To-morrow you may be in hell. Accept Jesus now. He says, 'Now is the accepted time; behold, now is the day of salvation.' You know not what an hour may bring forth, for he cometh at an hour when ye think not.

Dear sin-burdened soul put it off no longer. Just trust him. Give him your heart now. Believe in him and he will save you.

'God so loved the world that He gave his only begotten Son, that who­soever believeth in him should not perish, but have everlasting life,' John 3:16. 'Christ came not to call the righteous but sinners to repent­ance.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28. 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' Rom. 5:8.

Dear sinner, think on this. Prepare to meet thy God. 'Behold I come quickly.' Rev. 22:7.

Grace A. Hartt. 3134 Sheridan Ave., St. Louis.

A Neglected Theme.

Though perhaps not specifically referred to by the founder in establish­ing the Way of Faith, an especially neglected theme in these days in the religious world is the subject of dress. Leaving the mass of Christian professors out of consideration, as most of them would utterly ignore any exhortation on this subject, let us suggest that holiness folks—and especially those professing Pentecost—take the Bible, use their knees, and brush up a little on the matter of dress.

The Word says, "Be not conformed to this world," and "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and it is certain that the manner of dress in our midst would be greatly changed if people professing to love God would heed these commands. It is better to get our fashions from heaven, through the Bible, than from beneath, via Paris and New York, great cesspools of iniquity.

The saintly John Fletcher, in preaching on the general sins of the people, said, "I can not pass in silence the detestable, though fashionable sin, which has brought down the curse of heaven, and poured desola­tion and ruin upon the most flourishing kingdoms—I mean pride in apparel... Yea, some women, who should be mothers in Israel, and adorn themselves with good works as holy and godly matrons, openly affect the opposite character. You may see them offer themselves first to the idol of vanity, and then sacrifice their children upon the same altar. As some sons of Belial, teach their little ones to curse, so these daughters of Jezebel drag their unhappy offspring.
before they can walk, to the haunts of vanity and pride." Parents can not excuse themselves in God's sight by saying that they must let their children dress as they please, because the children are not saved. The same reasoning would allow other lusts of the flesh to be indulged. The parents who supply the means to dress their unsaved children after the fashions of this world are smoothing the ground beneath their feet to let them slip into perdition.

What is worldly conformity in dress? Where shall we draw the line? A good place to decide is on your knees. Let Mr. Wesley give us a few items to avoid: "Buy no velvets, no silks, no fine linen, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already" mark these words, which is of a glaring color, or which is in any kind gay, nothing to attract the attention of bystanders. I do not advise women to wear rings, earrings, necklaces, lace—of whatever kind or color—or ruffles, which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear glittering or costly buckles or buttons, either on their coats or on their sleeves. It is true that these are little, very little things, which are not worth defending; therefore give them up, let them drop, throw them away, without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul.

Referring to the passages in Timothy and Peter on this subject, Dr. Judson (Baptist) asks, "Shall we, then, bow to the authority of an inspired apostle, or shall we not?" From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

Mr. Finney says, "By conforming to the world in fashion, you show the fashionable dress. For instance, shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground."

There is so little rest! There is such an unreasonable passion for activity. And so we skim the surface of things. We know no more of the real depth of our lives than a child who crosses a frozen lake knows how deep it is; we never look down into their depths and see the power of help and culture which they might contain. But before our life can get depth into it, it must get God into it. A life with no intention of God in it must be shallow.—Phillips Brooks.

Rely upon the Holy Spirit to guide you right.

Is Deeper Spirituality Desired?

If a plant would root deeper its life must be fed. Spiritual life increases by the appropriation of that upon which it lives. The larger the spiritual life, the larger are the streams of soul power which go heavenward and bind the spirit to God in love, gratitude, praise and service, and the more interested is the spirit in the prevalence and importance of the kingdom of God upon earth.

The soil and conditions that bring the seed to germination and the light are conducive to the growth of the plant. "As ye have received Christ the Lord, so walk in him." As every soul brought into the liberty of the children of God gave consideration, profound thought, to the terms of salvation revealed by the word of God, and yielded by prayer and reliance in harmony with the word, so must the soul continue in grace, and to grow in grace and in the knowledge of the truth. With the expansion of knowledge covered by the spirit of personal consecration, to walk in the light as the increasing light is thus received, the spirit walks in the light of God. If ministers are required to "preach the word," and to thus "feed the flock of God," it is not easily discerned that one source of nutriment for the spiritual life is the word of God.

Every Christian, then, to become more spiritual should acquaint himself more and more with the thoughts of God. God has written to us in these latter days, pre-eminently, the great things of his law, and spiritual death will with certainty be visited upon him who accounts these great things as a strange thing. None should be strangers to them. All should hasten to acquaint themselves with the great things of the perfect law. The spiritually minded man will with the psalmist say, "O how love I thy law." In the perfect law he will meditate day and night, and such a one in his spiritual life shall be like the tree planted by the rivers of water, his leaf shall not wither.

Not many boast of their prayers to God. The subject is sacred and prayer is the heart bending to God. Who dare boast of this heart to heart speech, this personal, confidential speech? Only God can discern and weigh the true prayer. He sees beyond the words of the lips the bending of the soul to his divine heart. The prayer of faith receives the answer of God as God shall will. "Even so Father, for so it seemed good in thy sight." The prayerful spirit is
the spirit attuned to the harps of God, and finds an uplift in all the arrangements of God. These divine uplifts cannot be hidden. “Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Great helpfulness to the spiritual life is found in unfelt Christian fellowship. Not many are changing their church fellowships on account of getting over into another phase of theology, but many do change ecclesiastical folds because of the spiritual helpfulness afforded in the warm Christian friendship and devotion found by the change. There is a better aim. One should be certain to so build up his spiritual life that it will attract others to higher and higher planes of enjoyment and usefulness. This will assist the weak to maintain fellowship in the spirit of truth. The fellowship in the church is ordained of God. First, “our fellowship is with the Father, and with his Son Jesus Christ;” then, walking in the light, “we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin.”

The fellowship of Christians is to edification according to the command that we love another. This becomes a means through which the spirit is built up in love and service to God. If we respect the first commandment, why should we treat lightly the second “which is like unto it?” Christian fellowship will prove a nourishment to spirituality.

The blissful fruits of a flourishing spirituality are seen in the intenser desires to bring the unsaved to God. Soul passion plans, prays, pleads; “digs about” the barren tree until it bears fruit and life; “fruits are seen in the maintenance of the first love” for God; in the building up of every form of spiritual service in the local church; in the hearty interest taken in the greater movements of the church which cannot be carried forward by the instrumentalities of one exclusive of his brethren, but are to be advanced by the combined energies of the people of the Lord. Flourishing spirituality creates an atmosphere of its own which is like an aroma from the heavenly country.—Christian Conservator.

I have had forty-five years study of the Bible, and I never was so intellectually convinced of its absolute truth as I am now. But what is the fact? The great majority of the young men of to-day take very much more interest in a football match than in the Bible.—Henry Varley, 1907.