10-15-1908


George Detwiler
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**Who Is the Criminal?**

A ragged, shivering little boy was brought before a magistrate for stealing a loaf of bread from a grocer’s window. The grocer himself was the informer. The judge was about to pass sentence on the little wretch, when a kind lawyer offered the following consideration in mitigation of his offense:

“The child,” he said, “is the eldest of a miserable group. Their mother is an incorrigible sot; their father lies in a brutalized grave. He has murdered the father, he has beggared the mother, he has abandoned the children. The grocer, and he was conducted before the officer of justice entered the week; he was conducted before the public tribunal. In the midst of such a crowd, the trial was conducted. The act was committed, the mother lay drunk and tearful wives would sing for joy! There is no man that is knowingly wrenched.

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**Here Is Your Dinner.**

There is a story of a man who spent his days and nights lounging about grog shops, drinking and gambling. One day while he and his cronies were employed as usual, his wife entered the bar-room, bearing in her hands a dish. He looked up with surprise, while she said:

“I thought, husband, that as you were so busy, and had no time to come to dinner, I would bring your dinner to you.”

Setting the dish upon the table she quietly retired.

Calling his associates around him, he invited them to partake with him of the repast. Lifting the cover from the dish he found it to in its a piece of paper, on which was written:

“Dear husband, I hope you will enjoy your dinner. It is of the same kind as your wife and children have at home.”

The discontent of the husband may be imagined. The subject was too grim for mirth. The hungry wife and suffering children stood in vivid relief before the idle and shiftless man.

How many men there are who are daily pursuing the same wretched path that we have trod, From the path that we have trod, From the path that leads to ruin, And away from Peace and God.

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**An Apt Reply.**

A number of years ago Frances E. Willard made a temperance address in Boston. During her stay in the city a man called on Wendell Phillips, who entertained him till late in the night telling of old abolition days, and showing him relics of their struggle. As the young man rose to depart, he said to Mr. Phillips:

“Mr. Phillips, I think if I had lived in your time it would have been heroic too.”

Mr. Phillips, who had gone to the door with his caller, pointed to the saloon down the street and his voice was keen with indignation.

“Young man,” he said, “you are living in God’s time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good night.”

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There is no man that is knowingly wicked, but is guilty to himself; and there is no man that carries guilt about him, but he receives a sting into his soul.

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**A Recitation.**

In the silent midnight watches
When the earth was wrapped in gloom,
And the Grim and awful darkness
Crept unbidden to my room,

We beseech you, men and women,
To your children, for, alas!
That is threatening dear one’s lives.

Oh, arouse, ye listless mortals!
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**Evangelical Visitor.**

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

“Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”—Psa. 10:7.

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A Semi-Monthly Religious Journal

For the expositions of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the Church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION: $1.00 per year, $1.50 for foreign countries.

All communications and letters of business should be addressed to Geo. Detwiler, 167 Swatara St., Harrisburg, Pa.

Our Trip to the West.

After an absence of thirteen days, during which we traveled as far west as Denver, Colo., we are at our desk again. The Lord graciously gave us a safe journey and prospered us on our way so that nothing of an unpleasant nature occurred throughout the entire trip. We humbly thank the heavenly Father for all his kindness toward us.

Our call to make this visit to Colorado was, as we stated in a former note, to look after the interest of our land obligation assumed in connection with the colony project started by some of the Ohio brethren early in this year.

Assuming that there are quite a number of our readers who would appreciate an account of what we saw in connection with this enterprise, we will give, as briefly as we can, our impressions as to the feasibility of such a project as pertains to this particular location. There are other locations to which brethren are inviting home seekers, and which they are confident are suited for such enterprises, and what we may say in this connection is not intended to disparage any other location to which brethren have gone and are going.

As the climatic conditions of Colorado are such that there is but little rainfall on the plain districts, the precipitation being largely confined to the mountainous districts, agriculture can only be carried on with any degree of success, under irrigation. This method has been extensively developed in the Arkansas River valley, and large districts of land, formerly almost barren, have been brought into use and are yielding splendid crops of all kinds of agricultural produce. One needs only to visit the older sections to become convinced of the success of agriculture under irrigation.

To those who are sceptical as to the truth of the glowing reports sent out by those interested in the promotion of irrigation agriculture, we would say, "Come and see," will bear repeating in this connection. No one can see the fields after fields of fine alfalfa as we saw it, the third crop of the season just being harvested, the hundreds of acres of sugar beets, yielding as high as twenty and more tons to the acre for all of which there is a convenient market at the sugar factories near by, the extensive production of cantaloupes, which have a national reputation, as also the honey and fruit interests, without becoming convinced that colonies of enterprising, industrious and above all, God-fearing Christian settlers can build up, under the blessing of God, if they do not become forgetful of him, but walk in reverential fear before him, a community that can be a power for good where it is located, and from which may sound out the faith once delivered to the saints, and which the Brethren profess to hold in its purity.

The one thing necessary to insure the continual productiveness of the soil, under the blessing of God, is sufficient water for irrigation purposes, and at the right time. This seems to be well provided for under the Twin Lakes water system, and the only condition that could obtain that would prove disastrous to the enterprise would be a failure of rain and snow, especially the latter, in the mountains. This was partially the case last Winter, something that had not previously occurred as long as the records have been kept, and which was the cause of a shortness of crops in some sections, but so far as the Twin Lakes system is concerned, is possibly almost wholly confined to the new section, as also a school and Sunday-school could be established, making it at once homelike to both old and young.

We are not urging or advising any one to pull up stakes where they are and go to this place, but to those who are contemplating a change of location we would recommend this proposition as being worthy of a close investigation.

We might say much more but feel we would be overstepping our privilege, as this paper is not an advertising agency, but any one who feels an interest and desires to investigate further can secure all information from G. A. Davidson, 5338 Washington avenue, Chicago, Ill.

The Brethren of the Ringgold, South Franklin dist., announce a (small) love feast to be held at the Hollowell M. H. on Saturday evening, November 7, to be followed on Sunday morning by the regular church service. They heartily invite
all who can to meet with them and enjoy the services.

Notice re The Church Hymnal.

The Church Hymnal Committee is conscious of the fact that the Brotherhood is anxiously looking for the completion of the work and its being ready for distribution. However the Committee begs the patient forebearance of those who are waiting. There are very few who fully appreciate the magnitude of such a work and to such the progress appears to be slow, too slow. Yet progress is being made and the work is being pushed with all possible speed consistent with doing it right. The plates are possibly by this time all, or nearly all, made, and while, when that is done, it will soon be ready to take up the printing, yet there remain such details which need to be looked after most carefully so as to make it, as nearly as possible, free from mistakes, all of which will take time. However the Committee hopes to have the books ready for distribution some time in December, if there is no preventing Providence.

Sister Abbie Bert Returned.

Just before going to press we were permitted to meet Sister Bert just returned from the Matopo Mission in South Africa. Sister Bert arrived at New York on October 10, where her brother, Abraham, met her. They stopped off a short time at this place, where we had the pleasure of meeting them. They started westward for their Kansas home to-day, October 13. Sister Bert returns, after three years in the mission field, on account of her health. She has many things of interest to relate and we hope her home coming and getting into touch with the home people will be helpful to the work in Africa.

Come to the Love Feast at Harrisburg.

The Board of Management of the Messiah Home make announcement that a love feast will be held at the Messiah Home chapel on November 15 and 16. A general invitation is extended to all who can to meet with us on this occasion and enjoy the feast. A series of meetings will also be held at the same place beginning November 15.

The Gospel Text Calendar for 1909 is ready now. Please place your orders now whether for one or a doze. Don't send money now unless you want to.


Paul exhorts Timothy to "Preach the word; be instant in season out of season; reprove, rebuke, exhort with all stubbornness and doctrine." I feel I need much of the grace of God in my evangelistic work. Let all who read this pray God to give me wisdom to rightly divide the word to saint and sinner. I have much to rejoice over since I left home on September 15 for Canada. My health has been good so far and my fellowship with the saints has been sweet; and by God's grace I have had liberty to preach the word of God. I expect to still prolong my visit for several weeks before I return home.

J. H. Myers.
Forks Road Ont. Oct. 7, 1908.

In our trip to Colorado we were much pleased to have as our companions in travel Bro. E. P. Groff and wife, of Pavonia, Ohio. We enjoyed the prolongation of the trip to Colorado Springs and Denver. The wondrous works of God were everywhere evident. Especial interest attached to our drives through William's canon, to the Cave of the Winds, to the Garden of the Gods, to the North Cheyenne Canon over the High Drive, reaching an altitude of 11,500 feet above sea level. All of these natural wonders are such as to make us conscious of the wonderful power of him Who spoke these things into existence Who knows the number of the stars and calls them by name, everyone. Who yet is mindful of his creature, man, and who has visited us in grace and redemption in Jesus Christ his Son. We spent October 4, Sunday, at Manzanola, Colo., with the only members of our church in these parts, Bro. J. A. Kauffman and family. Through their interest and kindness we enjoyed the privilege of preaching the gospel of Christ morning and evening in the meeting-house of the Church of the Brethren, which was kindly granted to us for this occasion. We appreciated this privilege very much, and hope the Father will bless the weak effort to his glory.

The Ohio brethren who last Winter started the Colorado colony project were careful to reserve an ample section of lands located in about the finest part of the available territory for settlement by those who would join the colony. They also took steps to provide a house of worship by starting a subscription list. It is proposed to collect twenty-five hundred dollars ($2,500) for this purpose. The Twin Lakes Land and Water Company, from which the land is obtained, is interested and friendly to the colony project and offers to subscribe $500 to the church fund on condition that $2,100 be otherwise available by February 1, 1909, or $300 if $2,200 is raised by March 1, 1909. The brethren interested in this movement will therefore see the importance of pushing the matter to a successful issue without delay.

On our homeward journey from the West we were privileged to stop off at Smithville, Ohio, and attend the love feast at the Paradise church on October 10 and 11. The attendance was not large, but those who took part in the service were permitted to realize of the blessings conferred upon those who are in union with Christ. A number of saints had come from adjoining districts, and by their coming encouraged the resident members. The number of members in the immediate vicinity is not large so they were glad for the encouragement.

His Way With Thee.

"He does not need to transplant us into a different field, but right where we are, with just the circumstances that surround us, he makes his sun to shine and his dew to fall upon us, and transforms the very things that were before our greatest hindrances, into the chiefest and most blessed means of our growth.... No difficulties in your case can baffle him, no dwarving of your growth in years that are past, no apparent dryness of your inward springs of life, no crookedness or unformity in any of your past development, can in the least mar the perfect work that he will accomplish, if you will only put yourselves absolutely into his hands, and "let him have his way with thee." But, as the mariner to sea casts out the jewels and most precious things, if they endanger the way with thee," But, as the mariner at sea casts out the jewels and most precious things, if they endanger the ship; so we, in our life pilgrimage, must cast from us all that will hinder us in our race for godliness."—Sel.

If we believed that God could be to us an inexhaustible source from which we might draw and drink for ever, would we cling so tenaciously as we do to partial and fleeting joys, or mourn their loss as we do, or neglect the one Fountain of strength, peace, and refreshment, and vainly try to find in the world what it, apart from him, can never give?
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Ada G. Engle, Myron Taylor, Jesse and —— Wenger, Choma, N. W. Rhodesia, South Africa.
Harry J. and Emma Frey, Elizabeth Engle, Mashabane Mission; Levi and Safiie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyester, Modernfoni, Kigali, Ruanda-Urundi.

Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Mission, in charge of Elder J. R. and Anna Eisenhower.

PHILADELPHIA MISSION.—"God is our refuge and strength; a very present help in trouble. Therefore will we not fear though the earth be removed and though the sea return. We abide with God's Israel everywhere. But when real tests come they draw back and sometimes even deny their former profession. God will reward the giver and the receiver as well, only so we do all to his honor and glory. Oh, my heart has been so filled with love and praise that I have hardly enough to do it. The article in last issue on "funnels" has been so real to me. It will bear reading over and over.

Our health is good and in weight I have gained so as to weigh more than I have for years. My blood is stronger and I have more of it, so that I do not fear or dread the cold Winter. Will you all pray for us and the work? Next time I will write and let you hear of our blessed time with the Carland Brethren."

MARY J. AND T. A. LONG.

THOMAS, OKLA.—On September 27, a three-weeks' meeting came to a close here. Elder J. R. Zook was with us the last two weeks and preached the word with power and in the Holy Ghost. Quite a number were out as seekers after God and some were well known. But I would rather stand for years. My blood is stronger and I have more of it, so that I do not fear or dread the cold Winter. Will you all pray for us and the work? Next time I will write and let you hear of our blessed time with the Carland Brethren.

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EVANGELICAL VISITOR. [October 15, 1908.

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proposition of to-day. And while some are only hanging on for the loaves, and fishes, we as a church should be careful not to neglect the real work of the Lord in a financial way. Having some of the people called of God to desist in their labors of love and self-denial. The Lord is with us and is giving victory to every true believer. His presence is realized in our midst as we meet in the sanctuaries to worship, and in our homes and hearts.

Bro. D. W. Weigle still has charge of the jail meeting and reports good results. I just returned from Thomas, Okla., where the brethren held a series of meetings. A number have made a definite step toward Christ. Deep conviction was on the people. The meetings closed with a love feast and baptismal service. How we enjoyed the fellowship of saints during these meetings and the love feast seemed to be the climax followed by a great outpouring of conviction on sinners on Sunday night, when quite a number broke down under the weight of sin.

The church of Thomas, Okla., is above the average in spirituality and aggression—they have their own day school which they hold in an apartment of the church which they recently enlarged. They have been172 our hungry for many years at their own expense. Sister Sadie Book, a model young sister, has been employed for this Winter. It is noticeable, too, that those who patronize this school and whose prayers are answered in respect to their children—they come to and mostly belong to the church. The great truth, "Contact moulds character," is still in evidence. This shows what can be done where there is a will and cooperation. Our children's present and eternal welfare is worth more than a few dollars and cents, and if we believe the doctrine of the church is right and scriptural, why not make a strong effort to lead our God-given children into the faith instead of sending them to other institutions where they become contaminated with erroneous doctrine? Even our public schools are far from what they ought to be, especially since the Bible has been ejected from its precincts.

God bless the Oklahoma church for their good, aggressive example. May it walk in general.

J. R. AND ANNA ZOOK.

MYSHELEZI MISSION.—Dear readers of the VISITOR: Since our last report, God has given us victory at this place. Those who were refused school and church privileges are again given liberty in this line. The attitude of the opposers seems quite changed. We trust they may not permit their children to come, but that they themselves may allow God's light to enter their hearts and that they may be saved. We believe God is speaking to some of them. How we should love to see the old accept Christ. A few have done so, but as a rule they think that salvation is only for the children.

A few weeks ago we had the pleasure of entertaining for a short time Bro. and Sister I. O. Lehman and children. Their visit was a real inspiration to us. While here, we had special services for the natives and believe seed was sown that will bring forth fruit. They have again returned to their field. Our prayer is that God may use them much in the salvation of many souls.

The school is quite interesting, and is gradually increasing. The average daily attendance is about 100 at present. Many more, however, should come, but are as yet not interested.

Last Saturday morning, Sister Engle and myself and children, with two boys and girls, started early to visit some of our people who live about eight miles south of us. A number from this place are regular attendants here. We arrived at the home of one of the girls early in the afternoon, and camped quite near the kraal. The people from this and neighboring kraals soon gathered around us giving us a very warm welcome. One dear woman asked if we would eat "inkobi" if she prepared it for us, and was greatly pleased to learn that we were fond of it. A few hours later she returned with a clean small white enameled dish filled with the "inkobi" (whole corn and peanuts plainly cooked in water). We speak of the dish being clean, because ordinarily in a native kraal we do not see clean dishes. But these people have learned, to some extent at least, the use of soap and water. The food, too, was nicely cooked and after adding a bit of salt, was much relished by us. The following day more food was brought to us as well as to our boys and girls. One man gave us some fresh eggs to us and a young woman a chicken.

The latter we were a bit loath to accept, especially so when we had just been at the kraal a few minutes previous and saw their small flock of fowls. But we saw she would be grieved if we refused, so we accepted it with many thanks. It was a great pleasure for them to give, and why should we rob them of their pleasure, even though it pained us to be the receivers.

In the evening more than twenty met with us in worship. God met with us around that camp fire, under the starry heavens, and gave some of the souls in giving out his precious word. But while some hearts were drawn to meet in prayer, others were more interested in the beer at the kraal. They did not disperse until long after we had retired.

On Sunday morning all was quiet, and quite early the people began to gather for worship. Among those present were a number of old and middle-aged. Some may have heard for the first time, while others testified to the saving power of God. One grey-haired woman who we judge has almost, if not more than reached her three-score and ten, told in her testimony how God delivered her from beer and tobacco. It was within the last number of these sins were given up. I wish you could have seen her beaming face as she gave praises to God. Another almost as old, also praised God for deliverance from the strong hold of sin. She said, "I cannot laugh at us and say we are like children to follow Jesus, but I am glad the old can be saved."

A number of these people first came into the gospel at a meeting at Gwanda, where the Wesleyans had stationed a native evangelist. This place has now been given up by them. It is not hard for these people to see the sin of beer and tobacco, but it is quite a temptation for them to make the beer to sell at the mines in order to get the money with which to buy their clothing. This is one of the few ways by which a woman may earn money for herself. But we are glad they see the sin in this and are willing to give up the manufacture and sale of that which they themselves are not permitted to use even though it be a sacrifice. Perhaps some of you who have long been in the light, might learn a valuable lesson from them on this line.

At the close of the service S. S. cards were given out. The old seemed as pleased to receive them as the children.

On Sunday evening we went about one-half mile farther on and camped near another kraal, the home of the gray-haired woman referred to above, who is also the mother of one of our believers (a young man) with us. Here, too, the people gathered for worship and we had a refreshing session together. A few remained even after most of the people returned to their homes, and we sat around the fire in social conversation. We retired rather late, feeling well repaid for our short visit among this people. Early on Monday morning as we were preparing to start home, some of the native believers came with grain, saying they wished to offer it for the Lord's work. One man with those of his kraal wished to help, gave about 200 lbs. of maize, 25 lbs. of sugar, 25 lbs. of coffee, 20 lbs. of Indian corn or mealies were given by those of two other kraals. They did this because they chose to do it, not because they were asked to do so. It was a free-will offering indeed. Words fail me to express the feeling of our hearts, at their liberality. We felt we would rather be the givers than the receivers. May God abundantly bless their works. They thanked us again and again for our visit, expressing in unmistakable terms their appreciation of the same and heartily invited us back, saying, "Return soon to give us the word of God."

We returned home Monday morning. Husband reported a good meeting here on Sunday. We are encouraged in the work. We still crave an interest in your prayers. Continue to pray for us as we are passing through hard places, and remember those who have as yet not heard the name of Jesus. There are still so many. We are praying the Lord of the harvest to send forth more labors into his harvest. Will you not all join us in this prayer?

EMMA M. FREY.

Gwanda, S. A., Aug. 27, 1908.

When separated from home. She that tree of the knowledge of good and from God. The believer is separated to mean a separation. The sinner is died another death, or else the Scrip­
ture thereof thou shalt surely die. We find that God planted a garden, the ground, and breathed into his nos­
terms the breath of life; and man be­
trials the breath of life; and man be­
understood to mean everlasting life; may be seeking after the truth, and by­
who took the tree, and would have him as their Savior from sin, and obsessed with the thought of God, and which no one should ques­tion. And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3).
1. We learn from this that there is a “life everlasting,” and that we have it not, because, we by nature know not “the only true God.” 2. That we have this “everlasting life,” when we have learned to know by personal ex­
perience “the only true God.” Some might be ready to say, how can this be? How can we know God, since God is in heaven, it will take all eternity to learn to know God? Yes, we admit, we shall never be able to know God in all his fulness throughout the ages of eternity. Yet, after all, it is possible that we as sinners by nature and practice can come to a place that we can say of a truth that we know God. “But now, after that ye have known God, or rather are known of God,” etc. (Gal. 4:9). Does God not know all men? Yes, in a sense, but he knows them not as his true chil­dren. In Math. 7:21-23, we find that some had done many wonderful works in the name of the Lord, but he professed unto them, that he “never knew them.” He had never known them as his new-born children, but when we are “born again,” then we know God and are known of God.” “And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord! for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.” (Heb. 8:11-12.) They know the Lord, because he has forgiven them their sins. This, then, is the reason that all God’s children know him as their Savior from sin, and knowing this, they have “eternal life.” You might as well try to make a sain­ man whose faculties are all perfect, believe, that white is black, as to make a true child of God believe that he does not know God.
Then, too, the “eternal life,” is “everlasting.” If it were like some tell us that man at death becomes un­conscious and that neither his “spirit,” or “soul” knows anything until the day of resurrection, then those who learned to know the Lord as above stated, have not received “eternal life,” and the Saviour would have told us an untruth. But since, “eter­
nal life,” means a life without inter­
mission it cannot be otherwise than
that the man who has received that
“eternal life” here by faith in Christ,
will be conscious of the fact after
death.

The question then arises how can
this take place in our hearts? We
answer by “repentance toward God,
and faith toward our Lord Jesus
Christ.” (Acts 20:21). By faith in
the finished work of Christ, let it
be remembered that man in his unre-
gen erated state is dead in sins. Paul
says, “Buried with him in baptism,
wherein also ye are risen with him
through the faith of the operation of
God, who hath raised him from the
dead. And you being dead in your
sins and the uncircumcision of your
flesh, hath he quickened (German,
“made alive”) together with him, hav­
ing forgiven you all your trespasses
and sins.” (Col. 2:12, 13.) And, again,
“Even when we were dead in sins,
hath quickened us together with
Christ, (by grace are ye saved). And
hath raised us up together, and made
us sit together in heavenly places in
Christ Jesus.” (Eph. 2:5, 6). No­
tice, in all these verses Paul speaks in
the past tense, “ye are risen,” “hath
he quickened,” or made alive, “hath
raised us up,” etc. We do not need to
discern, nor be made alive again, that is,
in a spiritual sense. We believe that
all our readers agree with us that the
life we have thus received in our
hearts by faith in the meritorious
work of Christ is the “everlasting life”
of which our Savior speaks in John
6:33: “Verily, verily I say unto you,
he that believeth on me hath everlast­ing
life.” Hath it now. And again,
“He that believeth on the Son hath
everlasting life; and he that believeth
not the Son shall not see life; but the
wrath of God abideth on him.” (John
3:36).

Now, inasmuch as we understand
“everlasting,” or “eternal life” to
mean a life without intermission even
after death throughout eternity: so in
like manner will he who rejects Christ
here, and believes him not, never be
able to obtain that life, in after life,
but will always be conscious of the
fact that “the wrath of God abideth
on him.” “And these shall go away
into everlasting punishment: but the
righteousness into life eternal.” (Math.
25:46). If “everlasting,” means with­
out intermission, in one, it means it
also in the other.

Then, too, since God through Christ
has made it gloriously possible that we
can obtain this “eternal life” in
our hearts by faith in Christ here,
that is not only believing that he is
the Son of God, but knowing in our
hearts by personal experience, that we
have been saved from sin, and have
given our whole life to his service;
he has also so decreed it that even our
bodies shall at the appointed time be
redeemed from corruption. “In a
moment, in the twinkling of an eye,
at the last trump; for the trumpet shall
sound, and the dead shall be raised
incorruptible, and we shall be changed.
For this corruptible must put on in­
corruption, and this mortal must put
on immortality.” (1 Cor. 15:53).

“Who shall change our vile body, that
it may be fashioned like unto his most
glorious body.” (Phil. 3:21).

After the Savior had died, his body
was laid in the grave, but he himself,
according to Peter, went in the Spirit
and preached unto the spirits in pris­
on, and no doubt performed other im­
portant duties. Then, after his body
had lain in the grave for three days,
he arose from the dead; his body in
the meantime, we have reason to be­
lieve, through the resurrection, was
changed into an incorruptible body,
and with that incorruptible body he
was seen ascending into heaven by his
disciples, where he is now seated on
the right hand of the Father interced­
ing for us, from whence he will also
come to judge the world in righteous­
ness.

So in the resurrection, them, “which
sleep in Jesus will God bring with
him.” (1 Thes. 4.14.) Then, we have
reason to believe, their spirits, like the
Saviour’s spirit, will enter their risen
incorruptible body, for “the dead in
Christ shall rise first.” “Then, we
which are alive and remain shall be
captured together with them in the
clouds to meet the Lord in the air;
and so shall we ever be with the Lord.
Therefore comfort one another with
these words.” (1 Thes. 4:16, 18).

Before we dismiss this subject we
would specially draw the attention of
our readers to 1 Pet. 3:18-20. From
these verses you will understand when
Christ had died, and his body
was laid in the grave, that he went by
the spirit and preached unto the spir­
ts in prison, the spirits of the antide­
vilians.

Notice, 1. The spirits of the anti­
deivians were all in one place, in
prison, apart from their bodies after
death, and no doubt had been there
ever since the delicate. 2. These spir­
its were at least at that time conscious
and capable of listening to the
Savior’s preaching, and have we not
reason to believe that they had been
conscious all the time they had been
in prison?

Again, we will also consider Rev.
6:9-10. Here John says, “I saw un­
der the altar the souls of them that
were slain for the word of God,” etc.
“And they cried with a loud voice,”
e etc.

Notice, 1. John says he saw the
“souls” of them that were slain,
whereas Peter says that Christ went
and preached unto the “spirits” in pris­
on. One calls them “spirits” while
the other calls them “souls.”

Showing that “spirit” and “soul” are
identical. One is the same as the other
and is that part of man, which is alive,
about the body after death.

2. We also learn from this that the
souls which John saw were in one
place, while apart from the body.

3. That they were also conscious
and able to speak.

Then also Peter, James and John
saw Moses and Elias on the moun­
tain talking with Jesus. Here we
have three instances where the “spir­
ts” or “souls” of the departed were
seen, or testified to, to be alive and
conscious and able to speak, apart
from their body, by three of the fore­
most disciples of our Lord. One in­
stance was seen by all three, the other
two, one was mentioned by Peter, the
other was seen by John.

Yet notwithstanding these undeni­
able testimonies some people will hold
up to us a few select passages of Old
Testament scriptures such as “the
dead know not anything,” (Ecc. 9:5),
or, “all go to one place.” (Ecc.
3:20). If the reader would read a
little before and after these quotalions
of scripture, he will discover the view of
the writer of those words. From
the former he will then understand
that the dead know nothing after
death, of this world, and of the doings
of this world. Then as regards the
latter, the reader will discover that the
bodies of man and beast “go unto one
place,” that is, “all are of the dust,
and all turn to dust again.” But the
sacred writer tells, that the spirit of
the beast goeth downward. The
spirit of man does not so where the
spirit of the beast goes. One goes up,
the other goes down. Now dear
reader we will leave this matter with
you. We believe that you are honest,
and able to come to an intelligent con­
cclusion. “Prove all things, hold fast
that which is good.”

Thanking you Mr. Editor for space
in your valuable journal.

CHARLES BAKER.

Note.—The above article appeared in
the “Saturday News,” July 11,
1908. Collingwood, Ont.
For the Evangelical Visitor.
Health vs. Sickness.—No. VI.

By J. Myers Bosler.

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—2 Tim. 4:7.

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

"And let me not eat of their dainties."—Deut. 26:10.

"Moreover ye shall eat no manner of blood whether it be of fowl or of beast, in any of your dwellings."—Lev. 11:4.

"If ye be willing and obedient, ye shall eat the good of the land."—Deut. 8:10.

"....hearken diligently unto me, and eat ye that which is good."—Jer. 8:11.

"Of hunger, I have seen a few die; of over-eating, 100,000."—Franklin.

"Eat to live, and not live to eat."—Benjamin Franklin.

"Whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things."—Bible.

"For they that are such serve not the true God; these are a reprobate mind."—Rom. 1:28.

"He who can rest is greater than he and beneficial than to ride on a springless wagon. All this was healthful. A rubber-tired, double-sprung vehicle is not conducive to active, normal internal organs. "Go to the ant, thou sluggard, consider her ways and be wise."—Job 6:6.

(g) Eating and drinking.—It is said that man is physically what he eats. To quickly eat unwholesome food, improperly prepared; and to eat too much of each or all elements found in the various food stuffs, is the most prominent cause of all human ills. Says a great doctor: "Let me control the food and cooking of the world and I will end all sickness."—Proverbs.

If the simple life of the Bible be lived in eating and otherwise, how many precious hours of absolute needlessness drudgery can be saved unto great profit in health and finance!

The masses live on endless varieties of foods, prepared in endless ways. Elijah lived on unleavened cake and water.

"A city mission worker went to Mr. Moody's school at Mount Hermon, and told the boys that he wanted them to select one of their number to go and work in one of his city missions. He offered to supply half the salary if the boys would supply the remainder. They did this with enthusiasm, and one young student, who did not have a cent in the world, subscribed twenty-five dollars, and worked six weeks on the school farm during his vacation to pay his subscription. If every Christian did as much in proportion for city evangelization, the problem of the city would soon be solved.

The kicking of a mule detracts from his reputation for other good qualities, so the rough manners of some good people ruin the influence of their piety."—Proverbs.

According to our statement in the September 1 number of the Evangelical Visitor, of the purchase of a well-equipped, substantial, three-story property on Halstead street, three blocks from the present location of the Mission, and while no definite announcement had been made, it is only due the church that a detailed statement be made.

The price originally demanded for this property, when first investigated was $13,500.00, being $8,500.00 for the building, and $5,000.00 for two adjoining lots, which lots it was thought quite important to try to secure in the event of the building being purchased.

While the matter was under advisement, and was being considered by the trustees, and the committee, the owner of the property came unsolicited by any known influence, unless through divine providence, and made the following proposition: to sell us the building for $8,000.00, and the two vacant lots for $2,000.00 cash, if accepted immediately. And while the circumstances at this time were so that the way opened to purchase this property, the contract was drawn, and the property secured. Another party was ready to buy the same property for some more money the same day, we are informed. This also may be remembered, that only a few days after the purchase our trustees were offered better than $2,000.00 for their bargain. This, however, must not be considered only to establish the fact that when the Lord leads a proposition, and his messengers wait patiently upon him, and go forward at his bidding, his will be the victory.

The matter of direct interest to the Brotherhood in general, however, is the money yet involved in the payment of this property. First, we will state that $1,180.00 have been donated by voluntary payment to repair and improve the mission, and $247.00 for the property, and this amount added to $2,000.00 for the brethren and sisters to raise throughout the Brotherhood. And while it may seem a large amount, aside from other obligations, if we are all willing, we will find it an easy task, and many hearts will be cheered, and souls saved for God in
the end by the faithful co-operation of his saints.

This matter is submitted to a number of worthy and faithful brethren throughout the church to solicit the needed funds for payment of this balance, and will be reported from time to time through the Visitor, the amount paid, giving the numbers of donors instead of publishing the individual names, unless otherwise instructed.

It may also be needful to state that while this matter is in progress, the active work in Chicago is not left to suffer, as we are aware that sometimes one proposition is taken up at the expense of another.

The rental of the new Mission property is amply taking care of the obligations until the Mission is moved, which will not take place until the present location is disposed of according to the written understanding of the situation.

Wishing the Lord's blessing and approval, we are yours in the effort of doing our duty.

E. S. Engle, W. H. Kreider, H. L. Trump, Committee.

Nothing Higher.

Another ground of these and a thousand mistakes is, the not considering deeply that love is the highest gift of God—humble, gentle, patient, love; that all visions, revelations, manifestations whatever are little things compared to love; and that all the gifts above mentioned are the same with, or infinitely inferior to it.

It were well you should be thoroughly sensible of this: the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing?" if you mean anything but more love you are wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart that from the moment God has saved you from sin you are to aim at nothing more, but more of that love described in the thirteenth chapter of the First Epistle to the Corinthians. You can go no higher than this till you are carried into Abraham's bosom.

I say again, beware of enthusiasm. Such is the imagining you have the gift of prophesying, or discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. O keep close "to the law and to the testimony."—Wesley.

"Many Kinds of Voices."

How graphic St. Paul is in his terse way of putting things! How he brings home to us what he wants to convey in a way that makes us remember! How sentence after sentence in his writings stands out with forcible application to this or that time. In I Cor. 14:10 he asserts that there are many kinds of voices in the world, and none without significance; and this is as true in the present day as in St. Paul's own time.

"Many kinds of voices," verify, are being heard around us, and we need the ear anointed by the Spirit to distinguish amongst these voices, and to understand their "signification." Certain voices are always speaking, and are taken more or less notice of, according to the temperament of the hearer.

The voice of nature speaks loudly to some, and one here and there amongst the many hears God speak to the heart through his beautiful universe.... Then there is "the voice of the people," generally called "popular opinion," to which many ears are open. The conduct of many a life is ruled by this voice. But the "fear of man bringseth a snare," and steps falter and stumble because the ear has listened so long to the popular voice that God's way is missed, and the Spirit's gentle voice is drowned in the clamor made by this ruder language.

Is there not also the voice of pleasure? This voice is very attractive, and the ear can be caught by it in many ways.... But we want now to turn away from these well known voices in the world, and to think for a little of certain voices that are specially insisted in these days in which we live. These voices are these:

2. The Voice of Man.
3. The Voice of the Evil One.

Numbers of people, including many of God's own dear children, seem to be so on the alert to detect the last named of these voices that they have scarcely "an ear to hear" either of the others. Is it not possible to be so alive to, and on the watch for, the devil's "voice" that we may become almost dull of hearing in other directions? We thank God for many of his people whose ears are opened by him, and whose senses, "by reason of use," are able to distinguish and understand the signification of the voice heard; but there are very many who have heard so much about the voice of the evil one that they are fearful and afraid to have an "uncovered ear," lest it should be this voice they should hear. Now the Lord calls to the Church in these last days to hear what the Spirit saith unto the churches: and if his people will only give themselves into his hands, he will cast out the "spirit of fear" (which is not of God—see II. Tim. 1:7), and cause them to distinguish the voice that speaks. The Lord Jesus told us that his sheep should be able to tell the difference between the voice of the Shepherd and the voice of the stranger (John 10:4, 5). He distinctly said that there would be thieves and robbers; "but the sheep did not hear them," v. 8. So there need be no fear on the part of the sheep that the Shepherd will allow them to be caught by any "robber's" voice, for the power will be given to detect the imitation, and to know that it is not the voice of the Good Shepherd. God is desirous of delivering us from all fearfulness. "He has not given us the spirit of bondage again to fear," (Rom. 8:15). Surely our Father's purpose for us is that we may have the spirit of discernment, whereby we may "try the things that differ."
band of “overcomers” who have
known the value and efficacy of the
precious blood, and the indissoluble
union with Christ in his death and
resurrection (Rom. 6 and 7), and who
have the foundation of the word of
God under their feet, and have the
witness of the Spirit that they are
“sons and daughters of the Lord Al­
mighty.” Many of these have been
conscious of the need of a fuller re­
ception of the Spirit, and have sought
and received it. They sought not
“gifts,” but God, and on many, with
the fresh, deep, mighty revelation of
himself, he has also bestowed cer­
tain gifts.

The Holy Spirit’s fuller revelations
never contradict or set aside any past
revelation to the soul. Pentecostal
blessing began in that upper room in
Jerusalem, nearly two thousand years
ago, and God the Holy Ghost has
never changed during these years.
There has been no change in his pur­
pose of blessing for the world, but the
Church soon failed after those years
to continue in that attitude of humble
dependence on, and simple faith in
God, which was God’s pathway for
the operations of the Spirit; and “graces”
were lacking, and ‘gifts’ were no longer in evidence, because
of unbelief and worldliness. But
surely now, in answer to the pravers
of his people that “in the last days”
he would “pour out of his Spirit upon
all flesh,” God is beginning to do so:
and hearts that are open to hear his
voice, so that “what the Spirit saith”
may be understood, and men of unbiased minds and clear vision, and of
faith to believe God, are needed every­
where—men who shall have “under­
standing of the times,” and who shall
“know their God, and be strong and
do exploits” in preparation for the
return of the Lord Jesus. Where the
work of the Holy Spirit is real, there
can be no fear, for the Spirit of
Truth only throws fresh light on the
person and work and coming of the
Savior. The value of the precious
blood is exalted, and the word of God
becomes more “living” than ever.

Hearing and obeying the voice of
God leads to discernment of the other
voices.

2. The voice of man is loud to­
day, even within the Church, and there
are many voices raised in alarm and
fear, as well as in warning. Warning
is needful, and it is still incumbent on
us to “sound an alarm” when the
enemy is coming against us: but there
is a serious danger of being so deafen­
ed by the continuous trumpet notes of
alarm that we fall to catch the shout
of victory that is sounding out from
the throne of God and the Lamb.

3. There is the third voice—loud,
hurtful and confusing; and we want
to sound the warning note about the
enemy. He is making a “Babel” in
many a center to-day—a “con­
fusion of tongues” even; and he is
counterfeiting “Pentecost” by his
“Babel.” Do not let us underrate his
power and imitative work, nor his
many devices and spiritual wiles to
catch souls, for his methods are varied
and clever beyond all words. He has
the power of giving spurious tongues,
as well as imitating other gifts. Spirit­
ism, Theosophy and Christian Science
all go to prove that this is so. But
over against any power of the devil
can we not set the omnipotent power
of God? What we would plead for
is that, as an old writer once said,
“for one look we take at the
devil and his works, we would
take ten looks at Christ;” and his
work. We need “eyes off unto
Jesus,” the Author and Finisher of
our faith,” who is not going to forsake
his own blood-bought and blood­
ashed children. Surely the Father
is able to keep us from the evil one
(John 17:14; R. V.), in answer to the
prayer of the Son, who “finished the
work” the Father gave him to do, and
who sealed this finished work by the
shedding forth of the Holy Spirit to
be for all time our fullest equipment,
and our only equipment, against the
devil and all his works. What can be
our only guarantee of safety in these
days? Is it not the cleansing and
shelter of the blood, and the fullest
measure of the Holy Spirit that is pos­
sible in a life?

Therefore, let us not fear the devil
or man, but let us yield ourselves
wholly unto God, whose love for us is
too deep and tender to let any honest
soil be ensnared by counterfeits: or if
there has been ensnaring, he will
open the eyes to see it, and will deliv­
er where there is honesty. Eyes
up unto God that siteth on the throne
is what we need. With hearts and
minds stayed upon him. We shall get
but little help from being occupied in
thought with what the enemy is doing—
we shall probably only get more
frightened, and helpless and fearful.
But if we lift our eyes to the glorious
Victor, our blessed triumphant Lord
Jesus, we shall have our fears allayed
and courage restored and faith
strengthened, because we shall be
taken up with him, and not with the
adversary. They that are with the
conquering Lamb are “called, and
chosen, and faithful” not fearful.

May he give us all faith and power
to believe God, and to rest on his word,
that nothing (no created thing) can
separate the Spirit-filled and Spirit­
controlled soul from him (Rom. 8:35,
39).

The enemy works on the carnal life
of the Christian; and so, much ex­
travagance and unreality is in evi­
dence. How necessary is it, therefore,
that we should know in experience the
delivering, separating power of the
cross, so that the “deeds of the body
be made to die,” and the pure life of
God be that by which we live. On
every bit of “reserved territory” in us,
the devil can get foothold and work;
but as we let the Spirit crucify the
carnal us, in his own wonderful
day, even within the Church, and there
will be, “Jesus triumphant all along
the line,” and that we can gladly sing.
“Triumphant Savior, all thy triumph
mine”—The Life of Faith.—Sel.

Some persons are greatly troubled
because doors of usefulness and op­
portunity are shut. It is true that
some men like to shut doors, and slam
them in other peoples faces. When
they are in, they like to have no
higher object than to do what they
can to hinder others from doing any­
things. And after awhile those who
shut doors entrench themselves in
their castles; while those outside fret
and grieve over such hindrances. They
try to kick doors open, and they pinch
their fingers in the cracks, and make
a great noise about the wrong and
the injustice to which they were sub­
jectcd.

Has a door been shut in your face?
Do not spend your time in kicking or
banging the door, but consider, not
what man intended, but what the
Lord intended. Turn about. Per­
haps the Lord has some purpose in
this which is wiser and wider than
you know. While men have shut the
door on one side, the Lord is open­
ing one on the other side.—Selec­
ted.

Never do great thoughts come to a
man while he is discontented or fret­
tful. There must be quiet in the tem­
ple of his soul before the windows of
it will open for him to see out of them
into the infinite. Quiet is what
heavenly powers move in, and it is in
quiet our souls are visited from on
high.—Mountford.

Too low they build who build be­
neath the stars.—Young.
Lesson 5. Nov. 1.—Absalom rebels against David. II Sam. 15:1-12. Golden Text: Honor thy father and thy mother: that thy days may be long upon the earth. (v. 1) How long should any man live, who does not do right? (v. 2) How long should a man live, who does not honor his father and mother? (v. 3)

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Address Evangelical Visitor, 1627 Swatara St., Harrisburg, Pa.
one day that he was driving through Lucknow he saw on one door post the notice of the "Brethren in Christ Mission." He stopped the coachman and came in and we had a glorious time together. Truly, I am at home with the saints of God, for my heart has received that for which it had hungered so long.

Indeed, a man will get tired of hearing himself; he will have a hunger and thirst to hear something new else give the full story of Christ. I can truly say that I am not ashamed of the simple truths of the gospel of Jesus Christ.

Our hearts are made to feel sad because of the evils of the secticism and heathenism here in Lucknow, which is nothing but Babylon or Confusion.

At this writing I can say that we are all well and happy in the Lord except our pel of Jesus Christ.

and sisters; it would be the means to create fellowship, or life, without writing or speaking, so fellowship or life and faith will be received by hearing or reading.

Please pray for us and the work that we may have it more upon our hearts, for many souls do realize that they ought to get nearer to God. With our kindest regards we remain,

Yours in the bond of fellowship,

Aug. 30, 1908.

RAGHUNATHPUR—Dear readers of the Visitor: Greetings in his name. "And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord."

Amidst darkness and the full realization of Jer. 17:3, we remember the above quotation given through the blessed Comforter. Glory to his name. But we want to stir up your pure minds to the duty of prayer for the people here, and especially us. The help of the Lord has been very manifest over the past week. But believed there are still so many unanswered petitions for which we daily sigh. Help us in prayer. This is one of the strongest powers available. Praise God for access to the. I am working hard down for this cause. But his work goes on according to our faith. Pray especially for those who are hiding back of the rubbish to be searched out.

Father is able and we are believing for it. Faith is the victory that overcometh the world—ever our faith.

Praise the Lord.

In His Name.

Sept. 3, 1908.

This finds us all in health amidst the rainy season. We are having an abundance of rain and everything looks promising. Yet this does not affect present prices or meet the present need. The Lord is giving us of his means so we have been able to deal portions to the hungry. Also have employees doing work and thus they were able to live. Others orphans, widows and wee babes, are being cared for and given a home in the Mission.

One of our girls who is full of the joy of the Lord ministers rice to a band of poor widows every Saturday. She first teaches them and they pronounce great blessing upon her. One of the boys who himself was rescued from famine in 1900, breaks the bread of life to the band of working men and women several times a week, sometimes daily. Often he is in the villages there telling the story he loves so well.

We have cared for many babes this season who have gone to their eternal home, they being in such a weak state of body when we received them. Praise the Lord. He helps us in securing a precious middled-aged widow and son whose desire was to enter the home and mother the babies. She is a direct answer to prayer. We love these brown smiling faces. The Hindu schools are carrying on nicely. Our hearts are encouraged. Jesus is so precious. Pray for his cause.

Yours going on to know the Lord,

ANNA HESS SPARROW.

Manohoom dist, Bengal, India.


Our love feast was held on September 25, according to announcement. We can say to the praise of God, that it proved to be a love feast indeed. We had with us Elder B. F. Hoover, of Mansfield, Ohio, and Elder J. A. Stump, of Napannee, Ind. The above named elders made a trip to the different parts of the brotherhood throughout the State in carrying out the work assigned to them by General Conference. We also had with us Bro. and Sister T. A. Long, of Elmer. Bro. and Sister Kitely, of Yale; Bro. and Sister Powel, of Deansville. Therefore it will be seen that we were well supplied with ministers. We can say we were very glad for their words of encouragement. Bro. and Sister Van­ dever from Elmer, made it to rejoice on account of their presence with us. Many of our brethren know of our dear Sister Van Dever's condition. She is not able to walk one step; can see but very little of Vandeveer's condition. She is not able to deal portions to the hungry. Also have employees doing work and thus they were able to live. Others orphans, widows and wee babes, are being cared for and given a home in the Mission.

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Manohoom dist, Bengal, India.

REPORTS OF FUNDS.

Messiah Home Orphangrace.

Report of donations received during September, 1908.

Elizabeth Brandt, $1; Mary Kreider, $1; Ephraim Brandt, 50 cents; Cyrus Graber, $1.50; a friend, $2; Philena Dambaugh, $1; Cleona, Fairland and vicinity brethren, $25.25; Mowersville, Franklin county, Sunday-school, $16.50.

The management of the Orphanage acknowledges these donations with thankful­ness to the givers and gratitude to the kind Heavenly Father.

D. L. Broom, Secy-Treas.

Hummelstown, Pa.

Des Moines Mission.

Report for the months of August and September.

Donations received.

Belle Springs, Kans., S. S., $5; J. Her­shey, Canton, Ohio, Valley Chapel S. S., $18.36; Pleasant Hill S. S., Hamlin, Iowa, $8.75; balance in hand, August 1, 1908, $9.70; total, $24.83.

EXPENSES FOR AUGUST AND SEPTEMBER.

For fuel and gas, $7; for groceries and other etables, $37; for incidental,s, etc., $7.50; total, $53.50.

Balance due mission, October 1, 1908, $18.67.

A barrel of fine apples, by D. B. Martin, Coleta, Ill; chicken and corn, by Bro. and Sister, Mahler, city; pound of Jersey but­ter, by Jabbold Home, Okla.

J. P. and Anna Zook.

Philadelphia Mission.

Report for month of September.

Balance on hand, $102.84

Donations received.

Barton, Mich., $5; Mill Hall, Pa., $1; church at Wansfield, Ont., $8; Greeen­sylvania, Pa., $7.75; In His Name, $2; Hamlin, Kans., $11.75; Stevenville, Ont., $5; Cole­dale, Ill., $1; Friona, Tex., $1; Mansfield, Ohio, $1; Abilene, Kans., $7; Hazelton, Kans., $10; Donels, Pa., $5; Lancaster, $1; Rowenna, Pa., $8; Pleasant Hill, Ohio, $8.50.

E. G. Gish, Rheems, Pa., 2 bags of po­tatoes; Elizabethtown, 1 box clothing; Martinsburg, Pa., 1 box clothing.

EXPENSES.

For painting Mission building $85; mission work, $10; for the poor, $17; provision, $4.

PETER STOYER AND WIFE.

3423 N. Second street.

Every follower of Christ is daily helping or harming Christ's cause among men. It has been said that "the Christian, very frequently, is the only Bible that the world can be induced to read." Are the pages of our life presented as an inspiring, our Savior to the world? The world's power to read is meretriciously keen.
"Bitterness." Who is not aware that members of the Church of Christ are often sour, and their emotions are like bitter pools? Something happens, and their sweetness is destroyed, and they present to everything a sour presence. We are sorely by disappointment. We are sorely by failure. Too often we are sore by jealousy. Another man's success taints our spirits, and our affections are changed into harsh and ungracious moods. And we are also soured by disloyalty. Whenever a man takes a sacred vow and break it, his breath invariably reacts upon his spirit, and he tends to become a cynic.

"Wrath." And this of the boiling, volcanic sort! It is wrath with murder at the end of it. Indeed, there is the significance of "killing" wrapped up at its very heart. It is, therefore, anger that is passionate and stony. You never quite know what is coming. You may find its symbols in the upper waters of the River Tees. There you may be having a picnic, and resting upon some great boulder in mid-stream, when suddenly from the hills beyond there comes a "roll," a great river wave, which carries grave peril in its stormy motion. And it is even so with the wrathful men. You may be having a sort of picnic intercourse with them, when suddenly the roll appears, and they are possessed by an emotional storm. And evidently this sort of man was in the Ephesian Church. He is the type, who, in one of our modern meetings, not getting all his own way, will suddenly rise and leave the room, banging the door behind him.

"Anger." Not of the volcanic sort, but of the slow fire order. The passionate man flares up, and the outbreak is done. Frequently, when he has banged the door, he goes away to weep bitterly. But this man smoulders. You think his fire is out, and all the time its dull, destructive heat continues. There are some people who seem to be nearly always bad-tempered. They are persistently irritable. The snarl is always ready. They are "touchy," and rarely present a quiet, gracious temper in any conversation or controversy.

"Clamor." This is our modern "loudness," and describes the aggressive and obtrusive people who never walk down the shady side of the road. These people are loud in fault-findings, vigorous and trumpet-like in their criticisms. They are loud in their sorrows, exposing their troubles at the street corners, and calling the passers-by to witness their grief. They love to describe their ailments, and they greedily crave for sympathy. Or again, they are loud in their piety; they love to pray "at the street corners." Their religion is a street religion, and is always most obtrusive when the crowd is greatest. It is a piety which advertises itself to the multitude. How different is all this from the Master! "He shall not strive nor cry, neither shall any man hear his voice in the street." It is just the opposite of "a meek and quiet spirit." And these loud people were in the Ephesian Church.

"Evil Speaking." Such speaking begins in our intercourse with God. When we lose our reverence for his holy name our entire conversation becomes degenerate. When we blaspheme God we shall rail against man, lips which are not pure in speech with the Almighty will readily speak contumely and gossip and reproach. The man who hallows the name of God will have a vocabulary free from scandal and unfair reproach.

"Malice." And this is real badness, corruption, depravity, malignity. That is an awful statement, but it is wise to make and confess it. There is oftentimes real badness in the Church of Christ. There is one rotten grape on the cluster, and the rottenness is in danger of defiling the whole. One bad bit on an apple, and all the fruit is imperiled!

Now all these evil dispositions are to be "put away." But how are we to do it? How can we get rid of these foul things! I am persuaded it is little or no use approaching them directly. The only way to destroy a vice is to develop a virtue. Badness must be cast out and slain by positive goodness. We starve a vice when we cultivate a virtue. Here is the regal rule of life. Cultivate its opposite. And particularly, according to the teaching of the apostle, we must cultivate three things, and in the presence of their cultivation the entire brood of vices will be destroyed. Let us look at them.

"Kindness." We are to cultivate the art of agreeableness. We are to fit ourselves into other people. There is no abandonment of principle in all this. There are many people who assume that to be high-principled is inevitably to be disagreeable. The sequence is a false one. It is well to have high principles, but it is not well for us to throw our principles at people like brickbats and stones. God has made us of different "shapes," and it is the art of true living that we should fit one into the other, and to make a complete man. But if we are to do this we shall have to study one another, and see "how the land lies," in order that wemay not unnecessarily hurt and abuse one another. Surely it is no sign of weakness that we should seek to be gracious. At any rate, the cultivation of this high art will make all these vices which I have named drop away as frost passes from the window when the room is warm within.

"Tender-hearted." And this in order that we may be able to fill the "shape" of our brother and thereby be able to fit ourselves together. We require tenderness for sensitive perception, and we require tenderness for lenient and gracious judgment. Harsh men are very abrupt, and their approach is very unkind. "Be ye tender-hearted." I am to cultivate this; I am to practice this until it becomes a habit, and almost an instinct.

"Forgiving one another." And
what is that? It simply means this, that we are to cross the record of an injury out of our books, and live as though it never had occurred. That is the forgiveness of God, and in our power and degree we are to imitate it. Difficult, do you say? Of course it is difficult. And therefore we have got to put our back into the sacred ministry. And in order that we may be inspired in it we are to keep this steadily before our spirits, "even as God for Christ's sake hath forgiven you." There is enough inspiration in that great fact to carry a man through tremendous difficulties and leave him conqueror at the end.—J. H. Howett, in British Congregationalist.

**What Is Faith?**

There is a marginal rendering in the Revised Version which always seems to me to be full of wealthy significance. "Faith is the giving substance to things hoped for." Faith's hopes become substantial homes. Its castles in the air become fortified dwellings. Faith is also "the test of things not seen." By a test faith requires a proof. By an experiment faith obtains an experience. By a quest faith wins a conquest. By a mighty venture faith makes a great discovery.

It is therefore, possible, I think, to make clear distinctions between faith and hope and love, and to discern their appointed order. Hope contemplates a possibility. Faith converts the possibility into actuality. Love is the resultant disposition. Hope sees a possible fountain. Faith draws the water and drinks. Love distributes the water to others. Hope visualizes. Faith actualizes. Love vitalizes. Faith converts cloudy mountains and conturbances into terra firma, into a land of springs, a land through which flow shining rivers of beneficence and grace. Faith is an attitude of soul which extracts the very substance out of hoped-for possibility, and holds that substance in firm and secure possession. Faith is an attitude of soul which sucks the inmost energy out of splendid ideals, and incorporates that energy in present and immediate life. Faith brings the eternal into the moment, the divine into the commonplace; it incorporates God and man.

How, then shall we define this mesmeric attitude of the soul? I know the peril of seeking to define spiritual entities, and indeed, I question the possibility of definition. As we ascend in the scale of refinement the span of a definition becomes more and more clumsy and futile. These subtle realities refuse to be compressed within the narrow prison house of a phrase, however delicately the phrase may have been shaped. But that which eludes fine definition may submit to large description. And therefore I should say: Faith is a glorious audacious assumption that the thing hoped for is, and in the strength of the assumption a desperate and consecrated venture to prove its reality and power. And therefore, again, faith is a mere logical conviction. It is possible for a man to be logically convinced, and yet to be destitute of faith. And it is equally possible for a man to be rich in faith and yet to be unable to present it in any logical processes which would satisfy the schools. Faith first of all seeks an experience, and only on the second place an explanation. "Faith in the last analysis is an act of the will and not of the intellect; it is the surrender of the man at the very center of his personal life to the love and care of God." Now, faith cannot work without conceptions, without ideals, without hopes. Hopes are the raw material which faith converts into finished webs and garments. When faith ventures, it ventures on a hope, on some hypothesis, on an assumption, if you will, on a dream! That is to say, faith must first have visions. Faith does not leap in the dark; faith sees a light, if you will, an imaginary light and leaps! We must see something before we make our ventures. I remember seeing, some years ago, a very powerful picture which was supposed to represent the spirit and the genius of faith. There was a severely lonely soul stepping fearfully and tremblingly into an abyssmal gloom. The only light in the canvas was far away in the pilgrim's rear, and that light was fitful and uncertain, and most evidently flickering out. Fearful chasms yawned about his feet, and uncertain shapes loomed on every side, and there was no single star in all the unrelieved blackness of the heavens. And ahead was pitchy night, with no kindly ray gleaming from friendly window, no heartening glow in an awaking east! And the artist had named his picture, "The Walk of Faith," I do not know where he had gained his inspiration, but certainly he had not pitched his tent in the New Testament Scriptures. Had the artist never heard of Christ? Had he determined to depict the walk of faith without first having communion with the apostles Paul and John? Anything more unlike the walk of faith as outlined in the Scriptures I could not well conceive. In the Scriptures faith is always born of vision and hope. There is always the gleam of the thing hoped for shining across the waste. And this we must have before we can have an energetic and energizing faith. We must have "the things hoped for" before faith can extract their strength and substance. Turn to the apostle John. What glorious hopes and visions blaze upon his horizon! Vast spiritual Eldorados gleam before his astonished eyes, and no wonder that he stakes his all upon the venture. And so it must be with all who would be quick and daring disciples of the Christ, and who carry in their reposeful spirits the proof and assurance of the Unseen. We must have the great vision-hopes before we can have a great faith. That is to say, we need fine mental furniture as the prerequisite to becoming fine men.

Now I would venture to say that the majority of people have no fine hopes, they are devoid of "the vision splendid," and therefore they have no splendid audacity in spiritual adventure and enterprise. Our hopes are petty and peddling, and they don't give birth to crusades. There are no shining towers and minarets on our horizon, no new Jerusalem, and therefore we do not set out in chivalrous explorations. Our hopes go little further than the day after to-morrow, and we therefore live from hand to mouth. There are no spacious assumptions, and therefore no daring voyage of discovery! We need a transformation in "the things hoped for." We need to be renewed in mind daily. We need to have enthroned in our imaginations the far-off towering summits of vast and noble possibilities, the splendid dignities which in Christ are the purposed inheritance of every man. Our little mole-hills of hopes need changing into mountains, and our grey and uninviting horizons must glow with the unfading colors of immortal hopes.

And when our hopes have thus been transformed, and our minds are furnished with the outlooks of the gospel of grace, we may then experience the significance of Christian faith. For the faith of a Christian is that act and attitude of soul which takes Christian visions, Christian possibilities, Christian hopes, and by venturing the life upon them proves them, extracting the very virtue, and satisfying the soul in the feast of their possession.—J. H. Howett, in Alliance.

A right denied is a wrong.
Evangelical Visitor.

October 15, 1908.

The Sunday-School Lesson.

(Continued from page 11.)

the mother, is a quenchless love that will not let them go, 6. Let every young man and woman know that there is no such thing as safety out of Christ, 7. Eternal death is sure to overtake the impenitent sinner.


1. Jehovah is my shepherd I shall not want.
2. He maketh me to lie down in green pastures; he leadeth me beside still waters.
3. He restoreth my soul:
4. Yes, thou preparest a table before me in the presence of mine enemies.
5. Thou hast anointed my head with oil.
6. Surely goodness and lovingkindness shall follow me all the days of my life.

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Introductory.—The twenty-third Psalm, though one of the briefest of the whole collection, contains the sweetest and richest of that wonderful book of songs. In no other psalm do we find a more perfect expression of confidence, or more, a calmer or more peaceful spirit, a stronger assurance even in the presence of enemies or amid troubles that may be symbolized by the deep shadows of the valley of death. It is no marvel that this beautiful song has continued to sing itself through the centuries, that in every age and among every people troubled hearts have found in it the comfort that the disturbed spirit seeks it as a baby does the rocking chair of its mother.

The late James H. Brooks calls our attention to the fact that, Beneath us are restful waters, around us paths of righteousness, with us the Lord himself, upon us the richest of his providence royal household, Divine. The sign of honor, Runneth over: Overflows with blessings. There is an excess of goodness. House of the Lord. The heritage of David's mind, but he means the fellowship, worship, salvation of God's friendship, and eventually it must mean heaven itself.

Practical Explanations.—1. A true shepherd is tender, faithful, and wise. Jesus Christ is the good Shepherd. 3. The good Shepherd supplies all the wants of his flock. 4. Pathways of righteousness are only safe ways. 5. In the midst of the greatest evil that man needs fear no evil. 6. God's presence is a sure protection in death. 7. The true Christian is sure of eternal life. The treatment of the Sunday-school lesson is appropriated from the Workman Quarterly.

OBITUARIES.

MUSGER.—W. Henry, youngest child of the late Henry and Rosina Musger, was born near Donegal, Sept. 11, 1897, died at the home at the age of 11 months and 15 days. He was born in Lancaster county, Pa., January 22, 1834. Funeral services were held at the Cross Roads M. H. October 7, conducted by Elder Henry Hethy, assisted by Brother Noah Hess and Brother Eli M. Engle. Text, 11. Timothy 4:6, 7, 8. His wife died twenty-four years ago. There remain to mourn his loss the following children: Agatha, David, Christian, Annie, wife of Benjamin Nisley; Barbara, wife of Eno H. Hess; Mary, wife of Milton Miller; Lizzie and Abram, at home. He was elected deacon about eighteen years ago, which office he filled with much charity. He was a shining example of true Christian manhood, and was always of a kind and gentle spirit.

We shall meet but we shall miss him. There will be one vacant chair.

FREE.—Sister Rebecca Free was born in Dauphin county, Pa., February 10, 1837. She was married to Elder Christian Free, March 29, 1856, and removed to Lebanon, Ohio, September 28, 1869. She lived 77 years and 7 months. The last sickness was pleurisy. The family of her father, Michael Boyer, moved to Medway, Ohio, in 1801. On March 19, 1803, she was married to Daniel Free, to whom two children were born, one son and a daughter who died in infancy. The husband, son, two brothers, two sisters and seven grandchildren are left to mourn their loss. The pious and faithful, trust, is her eternal gain. Sister Free united with the Brethren in Christ, the church of her choice, in 1858. She bore her sufferings with Christian resignation, trusting in him to whom she had committed all her life to go home. Funeral services were conducted by Elders E. T. England and Nathan Detweiler, at Maple Grove M. H. E. Text, Luke 8:32. Interment in adjoining cemetery.

STUTZMAN.—Samuel David Stutz­
man, of Smithville, Wayne county, Ohio, was born April 7, 1824, died at the home of Mrs. Martin Stutzman, where he had his home for many years, September 27, 1908, aged 84 months and 20 days. He was married April 4, 1851, to Elizabeth Goodhart. To the Brethren and remained loyal until called to his home. He was a faithful member of the Brethren in Christ church, loved and highly esteemed by the body of Christ, but they feel assured that their loss is his eternal gain. Services were conducted at the Paradise church, by Brothers E. B. Hooper, assisted by Elders B. E. Hopper, of Mansfield, Ohio. Text, Tit. 4:6, 7, 8. Interment in new cemetery at Smithville, Ohio.

LANDIS.—Sister Mary A., widow of the late Rev. Henry A. Landis, deceased, who preceded her in November, 1902, and formerly of the Gratersford, Pa., church, was born at Silverdale, Bucks county, Pa., August 27, 1841, and died at her home in Philadelphia Mission on September 28, 1908, aged 67 years. She was the mother of two sons and two daughters. The husband, son, two brothers, two sisters are left to mourn her loss. Funeral services were held at the Philadelphia Mission on September 28, at 8 p.m. and on the following day her remains were taken to the Brethren's M. H. There were graves in Gratersford, where services were held and interment made in adjoining cemetery.

The Brethren, S. G. Enger and Bishop J. B. Detweiler officiated. Text, Rev. 15:13,17.

Every young man and woman should strive to make his or her life a complete life. Many people only half live. Health without usefulness, intellect without un­pleasing, no success without growth in the service of God and man—these are the incomplete and unsatisfying elements of living.—Forward.

Those who work hardest for the Lord have least time for sinning. The devil does not stifle them because he finds it difficult to get their attention, and still more difficult to get their time.