Evangelical Visitor- February 1, 1909. Vol. XXIII. No. 3.

George Detwiler
Upon the burning wall,
In horrible exclamation, were linned
All shapes, all forms, all modes of
And agony, and grief, and desolate woe.
And they are in characters of fire,
Where'er the eye could light, these words you read:

"What comes this way, behold, and fear to tin!"

Amazed I stood; and thought such imagery
Foretold within, a dangerous abode,
But yet to see the worst a wish arose.
For virtue, by the holy seal of God
Accredited and stamped, immortal all,
And all invulnerable, fears no hurt.
As easy as my wish, as rapidly.
I through the horrid rampart passed unopposed;
And unopposed; and, poised on steady
As easy as my wish, as rapidly,
I through the horrid rampart passed unopposed;
And unopposed; and, poised on steady
Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition 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.

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EDITORIAL.

MISCELLANY.

What is hidden in the secrecy of the lodge room, and what lies are often told, sometimes comes out that it may be seen in all its hideousness. We saw the report recently in the newspapers of a court trial where a member sued the Odd Fellow lodge for $5,000 damages because of injuries received at his initiation as a member of that lodge. The injury he suffered was a broken leg, which it was falsely given out at first by the lodge and himself was caused by falling down stairs. This is only one case out of many that go to show the Godliness of those institutions of Satan, and how any God-fearing, Christ-believing man can consistently remain a brother in such an institution, is more than we can understand. Anti-Secrecy writers relate the murder of one William Morgan sometime near 1830, by the Free Masons by drowning him in Lake Ontario. It is given as authentic history. The tide of opinion against the secret lodge set in strongly at that time as a consequence of the disclosure of this murder. Of course the lodge denies that a murder ever took place, and ridicules the statements of those who affirm that it did. As to how the present-day Mason disposes of this matter the following is a sample as published recently in one of our city papers. The writer is alluding to the temperance movements of early days of the 19th century, referring especially to the secret organizations in that connection such as the "Sons of Temperance," etc. Referring to the agitation against secretism which prevailed in consequence of the Morgan episode, the writer says, "It was an era when the Anti-Masonic mania had run amuck till it had turned the brains of many very good people. Some sort of a corpse had been fished up, or dug up, somewhere in New York to represent the missing and presumably murdered Morgan. When some one expressed a doubt about the genuineness of the body, said Thurlow Weed, 'It's a good enough Morgan for us.' So the satiricalness of the awful deeds of secret societies was on; and many a pious minister and zealous lay worker for temperance regarded the regalia of a Son of Temperance with about the same horror as if it had the imprint upon it of the devil's hoof. Bigots are very willing to have the Lord's work done, if done by theirown formulas. It is said the race is not yet extinct, so why criticise these men of a past generation." At that time secrecy was in disgrace. Pennsylvania even elected a governor on the anti-ticket, if we are rightly informed, but in our day it sits entrenched almost everywhere politically and largely religiously. Popular Christianity has linked arms with the lodge and many of its ministers are its advocates and defenders. Men prominent in church work, Sunday-school workers, revival campaigns and other religious movements, are also good lodge members ignoring the apostle's admonition to come out from among them, since darkness and light can not be in fellowship with each other.

With this number Bro. J. Myers Bossler concludes the series of articles on Health vs. Sickness. How many of our readers have followed him throughout we cannot know. Possibly many have been wishing they would end long ere now. But one does not necessarily need to endorse all that the writer says, and yet find much of solid value. About forty years ago we became interested in hygiene and health reform and for a while were confident in our youthful enthusiasm, that dietary reform would make the slave of strong drink sober, put to a test. It is claimed by the raw foodists that diet reform on the lines they advocate will take away all appetite for tobacco, bacon and opium as also alcohol. Personally we believe the claim to be true, but being neither a tobacco user nor alcohol fiend, we cannot demonstrate the truth or falsity of the claim. We have come to the conclusion that the excess of food above what the system can appropriate is more productive of sickness than the particular kinds of food, however important that part of the reform no doubt is.

Perhaps about a year ago or more something was said in these columns about Dr. Campbell's New Theology. Dr. Campbell is the present incumbent of the late Joseph Parker's pulpit in London, England. It is stated now that this new theology has pretty nearly run its course. It is said that only a year ago the City Temple, London, with R. J. Campbell in its pulpit, was forced to fill the entire English theological horizon. There was apparently nothing else in the whole firmament that could have been ticketed "visible." The "Old Theology" had already been laid away to molder back to dust, and even its "obituaries"—oftenest couched in irreverent and hilarious phrase—were on their way to speedy and deserved oblivion. But this New Theology Movement seems now to have received a decided set-back in England by the withdrawal of some of its leaders from further association with Mr. Campbell on account of recent "irrational developments." One Dr. Warschauer, who has stood as Mr. Campbell's "second" and the chief "scholar" of the New Movement, is one of the latest withdrawals, and he says that "the charges made..."
EVANGELICAL VISITOR.

against it—the new theology—by Evangelical Christians are abundantly justified." He now in his confession of having been mistaken utterly repudiates these teachings as "subversive of all that I understand by Christianity," or "of all that I understand by religion." He calls it a "pitiess pantheism." "And so are we not having another illustration of the 'dissolving views'" of which every age—not to say generation—furnishes countless examples? God's truth alone is immutable and immortal! Those who reflect it and promote it are the only permanent luminaries and illuminators in the celestial firmament." Yet, no doubt many have suffered and are shaken from their foundation by the influence of these teachings.

A sister who lives in the State of Washington, isolated from fellowship and intercourse with others of like precious faith, writes us that she has taken the Visi-ror for over fourteen years and would not know how to live without it, that she finds such good soul food in the blessed testimonies and sermons, that she gets more good out of it than she can get at the churches where she goes where the minister reads the sermon. She says, "This is the week of prayer, but if I had to wait a whole year to take a week of prayer I believe I would perish in the midst. But I do thank God for liberty at all times. Very few hours go by when my eyes are open that I don't pray or look to the good Lord and ask him to lead and guide me. I know he is a guide by day and a shield by night. Bless his dear name. I am glad I ever learned to know Jesus. I know there is more for me. I attended the watch-night meeting. We were on our knees praying when the bells and whistles began their salute for the New Year, but it was not like three years ago at Upland, Cal. That was a joyful time to us; I never will forget it. It did my soul so much good; it was good to be there. I trust it may be God's will that I can soon enjoy such a feast again. O what joy that will be to meet never to part." Of her family she says some are saved and some are yet out in the cold. She wishes she could bring them back again, but they can't say they never heard mother or father pray or that mother did not tell them about Jesus. She questions whether perhaps if they had not moved so far away it would be different with the children. If it was wrong for them to do so she hopes God will forgive and grant that they may yet be saved, and asks God's children to pray for them.

We have learned of the death of C. Balsbaugh at his home, near Hanoverdale, Pa., on January 18. Many of our readers will remember that he was a frequent contributor to the columns of the Visi-visitor in the earlier years of its existence. He was always an interesting writer being able to handle his subject intelligently and instructively. The appellation, book-worm, was sometimes applied to him by his friends. He was well-informed and possessed of more than ordinary intelligence. He was in feeble health for a number of years and, as he wrote us once, did much of his writing in bed. A note from his wife just a few weeks previous to his death, informed us that he was failing mentally and physically, yet we did not think he would be gone so soon. His work is ended. God bless the sorrowing companion. He was 77 years of age, and a member of the Church of the Brethren.

Elder John W. Smith, of Wayne county, Ohio, who has been engaged in evangelistic work in Eastern Penn-sylvania for nearly three months stopped off over night at Harrisburg on January 25-26, and preached to a fair congregation at the Messiah Home chapel, on Monday evening. Elder Smith left his home at Weilersville, O., the end of October and has since then been constantly at work, first holding meetings at Silverdale and Souderton in Bucks county, then at Grater's Ford, Montgomery county and later in Lancaster county at Strasburg, Manor, and Reish, at all of which places he reports having had good meetings with good interest and a number of conversions. From here he went on westward expecting to spend several weeks yet in Blair county, Pa., before leaving for his home.

We are much disappointed in having no report from any of the mission-aries in the foreign field for this issue. It is a long while since there has been any word from the Macha Mission. We have heard through another channel of Bro. Taylor and some of the natives having rather a thrilling en-counter with a lion. How serious it really was we don't know, and had hoped to have some word direct from them, but are disappointed. We hope there will be reports for our next is- sue. In the meantime let us be, and continue, in prayer for those in the foreign field as also for the native brethren and sisters who are just emerging from the darkness and super-stition of an idolatrous system which still holds millions in its cruel grasp.

The editor of the Montreal Witness in the discussion of "boy degenerates" mentions "street corner education" as one of the prominent causes that works for the destruction of the boys. This no doubt is true, and if so what shall we say of the men of this day and generation? If those who are men now were as they ought to be, the streets of our cities would not be the menace they are to our children. Truly, Satan has many agents working for him who are causing the lit-tle ones to stumble. Being on the streets in the evening or night is working the ruin of countless num-bers of boys and girls. We read of a city on whose streets boys and girls will be playing in safety, but that is not present day condition. Shall we not pray with the aged seer, "Even so, Come, Lord Jesus?"

We are pleased to learn from Bro. F. Elliott that his health has been fairly good so far this Winter having been able to go out and attend meet-ings more than for a number of years past. He informs us that on request of Canadian and American brethren he has consented to withdraw his resigna-tion as stated in a letter to the Visi-visitor in a previous issue, and will, jointly with the other members of the committee, take up the work and prepare a report for Conference.

Elder J. N. Engle writing under date of Jan. 23, says, "We have heard good news of the Abilene meetings this morning. There were thirteen at the altar last night." Bro. S. G. En-gle, of Philadelphia, Pa., who with his wife is spending several months in Kansas this Winter, is conducting the meetings.

"The recognition of sin is the begin-ning of salvation."—Luther.

"Into the woods my Master went, Clean forspent, forspent; Into the woods my Master came, Forgotten with love and shame. But the olives they were not blind to him, The little gray leaves were kind to him, The thorn tree had a mind to him, When into the woods he came.

"Out of the woods my Master went, And he was well content; Out of the woods my Master came, Without a tear for three and three. When out of the woods he came, When under the trees they drew him last, The thorn tree had a mind to him, When out of the woods he came."

Selected by Adam Book; from Quiet Talks on Prayer, by B. D. Gordon.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. F. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wenger, Choiseul, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engel, Mthabazi Mission; Levi and Sallie Dallam, Magawa Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Montefon- tain P. O., Manbhoom district, India.
Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.
Engle, Mtshabezi Mission; Levi and Sallie Dallam, Magawa Mission, Gwanda, Rhodesia, South Africa.

India.
A. L., Mrs. A. L. and Ester Musser, Maggie Landre No. 5, Sudder Bazaar, Oli- kushi, Lucknow, India.

The following are not under the F. M. B.:
M. D. and Mrs. D. W. Zook, Sripat, Puri, Bayas district, Bengal, India.
J. H. and Anna Sparrow, Raghunathpur F. O., Manthoor district, India.
Emma Hoffman, New Mexico, Poona Dist., Ramabai Home, India.

Mr. Fannie Fuller, Gwalia, Tank Road, Bombay, India.

Central America.
Mr. and Mrs. J. G. Casel, San Marcos, Guatemala, C. A.

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, Thirteen and University Av., in charge of Eld. J. R. and Sister Anna Zook.
Jabob Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.
Tarentum, Mission in charge of J. W. and Harriet Hoover, 51 Edwin street.

MICHIGAN.—Dear editor and readers of the Visitor: This evening I thought I would write a few lines for the Visitor, greeting you with Psalms 103:3. "Who forgiveth all thine iniquities, who healeth all thy diseases." Praise the Lord for his great love, to the children of men.

Last Summer my health was very much impaired, and after doctoring, and taking considerable medicine I found I was get­ ting worse. I attended the lovefeast at Lord to ask the elders to pray for me, and it seemed the Spirit of the Lord came upon him and lifted him. He shouted and cried out, "He took me back, He took me back." Praise his name for such real things. Another man who was a sinner for many years gave his heart to God. He is really saved.

Does it pay to go out and to be a living sacrifice for our blessed Master? These things don't come about in a corner, as Paul writes in one place, but we must put forth an effort. We must move out, faith without works is dead, like the body without the spirit. So also if we pray with people who are in poor circum­ stances and say, "God bless you and pro­ vide your need," and give not those things that are needful what good would our prayers be. So believe let us not shut up our bowels of mercy but let us have the spirit of Jesus and have mercy and com­ passion upon the poor and fallen people. I plead in Jesus' name for clothing and for whatever you have to give for the cause of Christ; for truly we have many here at the Mission staying continually, the house filled with poor and needy. Never did I see such want in Philadelphia as this last year. Many dear souls are suffering, and I am afraid there is a day coming when these cries and these moans and pleadings are entered into the ears of the Lord. Let us be careful that they will not stand against us at that great day when we must all appear and give an account of our stewardship.

We are putting forth every effort, by his help, not in our own strength, for we know we can't do anything; but through him we can do all things, and he said if we want anything we shall ask, and if we ask him and his heart and his hand shall ask what we will and it shall be done. I believe it.

The call goes out in his name to remem­ ber us here in this large field where the sheaves are lying around going to waste. So, kindly help to gather them in. Souls are so dear, they have cost so much. Let us not hesitate. Let us lay up our treasures in heaven where thieves do not break through and steal. My heart is filled and touched while I am dictating this little message. Now, may the richest bless­ ing of our God rest upon all God's people. Your brother and sister in the battle for souls.

PETER STOVER AND WIFE.
3423 N. Second St., Jan. 19, 1909.
February 1, 1909.

EVANGELICAL VISITOR.

Abilene, Kansas.—Dear editor, greeting in Jesus' name. We have just closed a two weeks' meeting at Zion. The first week the meeting was well attended, the roads being good and beautiful moonlight nights. The last week the temperature fell to eight degrees below zero with a strong wind which checked the interest considerably.

We appreciated the faithful labors of Bro. S. G. Engle, of Philadelphia, Pa. May God water the seed sown. I am glad to say some took the way of confession and consecration and found the Lord precious while others were deeply convicted of the deeper life. “Cast thy bread upon the waters for thou shalt find it after many days.” (Eccl. 11:1). He also says, “My word shall not return unto me void, but with effect.” If properly efforts are made at the proper places. We succeeded in getting water; plenty apparently, to the depth of thirty-five feet, and I know of three others near here of about the same depth. Some have to go sixty feet or even ninety. So people feel encouraged with the prospects for water.

The weather, since the storm, has been very pleasant much of the time—remarkably nice Winter so far. About seven homesteaders have come in for the Winter. Some quite lately, and some have very thin board shacks, some sod. These last if properly built are very warm and comfortable.

The Canadian Northern Railway survey is running southwest of Merrington. The surveyors are from Saskatoon to Gayley and is already completed within fifty miles of here and the grading within fifty miles. It is expected the road will be completed in 1909. Also the C. P. R. is coming through north of us from Moose Jaw to Lacombe, partly completed.

The settlers here can get supplies now at Zelandonia. Coal, &c. at pretty reasonable prices, so the farmers can soon do work on their land. They have made many improvements instead of being on the trail nearly all the time. There is yet much land to be possessed. Many settlers are expected to come on their claims this coming Spring.

Free homesteads here are not very plenty. Land for sale is owned by private parties and R. R. company, and can be bought at about from nine to fourteen dollars per acre. Some probably for less. The latter is pleasant and healthy.

Our meetings are generally held at the home of Bro. Isaac Baker's. The post-office is also there at present. We have one mail in once a week now and the outgoing mail is delayed one week in places. We often send mail with settlers out to the advantage. We expect better mail service if properly built are very warm and comfortable.

The railroad to this district has been delayed and so finding plenty of work and comfort at the home of our son near Canadian Fork. I finally safely reached our homestead eight miles northwest of Merrington, and am now looking forward to the time when my companion and children will safely reach here and have a reunion and worship around our family altar and during the long winter months my heart is made comfortable.

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(Continued on page 12.)
I was longing for a mission—
Something that would win the praises
Of the lofty in the land.
So I squandered time in waiting
For the chance that never came—
Quite forgot to think of others
In my yearnings after fame.
But one day I had a vision
Of the nearness of the land—
Of the poor whose hearts are hungry
As they journey through the land.
Starving for a word of comfort,
Yearning, but alas! in vain,
For the love of those about them
And the smile that lightens pain.
Just a little deed of kindness
Just a word of hope and cheer,
Just a smile—they cost so little.
But they make it heaven here!
Thus it was I found my mission—
Knew what work God meant for me
Ambled we enjoy: "Forgive my blindness!
Now at last, thank God, I see!"
And my heart that had been selfish
In its longing to be great
Saw broad fields of labor waiting
For me just outside the gate.
In a dark and cheerless place,
Loving words have given courage—
Brightened many a weary face.
In joy of helping others
God's good time I waste no more
Since my life has found its mission—
Found it at the very door.
O, the little deeds of kindness,
And the words of hope and cheer,
And the smiles that cost so little—
But they make it heaven here!
—Eben E. Rexford, In Forward.

For the EVANGELICAL VISITOR.
Christian Fellowship and Church Fellowship.

Religiously speaking, with the word fellowship we understand a con- mingling together, or communion of kindred spirits. (I. John 1:3, 6, 7.) Thus as we get out into the world we meet many persons whom we acknowledge as Christians because of the spirit they seem to have and manifest; and as we get into conversation with them we enjoy their fellowship because of the con-mingling of kindred spirits and as we get into their acquaintance we enjoy it because of the good things that are said. Much more might be said along this line but this may suffice—we have the thought of Christian fellowship. Now in the latter part of our subject we can enjoy all of the former privileges and blessings and more.

It is a sad fact that all Christian people do not see into, or have the same light on the sacred word of God, and thus in church fellowship we enjoy the privilege and blessing of obeying the commandments as given in the word of God for his children. It also is to be regretted that so many Christian people discard and ignore the plain teachings of God's word.

In reference as to commandments there are many contained in the word. I will only cite you to a few of those that pertain to the outer part such as baptism, washing feet, prayer covering, holy kiss, communion, modest apparel, etc.

In treating church fellowship in connection with the commandments, I wish to stay close at home, with us as the "Brethren in Christ Church."

Brother, sister, let me say, I believe that in some localities we have lost our influence, to a great extent, and are without power to win souls to God because of our looseness and waywardness in some of these things. We as a Brotherhood profess to believe in these commandments as mentioned above.

And when I unite with the church I accept the doctrine and belief of the church; and so personally profess to believe in the commandments.

Beloved, let me say I sometimes wonder what the unsaved think anyway when they see some of our doings. Beloved, the unsaved do not come to services with their eyes shut (so to speak), they see when they are there. What do you suppose their conclusions are when they see us go to communion with those who ignore and discard some of these things as stated above? And not only so, but are antagonistic to the church and make light by speaking ridiculously of some of the things as they are taught in Holy Writ through the inspiration of the Holy Ghost. What does the apostle say about the one that walks disorderly? (Read II. Thess. 3:6.) Is the man, or woman, who ignores the word of God walking orderly or disorderly? Dear reader I will let you give the answer.

Brother, sister, I believe it behooves us to walk according to our profession. Sometimes it comes to me like this: A certain minister was asked once to give the definition of baptism. He went on to give it as meaning a plunging in, covering over, burying, etc., but said on top of that (in the German language) "Aber ein wenig Waser auf den Kopf ist yust so gut." So it seems with some of us, we profess to believe something, and with our actions we say that the other will do too.

Now, if God can bless this to the good of some one, to him be all the glory. Amen.

Yours for holiness according to the truth of his word.
Hope, Kan.

For the EVANGELICAL VISITOR.
Health vs. Sickness. — No. X.

J. MYERS BOSLER.

(g) Eating and Drinking, (Con.)

(1) Cooking.—The culinary art is largely a menace to health. Not only are many foods made indigestible and harmful; but also many made dead.—Aack game. Cooked foods should be air-blended to restore glame, vitality, or the indescribable something driven out by heat. The uncooked foods are the more vitalizing. Fruits should be eaten raw. Cereals also. Honey is great for vitality because natural. Frying is positively harmful. Though the system may for all the life-time, be able to throw off the burdens thereof; yet the sexual nature will be fired more or less, and a thirst for alcoholic drinks be created to counteract the poison. Cook dry in a double steamer. Avoid all condiments, such as salt, pepper, sugar, allspice, mustard, ginger, vinegar, and the like. Avoid baking powders, soda, cream tartar, and ferment. Positively use no animal oils or fats. See prohibits in law of Moses. Olive oil, cotton seed oil, cocoanut oil and peanut oil are far cheaper.

(2) What to eat.—"Eat ye that which is good." Good to digest and nourish. Not good tasting to a perverted palate; but good for health and strength.

Pork is, to say the least, strictly unclean, unfit, and objectionable because of Mosaic Dietary. The use of animal flesh is fast diminishing; because of cost and general results.

However fresh beef, chicken, and meat of matured sheep may be eaten, with good results, once every other day or so. It should be cooked in a double sauce-pan without any water so as to save the brain and nerve feeders. Salted meat is worthless, very hard to digest if at all.

Avoid acid fruits, store jellies and preserves as well as canned goods, pearl tapioca, dried currants, cranberries, vinegar, rich gravies, pie-crust, raw onions, pickles, cucumbers, sauerkraut, radish, horse radish, green and canned corn, all pickled and spiced goods. The following are questionable: rhubarb, doughnuts, fresh bread, fancy, and patent crackers, sweet cakes, saratoga chips, gravies and soups as commonly made, ice cream, candy, and all confections sweetened canned fruits, and sugar.
Sugar is inorganic. It is a manufactured product. It is not necessary to hygienic dietary. Combined with either milk, or cream, or butter, or meat, or any thing oily, or with acrid fruits, or eggs, dioxide poison is sure to result. This poison as well as others, and the unassimilated food in the system is the soil for fevers and disease. The American people consume considerable over one million dollars worth of sugar every day in the year. God certainly never intended sugar to be extracted from its organic state, and then manufactured. Much sugar very much dulls the natural keen appetite for wholesome foods; and it also heats the sexual passions very much. Meat and milk should not be eaten at the same meal; neither meat and fruit.

Whole wheat bread should be used. Also unpolished rice in abundance. These should be the staple foods for every day. They will be greatly relished by all who conform to nature's laws.

For comfort and also advantage some food should only be eaten in their petite for wholesome foods; and it also considered over one million dollars be touched by only a few paragraphs. The reward was great. The value and importance of proper ingestion cannot be touched by only a few paragraphs. Eat slowly. Use no liquids to diminish the amount of chewing. Chew as long as there is anything left to chew. Make the mind relish and value the food. Call every good thing, good. Stale bread should be easily, and with good relish, eaten without any spread or dip. Nothing should be eaten while under strain, or burden, or great grief, or while worried or angered. Great peace and perfect love are the best things conducive to good digestion and health. Many would do well and save much if they were to eat from one-fourth to one-half as much as they do, and then thoroughly ingest what they do eat. By eating slowly and chewing properly hunger would be appeased long before the line of glutony would be reached. The same principle holds in drinking. Many drink so fast that too much is drank before nature can signal enough. Milk should be sipped slowly. Soups containing starches must have the starchy portion macerated well. Chewing is not for swallowing; but for the digestion of food. Apart from digestion, much could be swallowed without chewing. Solid foods and liquids should be taken separately—positively.

Ralston's First Book, page 131 says: "It takes time; but what it loses by the time it gains by giving the body the nutrition that otherwise would be lost. There is not the slightest doubt about this proposition. A man in a hurry can bolt a meal of seven courses in fifteen minutes. The same man in the same time could secure more actual nutrition from one-tenth of the amount of food slowly ingested; and his digestive system would not be burdened with a load that must be thrown off at great nervous expense."

(4) What to drink.—Positively avoid coffee and store tea. There's a reason. Use no stimulating beverages. Cocoa and chocolate are questionable. Soft drinks, mild drinks, so-called health drinks are untrue, are unsafe. Use clear, odorless soft spring water. If it is not obtainable, perfectly pure water can be distilled at the rate of one to five gallons a day at a very small expense by a kitchen distill. Grown people will do well to avoid hard water. Cereal coffees are not highly recommendable. Rain water boiled then air-blended is good. Fruit and vegetable juices are good. Milk is good if sipped slowly. Bouillon tea is good. Tea of bitter herbs is good.

Ralston Meals, page 23: "There is no reason for taking any other fluid but water, for the blood will select nothing but water from what is drank, and the rest is all rejected. An examination into a great number of cases shows that the nearer the habits of eating come to natural or wholesome food the less craving the stomach has for other drinks than water. Wholesale or sensible eating invites a desire for cold water as a drink. But when the habits are contrary to the demands of nature the more intense is the craving for stimulants and false drinks.

This same law holds good in regard to the use of alcohol; the constant condition of inflammation of the stomach and organs, due to a wrong diet, gives rise to the craving for alcohol. We have seen thousands of persons give up all alcoholic taste very easily as soon as the diet was made natural and the foods wholesome. This fact is so easily established that it ought to be considered as the only logical method of curing drunkenness or alcoholism. We have been told hundreds of times that alcohol was positively disliked as soon as the foods were selected for their wholesomeness.

As a general suggestion we will state that the nearer a person gets to a condition of perfect health the nearer that person gets to the exclusive use of plain water, and the farther away one goes from perfect health the greater is the variety of drinks sought and really deemed a necessity. If God were to-day to make a man in perfect health of all his faculties, he would crave no other fluid but pure water and all other drinks would be obnoxious to him. This statement does not include fluids that are nutrient, such as those in which milk abounds."

Beloved readers, I humbly submit this series of articles on hygiene in the fear of God, hoping someone has received some help, some light, some strength. Search the Scriptures; investigate science, and practice experiment. Prove true or untrue every statement herein made. My heart's desire is to be a blessing to someone. I will answer all questions and inquiries freely to the best of my ability. I recommend highly the following: "Bibleopathy," by A. S. Garber, Ashland, O. Also Ralston Health Club Books, including Ralston Model Meals, First Book, and Complete Book. Address, Ralston Company, box 444, Washington, D. C.

"Be strong." (The end.)

Canton, Ohio.

Trust in the Lord with all thine heart.—Proverbs ii. 5.
For the Evangelical Visitor. Light vs. Darkness.
D. V. Heise.

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light. For ye were sometimes (or once) darkness, but now are ye light in the Lord: walk as children of light."

Darkness and death are synonymous terms used in the Scriptures to express the unregenerate state of the soul and its environments. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." "Wanting in religious spirit and vitality, unproductive, spiritual deadness." Though the body may apparently be in the best of health, and the mind active, and perceptive in things pertaining to this life, capable of holding honorable positions, highly esteemed in the world for honesty and integrity, yet be "out of the way of understanding in the congregation of the dead," unconsciously wandering in the darkness of this world, having no higher ambition than self and the delights of the carnal mind. "Whose God is their belly, whose glory is their shame, who mind earthly things."

The venerable apostle is speaking to a class of people who were once in spiritual darkness, dead, and you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh." But since you are quickened, made alive, those works of darkness should forever cease. Is not this the great hindrance to progress in the spiritual life and growth in grace. Our conversation, what is it? The lusts of the flesh, the desires of the flesh and of the mind. "Out of the abundance of the heart the mouth speaketh." The prayer-meeting is the testing place. "Dost a fountain send forth at the same place sweet water and bitter?" If the Holy Spirit bears witness with our spirit that we are the children of God, then our conversation will be such that the Holy Spirit will sanction. Then we will not be constrained to hunt for a testimony, or per chance borrow one from someone else. But our testimony will flow from the heart a real experience free and simple, the fulness of a soul redeemed from sin.

Some are very apt to talk about their trials and temptations, and ask for prayer to overcome them, that they be removed, without humbly complying with our Lord's conditions. "Confess your sins one to another, and pray for one another that ye may be healed." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it." "Christians walk carefully, danger is near."

A man's life consisteth not in the abundance of the things which he possesseth, neither in boasting himself to be something when he is nothing. Much of the speeches in public assemblies is only an excuse to God for being sinners, and dictating to him what he shall do for them that they may enjoy themselves in the world without leaving their sins. "If therefore the light that is in thee be darkness, how great is that darkness."

What then is that light which Jesus Christ gives? The world says, education, and they strain every nerve; to reach unto the highest possible degree of its attainment, and when that point is gained they have only attained to the best and highest degree that this world can afford—which, without Christ, is only, after all, darkness—deep spiritual darkness, spiritual deadness—out of harmony with God and his great plan of salvation. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world." (Jno. 1:4, 5, 9.) "Awake thou that sleepest—arise—Christ shall give thee light." Not of the mind or intellect only, but real soul enlightenment. Teaching if it is good sound Bible doctrine, will lead up to that light. Awakening the soul to see its needy, lost condition, as we awake out of our sleep by the morning light, then arise and enter upon the duties of the day. "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light." "If we say (in our testimony) that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "And truly our fellow­ship is with the Father and with his Son, Jesus Christ."

O dear ones: "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "If ye live after the flesh" (carnal mind, which includes all manner of pride and vanity and foolishness, such as the world and all light-minded professors engage in) "ye shall die." That is, not naturally, but spiritually be separated from God and the divine influence of the Holy Spirit. Is the language of divine inspiration not strong enough? Are the warnings too mild for fallen man to heed? Our exalted Christ says, "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "For without are dogs, etc." (Rev. 22:14, 15.)

Clarence Center, N. Y.

For the Evangelical Visitor.
Testimony.
Susie Brubaker.

Dear readers of the Visitor:—"Greeting in Jesus' name." For sometime I have felt impressed to write a few lines for the Visitor, but feeling my inability and fearing I might take away the space of a more worthy article, I kept putting it off. But this evening while reading the welcome Visitor, I again felt deeply impressed, and I find through obedience I receive the blessings. So, by God's help and guidance, I will endeavor to write a few lines. I have so many things to be thankful and praise God for, that I hardly know where to begin. I praise God for this wonderful plan of salvation, and that it is for everybody—even me; also for his saving power, and not only did Jesus save me, but he also keeps me.

The Lord called me when very young, but I was not willing to obey until I was fourteen years old. Then the Lord again spoke to me in such a wonderful way that I began to fear it might be my last call. It was during a protracted meeting at Mastersonville. I then came out and confessed Christ. I felt like Paul. "The chief among sinners." The load of sin was so heavy upon me that I would have despared had it not been for the help and grace of God. There I learned that Jesus is ever ready to help us, if we come in the right way. As he revealed my condition to me, he also made me willing to take my place be-
fore God and man, and make my wrongs right. I had many things to make right, some so very small that it was hardly worth while, but it took my will and self out of me and I received many wonderful blessings. Truly I can say with the poet:

"O! how happy are they, Whose Savior obey, And have laid up their treasures above. The sweet comfort and peace Of a soul in its earliest love."

I first found in the blood of the Lamb, When my heart it believed, What a joy I received, What a heaven in Jesus name.

Then the Lord showed me that I was to wear a covering; also that my apparel was not to be as it had been before. At times it seemed rather hard, but the Lord created a way within in me and helped me, and to-night I rejoice in the plain and narrow way. I lived on in this way for about four months, then I was led to be baptized, and I promised the Lord I would follow if the way opened, and a few weeks after I was baptized, then I received another wonderful blessing. Up to this time I had had no temptations, and everything went so smoothly I thought nothing could turn up any more, but after I was baptized the temptations came, but, I praise God, I was not alone. Jesus was there to help me. Praise his name that he is "the same yesterday, today, and forever," and by his power I have been kept thus far. I see such a beauty in serving the Lord that I often wonder why not more grasp it.

I praise God for his transforming power. I am so glad that he has taken the worldly desires out of my heart, and has given me something better, something that satisfies, and brings a clear conscience and peace to our souls.

My earnest desire is to grow in grace, become perfect, and do the whole will of the Lord. I crave an interest in the prayers of God's children.

Your unworthy sister.

Mt. Hope, Pa.

Without Christ.

Why will you do without him? The world of God is true. The world is passing to its doom. And you are passing too. It may be, no to-morrow. Shall dawn for you or me? Why will you run the awful risk? Of all Eternity?

—Sel. by Alta May Rodgers.

Mulgrave, Ont.

For the EVANGELICAL VISITOR.

The Everlasting Love of God.

FRANCES HISEY.

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

Dear brothers and sisters, and saints in the Lord; as we are again ushered into a New Year it brings with it new thoughts and fresh resolutions, and we resolve in our hearts that we will maintain a closer walk with God. A closer walk with God means more of God's love in our hearts: and thus I think of God's Everlasting Love, which he has promised to his children, as in his word he said, "The Lord thy God careth from the beginning of the year even to the end of the year." (Deut. 11:12.) "Even to your old age I am he, and even to your hoary hairs will I carry you." (Isa. 46:4.)

What encouragement this should be to the aged; as the outer man grows weaker the inward man can and will grow stronger if their minds are fixed on him (Jesus), for he said, "Thou (the Lord) wilt keep him in perfect peace whose mind is stayed on thee, because he trusts in him. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." (Isa. 26:3, 4.)

In the year that is now in the past my thoughts were often drawn out towards the old and feeble and those that are isolated who have not the privilege of attending meetings or prayer-meetings, as I am one that does not want to be standing idle in the vineyard, and would like to encourage some of the lonely and cast-down, as I well know there are such who have lost of their dear ones, some a husband, or wife, or child, and feel cast down, but we know that is the way of the Lord and he commands us to look to the hills from whence our help cometh; and again, he has promised to help in every time of need. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee."

Praise the dear Lord for his Everlasting Love to the children of men. His love has no end. O to have love like the Everlasting Love of God! How he sees all our grief and knows all our sorrows. When he said, "I have heard thy prayers, I have seen thy tears, behold I will heal thee." (II. Kings 20:5.) I might go on and quote many more of God's precious promises. They are all so good. He (God) wants his children to have fellowship with each other, and as long as we have his love in our hearts we can have close communion with God and man. I know I am very weak of myself and unworthy, but, praise the dear Father, for he said that in his Son all fulness dwells. O that precious blood that was shed for me and all those who will accept it by faith! It means a dying, daily to self. O that we may all be ready, having our lamps trimmed and burning, that we may have part in the first resurrection—to go forth to wear our blessed Jesus and all the redeemed and be forever with the Lord.

Your sister looking for his coming.

Cashton, Ont.

For the EVANGELICAL VISITOR.

The Home Ministry vs. the Evangelist.

A. L. EISENHOWER.

Dear VISITOR family: It is perhaps one of the severest tests of my life for me to write my convictions on the subject as indicated by the above title; yet the conviction to do so has remained with me day and night as a heavy burden, and I know it is of God. The conviction that we are rapidly drifting into worldliness with our Evangelism is upon me as a heavy burden, and I find as I speak with other brethren, that they have the same burden.

Sometimes when an evangelist is written to his answer is, "O, I am so busy; I have work ahead for a year or two." Possibly in their announcements it is from four to six years. Again, when he, the evangelist, comes he will make it known, or get someone else to do it for him, how that he leaves his family and business and gives his time, etc., to this work, and he must live. In this way a feeling of sympathy is aroused for him among the people, with the expectation that it will result in big collections. And usually the end sought for is gained—the collection is quite large, giving him all the way from one to twenty dollars for each sermon, while the home minister gives his service freely at least fifty-two times in the year and no collections.

Some of these evangelists are well-fixed, financially, having a good income. In one instance of which I know, the evangelist brother left the impression go out through the VISITOR that he was in need, while in private, I know, he said his financial
gain in just a few years was what would be considered quite large.

I venture the opinion that we have old ministers who have preached years and years, and have borne their own expenses, possibly never receiving a dollar, while the evangelist is made happy by large collections, amounting, as in one instance of which I know, to more than a thousand and a quarter dollars in a single evangelistic trip extending perhaps over several months.

Again, the office or calling of the evangelist according to Eph. 4:11, is "for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ," and especially to bring about the unity of the faith and not to hold meetings for the conversion of sinners. But after the evangelist has gotten in his work the home ministry has a hard time to counteract the confusion of teaching brought in by the evangelist. (There is great need that every evangelist undergo a severe examination before a committee of brethren who are orthodox.) I venture to say, emphatically, that their (the evangelist) work is less solid, or rather, the conversion of sinners. But after a period of great prosperity, and multitudes came to hear the apostles, and thousands were saved and were believed and were baptized, power also attended the ministry of the apostles. Many sick were brought to them, that they might receive the healing touch of the apostles. Even Peter's shadow falling on some healed them. They were in peril of ceasing and influence among the people alarmed the rulers, and the consequence was the feeling which prevailed: "When they bring the priest and the captain of the temple and the chief priests heard these things, they were all amazed at them, and asked them, saying, Why do ye make such a noise in the temple at Jerusalem? It is said, that it shall be in one place, and in the temple they say, This place is the place of prayer; why do ye do such a thing?" (V. 18)

For the Evangelical Visitor.

Testimony.

I feel pressed to write a few lines for the Visitor. I hope there will be more brethren and sisters led the same way by the Spirit of God, for how I love to read the good testimonies and experiences. God help us to wake up on these lines. "Oh the good we all may do while the days are going by."

While lying awake so long this early morning I was meditating over many good things. We read something of honey sweetness. A sister at Souder-...
performed by the apostles, the speaking with tongues, and the shaking of the house. (V. 33) Cut to the heart: As if "seen through" by me, made me so penitent, but angry. (V. 34) Ganatite: See Dictionary. (V. 35) Theudas: An unsuccessful prophet, or leader, gathered a sect, which he hoped would be a great power, or church, and from house to house, teaching the people. When he was taken, he recanted, and the whole movement came to nought. (V. 37) Judas: He is described by name. (V. 38) Being distinguished from Cillio, cannot mean the whole of Asia Minor, but must be revealed Cillio in the Roman province of Asia Minor, on the coast, at the north of Cyprus. Saul of Tarsus may have belonged to that school. (Chap. 7:28.)

INTRODUCTORY.—"The great persecution under Herod the Great rebuilt and named it Sebaste, in honor of Augustus Caesar. The Christians were not regarded as a sect or school among the Jews, whose distinction was that God alone was the source of miraculous power. 8. He who has his part and lot in earth cannot have it in heaven."

THEMA.—The treatment of the Sunday-school lessons is appropriated from the Workman Quarterly.
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"All you can hold in your cold, dead hand is what you have given away." "If likeness to Christ is your desire, then are you on the way to it."
to say that we found, "His grace sufficient for me."
for it has been forcibly impressed upon our hearts that,
as God is enlarging the work, he is also enlarging
the hearts of his children. This we cannot deny. The best proof we have of this is the many tokens of their liber-
ality. Right here we feel to quote from the apostle Paul: "For the administration of this service not only suppleth the want of the church; it is abundant also by many thanksgivings unto God: while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal dis-
tribution among all men; and by their prayer for you, which long after you for the exceeding grace of God in you." (II. Cor. 9:14-12.)

During our recent continued meetings twelve of our girls manifested a desire to be Christians, and after some time of seeking all confessed that Jesus had given them their sins. We believe they were not in heart and since they had not wandered far away from the fold they likewise had not far to return. We are so glad for the especial interest shown by our dear ministering brethren, brothers Det-
vider and Smith, in the children of this in-
estitution, as well as in the other young people of the class here. They are both fully aware of the condition of the Chris-
tian world and see that the time may soon ap-
press upon their hearers the need and pos-
sibilities of a high and holy plane of Chris-
tian living. Then, too, the motto, "Saved for
Service," is continually held before our
view, and since God has committed to them his work, his word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing wherein he sends it, we can not hope for a glorious future for the church in this city? Also, that many may go forth from this place to

for the satisfaction of my friends who know me best as to my work and who may wonder as to my de-
lay, I feel to say, the Spirit is still leading that way, but up to this time I felt it was not the time to step out into the work rest on so few workers. There has been some effort made to secure some-
one to take my place, but it has been un-
successful. I have thus committed myself and the work to the Lord, and am quietly waiting on orders from my Master, believ-
ing that he is preparing and especially an-
ointing some faithful sister to take it up and step out into these fields for these helpless and homeless children. It is truly a delightful work to the one who is ready and willing to say with Jesus, "I came not to be min-
istered unto, but to minister." The years that I have spent here have been years of the greatest responsibility and concern, but they have also been years of my greatest peace, pleasure and victory in my Lord, all of which is due to his matchless Name! How blessed it is to "Rest in the Lord," and to know that "All things work together for good to them that love God, to them who are the called according to his pur-

Let us then take new courage at this, the opening of another year, and may our efforts in prayer and work for the Master be more effectual than ever to the pulling down of the strongholds of the evil one.

REPORTS OF FUNDS.

Messiah Home.


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God bless this report to the encouragement of his saints.

B. L. Brubaker.

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Subscriptions.

From January 13 to January 20.


DEATH.

Theodore Monod said he would like the epitaph on his tombstone to be, Here end-
the first lesson.

Sel. by Katie Winger.

The apostle writing to the church at Colosse, chapter 3:12, 3:4, says: "Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory." This is a blessed hope to all those who have crucified the flesh with the affections and lusts. Jesus said of his disciples, "Ye are not of the world for I have chosen you out of the world." Therefore the world knoweth you not because it knew him not. But we are in the world and have more or less to care for. Abraham and Lot lived neighbors together but the country was too small for their large herds of cattle, so they separated and one went to the right and the other to the left. But still they were brethren. So it has been that loved ones have become scattered to obtain new homes, to gain a livelihood. I have already referred to the ancient like Abraham and Lot who had possessions. We read in 1. Samuel of a man whose name was Kish, and who had a son whose name was Saul. This man Kish had lost his asses (his property), and he sent his son, Saul and a servant in search of his property. They wandered around a long while and found them not—the property. They wandered around a long while and found them not—the property. Saul said, "Let us return home to father lest he careth for us." So it was in our visit to the Gulf Coast. We failed to find the asses (property)—lands we desired. Like Saul we feared that our loved ones should have fears for us, so I turned in another direction and I again realized the anointing, and I found myself among the prophets; for the Holy Spirit so led the way that I found myself among God's people on Christmas day and we prophesied and spake of the wonderful workings of God among his people.

Beloved, it is just too wonderful for our finite mind to conceive what God has for us when we are in our element. It was at the Bethany church not far from Thomas, Oklahoma, where I again came into my element and had privilege to preach God's word. I sojourned here three weeks and enjoyed the hospitality of the saints and met in worship at the church house and in private homes. The dear Sunday-school here voted to give their monthly offering to my support in my calling, which was quite liberal. Many thanks.

Our dear Brother David Graybill from Sedgwick, Kansas, was there at this time holding services. The Lord blessed his service in a signal way; some dear souls turned to the Lord. May the dear Lord continue to bless the church at Bethany and greatly enlarge her borders. And as Bro. Graybill goes forth in his mission of the gospel may he be greatly used of the Master.

I left for the North on January 13, and came to Sedgwick that night, being entertained over night by brother and sister Joseph Eshelman. The next day I visited Bro. Jacob Eshelman's family. Here I met our sister Carrie Eshelman from Mechanicsburg, Pa. I also enjoyed a few hours of visit with brother and sister Shirk. Sister Shirk is a sister of our brother Elder Jesse Engle, whom the Lord so graciously used to open our Mission field in South Africa. God bless brother and sister Shirk in their declining years. I spent the second night at Bro. Joseph Eshelman's home, who so kindly cared for me, and with means helped me on my way. Oh the joy we can have with God's children! God bless them.

I spent one night very pleasantly with brother and sister Hoover at Peabody, coming to Ramona on the 16th to Bro. Jacob Haldaman's home. By their kindliness on Sunday, the 17th, I visited Bro. Peter Fikes, sister Fike being very low with consumption. Visiting other homes I had the pleasure to be in the home of Bro. John Mellingter. Though he does not stand with us in church fellowship as he did in former years, yet I hope he is one of God's children. While with him in conversation many occurrences of our boyhood days came to our minds, things that occurred in the years of half a century ago when we were converted and united with the church, and the joy we had in those years of our young life and manhood in the church. Then our call to the ministry and now of long years in labor for the Master. To meet and converse about the past was indeed pleasant for us both. After a repast together at his table we knelt in prayer, thanking God for the past and imploring him for grace for the future of our life. We parted with tears of joy hoping to meet to part no more at home with our Father in his heavenly kingdom.

I spent three nights with bro. and sister Haldaman and enjoyed their kindness. On leaving they supplied me kindly with a lunch of good things and wished me well. I arrived safely at Dayton, Ohio, on the evening of January 20th. I soon found my way to the home of our dear brother Elder A. M. Engle, where I am this beautiful morning. I am well and happy in the Lord, saved, sanctified and filled with joy in believing the coming of our blessed Lord is near. Will the saints pray for me and my wife as I had a letter from her this morning, saying that she is about her Master's business. I hope ere long to reach my home. Much love to all the saints.

Dayton, Ohio, Jan. 21, 1909.

A Letter of Thanks.

Dear editor: Will you allow me space to briefly thank your readers for responding to my invitation to attend the letter party given on Christmas day to celebrate the twenty-third anniversary of my bed-ridden life. The letters commenced coming from twenty-five to fifty a day weeks before Christmas. And on Wednesday morning, Christmas week, one hundred and four came. Thursday brought one hundred and sixteen. Christmas day one hundred and forty. Saturday one hundred and sixteen again. After that they fell away to the usual number. There were many cards, also which were enjoyed very much. Though I am not able to answer these, nor could I afford to answer many of the letters, as the writers neglected to enclose even so much as a stamp. If I had answered them it would have taken much of my profit on the books I sold. Many of the letters contained orders for my books, which I filed promptly. Others had small gifts of money or stamps. These were all acknowledged with a letter of thanks, either printed or written. I was suffering with rheumatism in my thumb and fingers, and could not write personally, but had it done for me at my dictation. Otherwise I would send a printed letter, which I had prepared beforehand, knowing my friends would not forget me on Christmas. The letters with just a stamp enclosed were answered in the same way. There were some who sent handkerchiefs, books, etc." Those were all acknowledged in like manner. And I sincerely trust that all received their letters and books promptly. If not it was through no fault of mine I assure you. During Christmas week I read of three mail cars being destroyed and some of my mail was doubtless lost in this way. So don't think me a fraud if you failed to receive your books as I did the best I could.

My Christmas was made a happy
one by your thoughtful kindness. I enjoyed all the letters and cards immensely and tender my profound and heartfelt thanks to all, especially the good editor, who is so kind to publish my letters year after year. May God bless each and every one of you. And may the new year bring you every good gift that this world is capable of giving. Hoping, if we are still on earth, that you will attend my letter party again next Christmas, I will say good-bye.

Your grateful friend,

Theos. F. Lockhart.

Have We a Right to Our Opinion on the Bible?

To the above question I must emphatically answer, No. Why? Because it destroys the authority of the Word. It dulls the edge of the sword of truth, which is the Word of God. It makes judgment and discipline impossible. It gives fallible, sinful man preference over God’s infallible, unchangeable truth. It causes divisions and strife. It pollutes the very fountain of truth and causes it to send forth a thousand poisonous streams to contaminate our thoughts. It makes the subject, which of all subjects should be most plain, as confusing as the labyrinths of old. If I have a right to my opinion on God’s Word, then, of course, you have. If we have, then we must allow others the right we take to ourselves.

People who live in glass-houses must be careful not to throw stones. As a preacher I could not preach with any authority to you if I accepted the above false position. I could only give my opinion, as Elisha did to Job. (Job 32:10.) And, if you accept that position, you could not preach with any authority to me. Let us propound a few questions. Does not each text in God’s Word have a certain meaning? Is a truth capable of different meanings? If you know a fact in mathematics, history, or science does not every one else who knows that fact know it just as you do? They certainly would. Why do we know these things alike? Because we were taught them alike.

We all learned that twice two makes four, and all who do not understand it that way do not understand it at all. And, if we should accept the position that we each have a right to our opinion regarding law, history, grammar, etc., we should soon be in such confusion as to doubt our escape. Of course, there are various ways of arriving at facts, but facts themselves do not admit of variation.

To return to the thought, why do we see alike in temporal things? Because we were taught alike.

Now to the Bible. “And they shall all be taught of God.” (Isa. 54:13; John 6:45.)

Now, if God were our teacher, do you not think he would teach us all alike? “But,” says one, “we are so differently constituted.” Well, let us try the idea in temporal matters. Let us go into some school-room. Notice first the teachers—a plain man or woman. Next the students—some large, others small; some quick, others slow; some dark, others light; all sorts and dispositions. Ask them, “Who was the first President of the United States?” All who know will say “Washington.” Why? Because all were constituted alike? No. They were all taught alike. Just so in God’s school. God teaches each one the same thing so they see “eye to eye,” and “speak the same thing.” (I. Cor. 1:10.)

The divisions of to-day are evidence that all are not taught of God. If God taught you to be immersed, would he teach me to be sprinkled? No. Jesus says in John 16:13, that the Spirit will guide us into all truth. “Thy word is truth.” (John 17:17.) So let each reader humbly drop the position that we have a right to our opinion and take our position as Jesus’ feet, where we can be taught of God. Self-dependence and selfish ideas and opinions are hindering souls from being taught of God. Let us acknowledge our ignorance in spiritual things so God can teach us.—R. L. Berry in Gospel Trumpet.

Published by request of Bro. P. H. Doner.

“The Bonnet.”

The little bonnet has caused me to meditate upon its use, its worth, its testimony, its protection to the wearer, until I feel a deep desire to voice my convictions concerning it.

It seems very far from right to speak of it as a cross. Being an outsider, I have an opportunity to know how it is looked upon by the world in general, of the respect and love it creates in those who see it. I also find there are many who love the doctrines and lives of those who wear the bonnet and are not willing themselves to sacrifice to the foolish fashion, or habit, of looking like the rest of the world. Ah well! until they are willing, they are not ready to don this sacred witness of a meek and humble spirit. I have even heard that some Dunkards were a little disturbed because of the rule. They wear the bonnet simply to comply with the laws of the church, in order to be members, not because they love it as the silent little messenger to the world, saying so plainly, “In the world, but not of it,” “Hidden with Christ in God,” or because they love its sweet reminder of its crucifixion, or that having been made partakers of his death and of his nature and “dead unto sin but alive unto God,” they must be holy, pure, clean of heart and life—all that the little bonnet stands for to those who see it.

To me it is very sacred, very sweet, yes, beautiful, and I often say, How careful and prayerful its wearer ought to be not to disgrace it and thus bring reproach upon her profession.

Having attended the church for a long time, I have been greatly impressed by the beauty of the faces framed by the bonnet, and like many others, I often asked why the bonnet made the wearer so sweet and lovely. Ah! I have learned; it is the humble spirit of her who thus chooses to lay aside the useless worldly fashion and in modest apparel make known to all that she belongs to a separate and peculiar people. Humble, meek, dead to the world and pride, and fear of man, peaceful, calm, loving and beloved, obedient to the command to come out and be separate. It is a wonderful result that both face and bonnet become glorified, almost saintly in some cases. Others look like a psalm of praise, again there are faces that seem like a prayer, and again have I looked through tear-dimmed eyes upon such faces that seemed to stir my inmost soul with wonder and awe. Very rarely have I seen a face inside of a bonnet that wore either frown or anxiety. I will never forget how it impressed me, grieved me, because of its contradiction to the other faces upon which the Master’s hand had written, “Keep in perfect peace.”

The bonnet, then, is a protection, a constant reminder of what the wearer professes, a rebuke to a wrong act, yes, even thought. Some may say, “If this writer believes so in the bonnet, why does she not wear one herself?” Well, listen! The sweet sermons I’ve read in some faces have caused me to long to go and do likewise, and that is what I intend to do.

Sister, you who do wear the bonnet, be grateful for the privilege, for its sweet protection and the spirit of humility it creates. Love it as a sacred
EVANGELICAL VISITOR.

The Song in Your Heart.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; and they sing in the evening. Singing is the last that robins do. When they have flown their last flight, and picked up their last morsel of food, and cleansed their bill on the napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it.

Oh, that a bright singing evening and morning, and let song touch all the way through!

Oh, that we could put songs under our burdens. Oh, that we could extract the sense of sorrow by song.

Then these things would not poison so much. Sing in the house. When troubles come go at them with songs. When griefs arise sing them down.

Lift the voice of praise against cares, that will lift you above trials of every sort. Attempt it. —Sel.

MARRIAGES.

LEISB—SPICKLER.—On January 27, 1909, Harvey F. Leisy and Sr. Susan N. Spicker were united in marriage at the home of the officiating minister, Elder H. B. Hoffer.

TRAUTWEIN—OETINGER.—On January 14, 1909, Mr. Fred Trautwein and Miss Sophia L. Oetinger were united in holy wedlock at the home of the bride's parents in Goshen township, Clay county, Kans., by Bro. Elias M. Smith.

GINGRICH—GARMA.—On December 31, 1908, at the home of the bride's parents, brother and sister Harvey Garman, near Milton Grove, Pa., their oldest daughter, Ada M. and Albert H. Gingrich, were united in marriage by Elder Harry B. Hoffer.

OBITUARIES.

ENGLE.—Löis Pauline, first and only child of Walter and Iva Engle, of Navarre, Kans., was born January 1, 1909, died of pneumonia, January 14, aged 13 days. A short service was conducted at the house by Bro. Solomon Engle, of Philadelphia, Pa., assisted by Elder B. Forney, of the Dunkard Brethren. Burial in the Belle Springs cemetery.

SENCE.—Benjamin Franklin Sence, infant son of brother Jacob and sister Ella Sence, of York county, Pa., was born October 26, 1908, died January 19, 1909, aged 2 months and 3 days. Services were held in the Reformed church near Stony Brook, on January 22, 1909, conducted by the brethren Andrew Lehman, of York county, and L. O. Musser, of Lancaster county. Text, 1 Sam. 2:33, last clause, "I shall go to him, but he shall not return to me." Interment in adjoining cemetery.

SHELLENBARGER.—Sister Elizabeth Shellenbarger, wife of Bro. George Shellenbarger, after suffering a few weeks from pneumonia, passed away the evening of December 25, 1908, at her home in Pleasant Hill, O., where she has been a resident for many years, aged 79 years and 9 months. On account of her health, who for several years has been in a helpless condition, the funeral was held at the home, being conducted by Bro. Joseph Fry, assisted by Rev. D. Wine, of the German Baptist Church. Interment in the Covington cemetery.

HOFFMAN.—Sr. Elizabeth S. Hoffman was born August 23, 1846, in Juniata county, Pa., on February 4, 1909, aged 63 years, 4 months and 12 days. She was the wife of the late Christian S. Hoffman, and to whom were born seven children, six preceding her to the home beyond. Three children, Paris, Mrs. Ellen H. Engle, and Rhoda, two brothers, Harry S. Garber, of Mt. Joy, Penna., Samuel S. Garber, of Hinton, O., and two grandchildren survive. She, with her husband and family, were the pioneers that immigrated to this State from Pennsylvania nearly thirty years ago. She had been a sufferer of asthma for many years. During all her sickness she was resigned to her heavenly Father's will. Funeral services were held at Belle Springs M. H., January 6, 1909. Interment in adjoining cemetery.

BOOK.—Bro. Joseph Book was born in Juniata county, Pa., on October 26, died January 3, 1909, aged 72 years, 1 month and 6 days. Bro. Book devoted all his lifetime in the county where he was born. He was converted when probably about thirty years of brotherhood. His love was pious and exemplary; he was elected to the office of deacon which office he filled with fidelity. He was a man of great charity, and through his death a pillar has been removed from the Juniata district. But while we do mourn the loss of such a devoted brother from our midst we need not mourn as though we knew that his loss is his eternal gain. We believe he was fully prepared and expressed a desire to depart. He suffered very much with pneumonia, and as was supposed with cancer of the intestines. Bro. Book was united in holy wedlock with his beloved companion, and his sister Martha resided together for many years. To meet with them in their hospitable home always proved a season of joy to those so favored. Two brothers and three sisters survive, viz., the Rev. Bro. J. W. Book, of Ramona, Kans.; Daniel (deacon), Martha and Mrs. Strawser, in Juniata county; and Mrs. Lawner, in Lykens Valley, Dauphin county, Pa. Funeral services were held at his late home. Elders T. B. Hoffer and A. Martin conducted the services. Burial in the home brethren. Text, 2 Tim. 4:7, 8.

SNYDER.—Catherine Snyder, née Myers, was born June 23, 1838, in Stark county, Ohio, and died January 12, 1909, aged 77 years, 7 months and 10 days. She was married to Peter I. Snyder in 1858. She was an affectionate step-mother to three sons, and mother to her two step-daughters, namely Brother William G. Snyder, of Waco, near Canton, and Mrs. Emma Knauff and Miss Catharine Snyder, of Louisville, O. She was grandmother of eleven children and great-grandmother of two children. She also has as survivors one sister, Mary Rice, of Oshunburg, O., and brother, Andrew Myers, of New Franklin, O. Sister Snyder was a resident of Louisville, O., for about fifty-eight years. She was a kindly, personal and respected citizen. Her path of life was strewn with many trials and perplexing afflictions. During the dark days of the civil war she lost her husband and two of their step-sons, and mother to her two step-sons. During sister Snyder's long life she had no deaths or funeral in her house. In a recent revival in Louisville in the winter of 1858 she was deeply convicted and labored earnestly in prayer, sitting on a seat our heavenly Father forgave her sins and she gave loud utterance of joy and praise. She taught forgiveness of sins was vivid and bright and redeeming grace was her theme to the last. The funeral was held in her home, being conducted by Bro. Joseph Fry, assisted by Rev. D. Wine, of the German Baptist Church. Interment in the Knockingdown cemetery.